

DUNSFOLD CHURCH in 1868, from the South.

[From a Pencil Drawing by RALPH NEVILL, Esq., F.S.A., F.R.I.B.A., dated September 7th, 1863.]

Surrey Collections.

DUNSFOLD AND ITS RECTORS.

BY

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(Continued from Vol. XXXI, page 84.)

JOHN CULLYER, the Rector, is a very shadowy figure, who leaves no trace; he is not to be found in the list of clergy who refused the Elizabethan Settlement, printed by Dr. Gee,¹ unless he is the "T. Collyer" who became Rector of Uppingham in 1554, who took the Supremacy Oath in 1559 but was deprived later. Several of the neighbouring clergy did refuse the Settlement—the Rectors of Shalford, of Chiddingfold, of Peperharow, and of Compton,² as did the Archdeacon of Surrey, but the Rector of Dunsfold is not in the list. Church matters in Dunsfold were in some confusion, for on July 26th, 1560, the living was sequestrated by Archbishop Parker (as Guardian of the Spiritualities of the vacant See of Winchester), and the custody and collection of the rents and tithes of the rectory was committed to Thomas Bromeham and William Wood, who were presumably the churchwardens.³ The Archbishop says that he has taken this step "for certain reasons (*ex certis causis*), and especially because the parish

¹ *The Elizabethan Clergy, 1558—1564.*

² *Op. cit.*, p. 285. [But see *V. C. H.*, Surrey, II, 46, 47. The Rector of Compton, till 1569, was the same man as the deprived Rector of Peperharow, deprived for non-residence.—ED.]

³ *Reg. Parker*, I, fo. 168d.

church of Dunsfold has been for some time vacant (*aliquamdiu vacaverit*), and has lacked the comfort (*solacium*) of a suitable Rector." The terms are vague, but it looks as though John Cullyer had never got possession of the benefice. No appointment was made until Dec. 5th, 1560, and then *William Langborough*, clerk, was instituted by Archbishop Parker and duly took the necessary Oath of Supremacy. The Register records that the rectory of Dunsfold was vacant through the natural death of the last and previous Rector (*per mortem naturalem ultimi et immediati Rectoris ibidem*), a statement made with such evident particularity that it would seem to exclude the fact that John Cullyer was deprived. The name of the previous Rector is not however mentioned.¹ So begins one of the longest reigns of any Rector of Dunsfold, a Rector who resided all his time, as the wills show, and who, when at last he resigned, bought a property in the parish and presumably ended his days there. It is a strange irony of fate that his name should not be on the list of Rectors painted on the walls of the parish church, but the absence of his name from *Manning and Bray's* list is the cause, no doubt, of his exclusion. William Langborough's name does not appear as a member of either of the Universities, but, judging from his sureties when he gave his bond for payment of his First Fruits in 1560-61, he was a Londoner; his sureties were W^m Robinson, of the parish of All Saints, Bredstreet, cloth worker, and Adam Chaterton, of St. Mildred's, Bredstrete, in Bredstrete, innholder.² Under him Dunsfold church saw some considerable changes. By a Royal Order of 1561 the Rood lofts were to be transposed, and the figures removed and replaced by "some convenient crest,"³ while in the previous year probably the stone altars would be taken down and the frescoes, which were on the walls, whitewashed over. Certainly

¹ *Reg. Parker*, I, fo. 170d. I owe this and the previous reference to the kindness of the Rev. C. Jenkins, Librarian at Lambeth Palace.

² P. R. O., *Liber Compositionis*, III, fo. 100.

³ *Frere, Visitation Articles*, III, p. 108.

the old chalice was replaced by the present one, which is dated 1564, the year from which many Elizabethan chalices date. No general order that the old chalices should be disused has been discovered, but "it is evident some sort of order had been given," and that after 1563, for in that year Convocation refused to approve an article "that chalices be altered to Communion cups."¹ The silver cover of the Dunsfold chalice bears the date 1578, and may be due to an Article of Inquiry in Archbishop Grindal's Visitation of the province in 1576, which asked whether in each parish church there was "a cover of silver" for the Communion cup, "which may serve also for the ministration of the Communion bread";² but, as the Visitation was interrupted by Grindal's suspension in the same year, it is possible that it is simply the following of a convenient fashion of the time. Certainly in 1583 a bell was given, for it bears that date. It is inscribed "+ multis anis reconet campana Johanic, W. K., 1583," which appears to be designed to mean, "May John's bell sound for many years." W. K. stands for William Knight, bell-founder of Reading.³

William Langborough's name appears in such of the records of the visitations of the Archdeacon as survive at Winchester. Thus, in 1575, he appears as "W^m Langborowght, Rector, with William Poulter and John Manfeld, churchwardens, and W^m Bromall (Bromham) and John Woods, parishioners." In 1576 he is William "Langborow," the churchwardens are the same, while John Mower and Henry Baker are parishioners." In 1578 the Rector is present with Nicolas Yoman and John Woods, churchwardens, and Richard Carr, a parishioner; in 1579 he is present again with William Gold and John Puttock, wardens, and Robert Stedman, a parishioner.⁴

¹ Frere, *Visitation Articles*, III, p. 155, note 1.

² *Remains of Abp. Grindal*, Parker Soc., p. 158.

³ Stahlshmidt's *Surrey Bells* (1884). I owe this reference to the kindness of Prebendary Deedes, of Chichester.

⁴ Extracted from the Visitation Books of Archd. of Surrey, at Winchester, by Dr. Andrews.

The Dunsfold wills for this Rector's period are plentiful; the earliest is that of Peter Ede, yeoman, dated Nov. 20th, 1568. He leaves to the poor men's box 12*d.*, and owned the lands or tenements known as Billinghamurst. The executors are William Jones, of Seale, and Edmund Fyshe the younger, of Bramshot; the will is written by George Austen.¹ Richard Burte, sawyer, made his will on May 9th, 1592, leaving his soul and his body in the now invariable form and 12*d.* to the poor men's box.² On May 22nd, 1592, Arnolde Elyot, mason, left 10*s.* to the poor, to be given at his burial or within a month of his decease,³ a bequest which seems to show the trace still left of the desire to be specially remembered in the first month after death. The witnesses were Richard Putock the elder and John Lutman. Other wills are those of Edmond Hewett, yeoman, March 4th, 1594-5;⁴ Thomas Woodier, labourer, March 14th, 1596-7 (which is witnessed by W. Langborrowe, clerk, and Richard Woodier);⁵ William Haslett, sawyer, Jan. 9th, 1594-5, witnessed by William Langborne (*sic*), clerk, and Richard Carr, yeoman;⁶ Rose Valentine, apparently a servant or housekeeper, Oct. 6th, 1596, witnessed by William Langborowe, clerk, and Hearde's widow;⁷ Richard Puttocke, proved Feb. 1st, 1598-9.⁸

The wills of Henry Maundefield the elder, wheelwright, made June 18th, 42 Eliz. (*i.e.*, 1600), and Henry Maundefield the younger, yeoman, May 9th, 1600, were both proved on Sept. 9th. The latter left to his son Henry the "house and lands where I now dwell called Reckehurst, in Dunsfolde and Shalford, and the tenement called Burche Nooke, in Dunsfold." This will shows the influence of the iron works, for among the bequests are "my best plates of iron for backs, my best pair of brass irons and one little pair of hand irons standing in my parlour."⁹ Henry Price, of Dunsfold,

¹ Archd. Court of Surrey, Unregistered.

² *Ibid.*

³ *Ibid.*

⁴ *Surrey Wills*, I (Surrey Record Society), p. 9.

⁵ *Ibid.*, p. 27.

⁶ *Ibid.*, p. 34.

⁷ *Ibid.*, p. 36.

⁸ *Ibid.*, p. 92.

⁹ *Ibid.*, p. 122.

husbandman, who makes his will on May 16th, 1600, leaves a bequest to his unborn child.¹ In the Hilary Term of 1598-9 (41 Eliz.) William Langborowe and Eleanor, his wife, with Thomas Langborowe, presumably their son, purchased from John Hooke, gent., and Barbara, his wife, a messuage, garden, orchard with 11 acres of land and 4 acres of meadow in Dunsfold,² a step apparently preliminary to the Rector's retiring, for he had been at Dunsfold 38 years and must have been getting an old man. He did retire three years later, for on Feb. 8th, 1601-2 *Abraham Harding, M.A.*, was instituted Rector.³ He compounded for his First Fruits on the following March 11th, his sureties being Robert Harding, of Drokinfield, Hants, and Morgan Warner, of St. Clement Danes, London, yeoman.⁴ He had been a Probationer Fellow of Magdalen College, Oxford, elected in 1594, and in the College Register he is described as born in the diocese of Winchester, though the fellowship to which he was elected was one for the diocese of Chichester. He matriculated as *fil. pleb.* from Hampshire on July 2nd, 1584, then aged 13, and was admitted a chorister at Magdalen College. He resigned his chorister's place in 1591, and graduated B.A. from Magdalen Hall, Feb. 9th, 1592-3. In 1594 he was elected Probationer Fellow of Magdalen College and took his M.A. degree from the College on March 6th, 1596-7.⁵ He resigned his fellowship in 1598.⁶ Probably he was a near relation of John Harding, born at Frensham, Surrey, who became Regius Professor of Hebrew at Oxford, and was President of Magdalen, Feb., 1607-8, till his death in Nov., 1610.⁷ Abraham "Hardinge" witnessed the will of his parishioner John Bromham in 1602,⁸ and, for the rest,

¹ *Surrey Wills*, I, p. 123.

² *Feet of Fines for Surrey*, 41 Eliz.

³ *Reg. Bilson*, fo. 128.

⁴ *Lib. Comp.* (P. R. O.) XII, fo. 184.

⁵ *Bloxam, Magd. Reg.*, I, 22.

⁶ *Magd. Coll. Reg.*, N.S., III, 121.

⁷ *Ibid.*, 72.

⁸ *Surrey Wills*, II, p. 169.

his career is a blank. Whether he died or resigned there seems nothing to show, for his successor's institution is not recorded in Bishop Bilson's Register at Winchester, and the *Liber Institutionis* at the Record Office is defective. In the Magdalen College accounts for 1620 there is an entry "for finishing the tomb of Mr Harding 2s. 6d. (*pro sepulchro conficiendo Mag. Harding*)," and Dr. Macray suggests that this may have been Abraham Harding,¹ in which case perhaps he resigned and went to end his days in Oxford, but what is certain is that his successor, *Nicolas Wildear*, became Rector in 1606, for he compounded for his First Fruits on Feb. 6th, 1606-7,² and he must have been appointed a few weeks before. His sureties were William Hearne, of the parish of All Hallows, Barking, goldsmith (presumably his banker), and Richard Powell, of Halton, co. Oxon, yeoman. Nicolas Wildear (or Wilder, as it is spelt in the Matriculation at Oxford) was of plebeian birth (*i.e.*, his father did not bear arms) from Berkshire, and he entered Magdalen Hall, Oxford, in October, 1584, being then 17. He took his B.A. degree in 1590, which suggests that he was not very studious, and became M.A. in 1592. He has left some disagreeable marks of his incumbency in the parish church in the initials "N.W." carved on the Sussex marble shafts of the sedilia, and it has been conjectured that the word "Nick," in black letter character, written beneath the old wooden altar (now used as a vestry table) is also part of his handiwork. If this be so, it shows that he held Puritan opinions, and liked to show his contempt for Church ornaments. His name appears in two Archdeacons' Visitations viz., in 1620, when from Dunsfold came "Mr Nicholas Wildeare, R., with Robert Gillam and Nicholas Hewett, Wardens," and again in 1622, when "Mr Nicholas Wildeare, M.A.—R." attended with

¹ *Magd. Coll. Reg.*, N.S., III, 47.

² *Lib. Compos.* (P. R. O.), XIV, fo. 76d. "The Register of Bishop Bilson is well kept," Canon Madge writes, "but the institutions recorded for any year can hardly be equal to those which must have taken place."

“John Millam and Philip Gringoe, Wardens.”¹ The earliest Dunsfold Parish Register which survives belongs to this Rector’s time (it begins in 1628), so does the second bell, which is inscribed “Our Hope is in the Lorde, 1621, P.G. D.N. R.E.” The letters are the initials of the churchwardens and the bell-founder, P. G. being Philip Gringoe, who was a Warden in 1622. D. N. I have not identified. R. E. is Richard Eldridge, the bell-founder, and it is thought that this bell was cast at Horsham, which was a branch of the main business of the family at Wokingham. This bell and the older one of 1583 were re-cast in 1893, being cracked. Nicolas Wildear died in the autumn of 1633, but the Wildears continued in Dunsfold for some years to come. In 1632 Theophilus Wildear, who was, I suggest, a son of this Rector, bought of John Denyer and Mary, his wife, and of William Hooke and Alice, his wife, a small property in Dunsfold, viz., 2 messuages, 1 cottage, with 8 acres of land,² and from the list of the properties responsible for the repair of the churchyard rails and fences, which appears below, a list which is certainly not later than 1663, “Do^s. Wildear” is recorded to have repaired the rail belonging to Dunsfold Farm, so that I presume he held that property. Dositheus Wildear was married at Dunsfold on Oct. 17th, 1630,³ and a Dositheus Wildear was baptized on Feb. 17th, 1632. Another Dositheus Wildear was baptized on May 3rd, 1648, and yet another (“Dositheas”) on Feb. 24th, 1656–7. The family apparently were fond of ancient and pious Christian names, for a Theophilus Wildear was baptized on Sept. 20th, 1635. The name Wildear has long disappeared from the parish.

The next Rector was a more distinguished man—*John Shipsey* (or Shipsea, even the form Sheepseie appears in the Cambridge Matriculation Register).⁴ He

¹ I owe this reference also to the kindness of Dr. S. Andrews.

² *Roll of Fines, Surrey*, 7 Charles I, Mich. Term.

³ Parish Register, Dunsfold.

⁴ *Camb. Graduates*, ed. Venn.

had been a sizar of St. John's College in that University and became B.A. in 1614, M.A. in 1617 and D.D. in 1630. Aubrey, recording his gravestone in the chancel of Dunsfold church (a stone which has long disappeared), says that this Rector is described as a Chaplain to King Charles I.¹ Dr. Shipsey was instituted to Dunsfold on Nov. 22nd, 1633,² and managed to hold it till his death in 1651-2. He was buried at Dunsfold on Feb. 24th, 1651-2, "having lived Rector 18 years," as the Register records. He was out of the way of political storms at Dunsfold, and so long as he did not read the services from the Prayer Book and was not obnoxious to the Puritans in power, like some other Loyalist clergy, he was left alone. Doubtless, like Bishop Bull and other Churchmen of his type, he repeated the Prayer Book services from memory. It is certainly remarkable that, at a time of such disturbance and unsettlement, Dunsfold church should have acquired its third bell; this is inscribed "Bryanus Eldridge me Fecit, 1647." Dr. Shipsey was twice married: in 1627 to Hellener Norton, daughter of William Johnson, gent., of Saxby, Lincs.;³ secondly, to a lady whose Christian name was Dulcibella, for Dulcibella Shipsey was his widow, who survived him, to whom Letters of Administration were issued March 30th, 1652.⁴ This lady moved to Haslemere and was living there in 1663, for she was assessed for one hearth within in the Borough in that year.⁵ By her will, made Dec. 5th, 1664, Dulsabella Shipsey, of Haslemere, widow, left one little gold ring to her son, John Shipsey, and the same to her son, William Shipsey, the rest of her goods to her daughter, Anne, in case of whose death they were to go

¹ Aubrey, *Hist. of Surrey*, IV, pp. 92, 93.

² *Reg. Curle*, fo. 7.

³ *Marriage Licenses*, issued by Bp. of London. It was issued on July 23rd, 1627, and the bridegroom is described as John Shipsey, clerk, bach., aged 31. The bride was 43. The marriage was to be at S. Martin's, Outwich.—*Harl. Soc. Pub.*, 1611, 1828.

⁴ Arch. of Pr. Court, *Reg. Bowyer*, 1652, fo. 40.

⁵ Excheq. Lay Subs., 188—481.

to William Shipsey. The will was proved on April 8th, 1671; four days after the Haslemere Church Register records the burial of "Mistress Shipsea." The family seem to have held a small property near Ockford Lane or Tuesley, Godalming,¹ as late as 1671. The next Rector, appointed under the Commonwealth, was *John Holney*, who obtained possession of the benefice on June 2nd, 1652.² The Holneys (who originally spelt their name Holné), were a large family, and there were two, if not four, John Holneys at Cambridge at the same time. One of these was Fellow of Pembroke and took his degree of B.A. in 1639; another, also of Pembroke, took his B.A. in 1645. The new Rector of Dunsfold was presumably son of John Holney, Vicar of Witley, and Sarah, his wife (to whose memory there is an interesting tablet in Witley church, she died in 1641), for he was married to Jane Longhurst, at Witley, on May 18th, 1649,³ and their first two children (baptized May 14th, 1650, and October 12th, 1651) were named respectively Jane and Sarah, the latter evidently after her father's mother. John Holney was then curate of West Thorney, an islet in Chichester Harbour, part of the parish of Bosham, whence he came to Dunsfold. At Dunsfold he remained till he died in 1680. He left his mark upon the Registers, which he kept admirably, and recorded with great care, in Latin, the baptism of 12 of his 14 children (the two elder were baptized before he came), noting even the exact hour of their birth. An uncle of the new Rector, Stephen Holney, was appointed Register of the parish on Dec. 3rd, 1653, and held office till October, 1661, (when Robert Arnold was chosen parish clerk in his room), but he lived on at Dunsfold, where he was buried on

¹ Dulcibella, wife of "Mr. Dr. Shipsey," was grand-daughter of William Mosse the elder, of Petworth, gent., who, by his will, proved Feb. 16th, 1642-3, left a small legacy to her, and one to her husband. The will is at Somerset House, *Crame*, fo. 13. For these facts and references I am indebted to Percy Woods, Esq., C.B.

² *Liber Instit.*, Series A, Lib. 5 (P. R. O.), fo. 80.

³ Witley Church Registers.

March 27th, 1675. Either the Register or his nephew, the Rector, wrote out in the Register book a list of the houses and tenements responsible for the post-and-rail fence round the churchyard. The list is not later than 1663 (Old Widow Bromham, mentioned as holding New Inne, was buried on Dec. 12th, 1663, aged 91,¹ and the date 1663 appears against "Ritiat ferme." The date 1675, which appears in two other places, is in different ink from the rest, and was evidently added later):—²

The Church rayles or Fences of the Churchyd.

Dunsfold.

- | | | | |
|-----|---------------------------------|--|---|
| 1. | Durfold Ferme. | Dos Wildear fecit. | |
| 2. | Danse repaired by Henry Childs. | 1675. | |
| 3. | Rotam. | Ph: Tullet repaired it. | |
| 4. | Deanshold—calld Lee Lands, | by John Holney Rector. | 1675. |
| 5. | Brookland | Punter, Street & Bignol. | mended by the Tenants. |
| 6. | | Benjam: Whittacr & e | mended it. B. |
| 7. | Great Rickhurst | W ^m March made it new for the Tenement y ^t belongs to the ferme. | |
| 8. | Deanes Hold | — | Tho: Reed repaired it. |
| 9. | Wintershull | — | John Bromham sen: acknowledged it for his & sett vp a new rayle. |
| 10. | For Boxalls House | Arnold Quennell fecit, | the middle post belongs to both. |
| 11. | | Henry Mandefield jun: sett vp new. | H M. |
| 12. | Harrolds | — | Thomas Mellersh made new. |
| 13. | Hurlands: stone wall: | Ri: Pullet & mended it. | |
| 14. | Great Rickhurst | W ^m March: mended it for the ferme. | |
| 15. | Pond | — | Harrisons at Pond: owned it. |
| 16. | Spronks: | — | Stedman y ^e Hewer owned it: but the rayle is for Inholmes. |
| 17. | Horlands | — | Georg Mandefield. Dan: Philps Tenant made it new. |
| 18. | Abbots Garden | — | Mill ferme. Thomas Stedman Tenant made it new. |
| 19. | Curles & Inholmes | Jo: Cumber Tenant mended it. | |

¹ Dunsfold Church Register.

² This list was most kindly transcribed for me by the Rev. T. S. Cooper, F.S.A., in 1914. The custom is probably very ancient; a somewhat similar rule held good at Snaith, in Yorkshire, as recently as 1861, and it is there recorded in the Churchwardens' account book for 1615; and at Broad Chalke, in Dorset. See C. B. Robinson, *History of the Priory and Peculiar of Snaith* (London, 1861), pp. 36, 37.

20. Martins : ——— William Aimes ——— W^m March Owner of it made it new.
21. for Roger Vpolds John Bromham sen : made it new.
22. M^r Smith of Tuesleyss Rich : Capelin made it new.
23. Hookhouse : Hook land Richard Aburrow · made it new.

The Stile rayle to Mill ferme. made by the Tenant.

1. Item y^e next rayle to Mill ferme. made by the Tenant.
2. Godsalls ——— Jo : Bromham sen. mended it.
3. ——— Richard Moare repaired it.
4. Blacknest ——— Entenap & Mitchell repaired between y^m.
5. Dositheas Wildear for his 2 Houses · made new by Him.
6. Brookwell ——— John Smithers, new made.
7. Ritiat ferme Ri : Finch repaired them : 1663.
8. Coppid Kitchin made new and acknowledged by the Land Lord.

The Gate place formerly the Crosse house · to Graffam. Tho : Mellersh repaired it very often.

- { 1. M^{rs} Duncumbs ferme in y^e use of one Gillam of Hascombe : made new by him :
2. Innings or Borestocks : John Bromham sen : fecit new. M^r : Roger Duncombe Land Lord.
3. High : Loxley W^m Marche · made it new.
4. The Bar place John Harper for Tickno^{rs} heath ferme. M^r Ar : Onslow.
5. House at whipping post John Bromham sen : acknowledged by him & mended by his Tenant.
6. New Inne ——— Old Widow Bromham.
7. Sand pitts, Deanshold John Chenill Farmer there owns it.
8. Birchland & Hutchurst mended between the Tenants. twas since diuided :
9. Common House 2^x John Bromham sen : acknowledged it { & Birchland is next raile to the rod & mended by Ed : Tullet.
10. Ifold ferme 4^x Rapley his Tenant repaired them. }
11. Mill Ferme 3^x Thomas Stedman }
12. Hoick ——— j Philip Stedman. } repaired them.
13. Pound ferme 2^x William Powlters }
14. Burningfold 5^x { the first two to the ferme o'th Top of the Hill. Edward Tullet. the other 3 to the maine Ferme. Rich : Bishop.
15. Dunsfold ferme 6^x Ralph Grevatts.

Most of the names can be identified, though some are now copses. Nos. 4 and 8 are unknown to me, unless perhaps "Daniells" is a modern corruption of the name, while 5 is obscure. 16 (Spronks) is now copse, but is the oldest name of all—in 1313 Henry de Guildeford held, among other possessions in Dunsfold, a tenement called "Spronkesland."¹ It is no doubt named, like most places, from a family, for Spraunks, was still a personal name in the Weald 40 years ago.² In the second list "Ritiat ferme" is, I suspect, Rushett farm, which was part of the parish until 1863 (when the parish of Graffham was formed). Coppid Kitchen was also called Graffam's House, and was sold in 1797 by the owner, James Kitchen, a private soldier of the 10th Light Dragoons, to William Welland.³

"The Gate place, formerly the Crossehouse," refers presumably to the point at which the road coming from Dunsfold Common runs into the road from Hascombe to Cranleigh. The spot is called St. Andrew's Cross on maps as late as 1763, but evidently the name was becoming obsolete in 1663. New Inne, 6 in the third list, is a beautiful old house on the Common, now divided into three, close to the road leading to the church; 15 is now Dunsfold Grange. Some of the names are confusing, as there are two Boarstocks in the parish, one at Burningfold, the other behind Elm Corner.

The old Register book is Mr. Holney's memorial; it shows him a good parish priest, and the old discipline of the church was not allowed to drop; thus, on March 18th, 1665-6, he records, "Mdnm yt Sarah Pick, of this Piſh, wid., did penance in a white sheet for fornication comitted wt. one John Broham of Kⁿtons. She had 2 bastards, both son's at the same birth. She was exco^mated, eodem die." The last words are strange, for presumably, when her penance was performed, she would be released from excommunication and absolved.

¹ *Manning and Bray*, II, p. 86.

² *Surrey Archæological Collections*, V.

³ From Notes of Conveyances, Wills, etc., kindly furnished me by P. Woods, Esq., C.B.

Under 1666, Sept. 14th, the Rector records the baptism of "Magdalen, the Daughter of Ann Foster base borne"; he adds, "J. Barnes & An his wife did privat penance for it the 15th of Sept. 1667." In 1669 under the Burials he writes, "Caveant posterī, William More of Mill Farm buried Oct. 25th multa nocte who was mortally bruised w^t his teeme the 23 day coming from Petworth being owcome w^t —÷ Luke 21, 34: And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and on that day come upon you unawares." Again, in 1671, he records "Robert Penfold was buried July 26th owcome w^t — Luke 21, 34— and killed w^t a load of chalk." John Holney died Rector, and was buried Oct. 6th, 1680. One of his sons, Richard, born at Dunsfold on Easter Day, 1659, went up to Trinity College, Oxford, in 1676, was B.A. in 1679, M.A. 1682, and became Vicar of Send in 1684, and Rector of Hascombe in 1694. At Hascombe he imitated his father's accuracy in keeping the Register of Baptisms, giving the day and hour of his children's birth. He was buried at Hascombe, June 17th, 1708,¹ the last of a family who, in successive generations, were parish priests of Witley, Dunsfold and Hascombe. Dunsfold had for its new Rector one who, with his descendants, was responsible for its spiritual care for close on a century. This was *Joseph Richardson*, son of the squire of Bierley, near Bradford, in Yorkshire.² Mr. Richardson, like other members of his family, was at University College, Oxford, B.A. 1669, M.A. 1672.³

¹ Canon V. Musgrave, in *Church of St. Peter, Hascombe*, pp. 21, 22.

² The pedigree of the Richardsons is given in Foster, *Yorks. Pedigrees* (where Dunsfold is said to be "in Sussex"), *West Riding*, II.

³ A Memoir of the Richardson Family, compiled by Mrs. Dorothy Richardson, is printed in Nichols' *Illustrations of the Lit. Hist. of the 18th century*, I, 231—252. *Extracts from the Literary and Scientific Correspondence of Richard Richardson, M.D., F.R.S.*, was printed (but not published) by Dawson Turner (Yarmouth, 1835), on the connection of the Peebles family with Dewsbury, see *Early History of Dewsbury*, by Greenwood, 1859, pp. 118, 119.

He married on August 7th, 1683, Elizabeth, daughter and heiress of John Peebles,¹ of Dewsbury, who, for his Royalist activities, was called by the local Puritans "the Devil of Dewsbury." Through his wife, who inherited it on her father's death, Joseph Richardson became lord of the manor and lay-rector of Dewsbury, and it remained in his family until his great-grandson sold it on May 2nd, 1792. One of his brothers, John, married a daughter of Archbishop Sharp, of York, and Richard Richardson (1663—1741), botanist and antiquary, a nephew of the Rector of Dunsfold, was famous in his day and is commemorated in the *Dict. of Nat. Biog.* Joseph Richardson was instituted on Oct. 23rd, 1680,² and he lived in Dunsfold for 64 years, dying at the patriarchal age of 93, in 1742. If his correspondence had been preserved, or if he had written his Recollections, a great deal of the life of the old Dunsfold would be clear, but the only memorials of his 64 years are the handsome marble tablet to himself and his wife, and the recumbent slab to his daughter, Mrs. Eliot, in the chancel of the church. Mr. Richardson saw one great change in Dunsfold, the cessation of the iron industry, and the gradual reversion of the parish from Black Country to woodland. His accession marks another change: he represents the "squarson" period, when the benefice was held, or at least the church served, by members of a rich landed family. As in the 14th century, the benefice got into the hands of the "choppe-churches," so now the care of the parish passes into the hands of a little clan which was well established ecclesiastically and civilly in the district. This family or clan was that of the Eliots

¹ The entry in the Marriage Registers of Dewsbury parish church is "Josephus Richardson rector de Dunsull in Sussex, et Dñā. Elizabetha Peables filia Johne Peables, armigeri, nupt. Septimo dies August, 1683." The Latin is evidently that of the parish clerk. The extract is specially interesting, for "Dunsil" or "Dunsull" is still a common name for "Dunsfold" among the oldest inhabitants. I owe the transcript to the kindness of my friend, the Rev. F. Wolde, M.A., Vicar of Dewsbury and Rural Dean.

² *Reg. Morley*, fo. 85.

of Busbridge, to whom Dunsfold became linked, when, in 1708, Jane Richardson, the Rector's younger daughter, married Edward Eliot, son of Sir William Eliot, of Busbridge Hall.¹ Six years before, in 1702, Mr. Richardson had been made Rector of Hambledon, a benefice in the patronage of Sir William Eliot, and he held it till his death (though his epitaph at Dunsfold does not mention the fact). Dunsfold, Mr. Richardson resigned to his son-in-law, Edward Eliot, in 1722, but as he, Richardson, continued to live in Dunsfold, presumably his son-in-law occupied the rectory at Hambledon.² In 1711 Mrs. Edward Eliot died—she was little more than a girl—leaving one son, William, destined to succeed his father and grandfather at Dunsfold, and his grandfather at Hambledon; the memory of her husband's grief is pathetically recorded on her tomb. He married a second time, however. Through Mr. Richardson Dunsfold can claim a faint connection with English literature, for his younger daughter, Elizabeth, married on Feb. 2nd, 1720—21, Thomas Warton, clerk,³ and by him became the mother of Joseph (afterwards Headmaster of Winchester College), who was born at Dunsfold rectory, and of Thomas, antiquary, historian, poet, and, from 1785 till his death,

¹ For the pedigree of the family of Eliot see *Manning and Bray*, I, 619.

² Among the papers of Dr. Richard Rawlinson, the well-known antiquary and Nonjuring Bishop, is the following note on Dunsfold and the neighbouring benefices:—

“Hambledon. Living about £120 per ann. The Incumbent, Mr. Elliott. A Rectory.

“Dunsfold. A Rectory in the gift of the Crown about £200 per ann. Incumbent, Mr. Richardson.

“Alfold. A Rectory, the perpetual advowson in the Incumbent, Mr. Henry Strudwick; about £120 per ann.

“Ewhurst. A Rectory in the gift of the Crown, about £160 per ann. Incumbent, Mr. Eason.

“Cranley. A Rectory, about £200 per ann. Incumbent, Mr. Cheynell.”

Bodl. Libr., Oxford. MSS. Rawl., D. 390, fo. 101.

³ See Joseph Warton, Thomas Warton the elder, and Thomas Warton the younger, in *Dict. Nat. Biog.*, Vol. XX.

in 1790, Poet Laureate. Dr. Joseph Warton (1722—1800) is the only native of Dunsfold who has a place in the *Dictionary of National Biography*.

Thomas Warton the elder was son of Antony Warton (1650—1715), Vicar of Godalming. He was Fellow of Magdalen College, Oxford (1717—1724), and Professor of Poetry in the University (1718—1728). He is most famous for his epigram on George I, and was a strong Jacobite. He died at Basingstoke, where he had been Vicar since 1723, on Sept. 10th, 1745. In this connection should be mentioned a legend, that Edward Young, the poet (1683—1765) composed his *Night Thoughts* in what was called the Filbert Walk of the rectory garden. The story seems based on a confusion between Thomas Warton the poet and Philip, Duke of Wharton (1698—1731), who was from 1717 to 1722 a liberal patron of Young.¹ Young's *Night Thoughts* appeared in June, 1742, when he was living in easy and dignified retirement as Vicar of Welwyn, a retirement he broke only to make occasional visits to Bath and Tunbridge Wells. There is no trace in the recent very full *Life* of Young² of any connection with or knowledge of Dunsfold; possibly the legend rests on a further confusion between Joseph Richardson, the old Rector, and Samuel Richardson, the famous novelist, who was a correspondent and friend of Young. The story seems, in fact, to be merely a vain imagination.

Joseph Richardson resigned the Rectory of Dunsfold in 1722, and on May 8th, 1722,³ his son-in-law, *Edward Eliot*, was instituted. He was of C. C. College, Cambridge, B.A. 1696, M.A. 1700. He died when he had held the benefice nearly seventeen years, and left six children. His death made little difference to the comfortable family arrangement by which Hambledon and Dunsfold were held together, for he was succeeded at Dunsfold by his son by his first marriage, William Eliot,

¹ See as this, the Arts, in *Dict. Nat. Biog.* on Edward Young, Vol. XXI, and Philip, Duke of Wharton, Vol. XX.

² Published 1914.

³ *Lib. Instit., Series A., Lib. 5* (P. R. O.), fo. 80.

who was instituted on April 5th, 1739.¹ *William Eliot* was of Magdalene College, Cambridge, B.A. 1730, M.A. 1734. When at last his grandfather, Joseph Richardson, died in 1742 and thus vacated the Rectory of Hambledon, William Eliot also succeeded him there, and held both Rectories till he died, unmarried, in 1756, and was succeeded by *Thomas Bund*, instituted June 1st, 1756.² This Rector belonged to an old family in Worcester (where it is still represented), and had been (like two former Rectors) at Magdalen Hall, Oxford, where he was B.A. 1723, M.A. 1726. He was at this time Vicar of Woking, and there he lived till his death, in 1783, greatly esteemed, as his memorial tablet in that Church records; but, in the manner of the time, he saw no objection to holding Dunsfold with Woking, and this he did for eighteen years, resigning Dunsfold in 1774. His name occurs only once in the Dunsfold Church Registers, on June 24th, 1756, when he married a couple; and henceforward, for 45 years, no Rector's signature is to be found, for the good reason that all were pluralists and absentees. But though the benefice had passed from the Eliots, an Eliot continued to serve Dunsfold Church. This was Edward Eliot, half-brother of the late and son of the previous Rector, who, in 1756, succeeded his half-brother as Rector of Hambledon and held it till his death, in 1790, being also Rector of Alfold from 1763 till he died. To these offices he added the duties of curate of Dunsfold. He signs the Dunsfold Registers as curate from 1754 to 1756, again in 1761, in 1774, and finally without a break from 1775 to 1790. It is worth noting that his son, Laurence William Eliot, who was a boy at his father's death, as soon as he was old enough to be ordained, was made Rector of Alfold (in 1801), and Rector of Peper Harow besides. Mr. Bund resigned in 1774, and on June 9th of that year *James King, D.D.*, was instituted.³ He was a more distinguished person than most of his predecessors and

¹ *Liber. Instit., Series A.; Lib. 5 (P. R. O.), fo. 80.*

² *Ibid.*

³ *Ibid.*

was, I suspect, a kinsman of Lord King of Ockham. Dr. King was of Christ Ch., Oxford; B.A., 1726;¹ M.A., 1729; B.D. and D.D., 1740.

Dr. King has some claim to be an author, he printed three of his sermons, but he owed his preferment to Dunsfold to having been chaplain to Fletcher Norton, afterwards first Lord Grantley, when that personage was Speaker to the House of Commons (1770 to 1780), and he owed the Canonry at Windsor, to which he was appointed six days after his institution to Dunsfold² (viz., on June 15th, 1774), to the same patronage. He held Dunsfold and his stall at Windsor just over two years, and then exchanged both with Dr. Thomas Bray, Rector of Exeter College, Oxford, for the Irish Deanery of Raphoe. The new Rector, *Thomas Bray, D.D.*, was instituted on Oct. 17th, 1776,³ but as he was Head of a House of Oxford and Rector of a country parish in Oxfordshire, and now added to these cares a Canonry of Windsor and the cure of Dunsfold, it is hardly to be supposed that Dunsfold ever saw him—probably his knowledge of it was confined to its tithes. He held the benefice, with his three other appointments, for close on nine years, till his death on March 20th, 1785. He is one of the more distinguished of the Rectors, for he had had a long career at Oxford; he had come up from Stratton, in Cornwall, to Exeter College, as a young man of 20 in 1726, he took his B.A. degree in 1729, M.A. 1732, B.D. 1743 and D.D. 1751. All his life had been spent in college, first as Fellow and then, since 1771, as Rector, and he had taken a prominent part in a violent quarrel (in connection with an Oxford election) in which Exeter College was involved; in a squib at that time he was attacked as “Mr. Boots.”⁴ The following admirable account of him was printed in the *Gentleman's Magazine* in the month following his death; it throws some

¹ Foster, *Al. Oxon.*

² Le Neve, *Fasti*, III, 410.

³ *Lib. Instit., Series A., Liber 5* (P. R. O.), fo. 80.

⁴ W. K. F. Stride, *History of Exeter College* (Oxford College Histories), p. 124.

light on the way in which country rectories, such as Dunsfold, were then regarded:¹ "Rev. Thomas Bray, D.D., Rector of Exeter College, Oxford, Canon of Windsor, Rector of Bixbrand, in Oxfordshire, and of Dunsfold, in Surrey. In the earlier part of his life he took an active part in the famous Oxford election in 1754, for which he was rewarded by Lord Macclesfield with the Rectory of Bixbrand (commonly called Bix). When the late Lord Harcourt was appointed Lord Lieutenant of Ireland, he was made one of his chaplains, but did not accompany him. His Lordship gave him the deanery of Raphoe, in that Kingdom; but being a batchelor, and not young, in 1774 he exchanged it with Dr. King for a canonry of Windsor and the rectory of Dunsfold, though of less value; which preferments Dr. King had obtained as chaplain to the House of Commons whilst the present Lord Grantley (Fletcher Norton, 1st Baron Grantley, 1716—1789) was Speaker. If ancient laws and rules were not observed in Exeter College it was not for want of example in the Rector, who adhered to them himself, without being morosely severe to those who, being born in later times, could not so easily accustom themselves to the customs of former days. He was descended from a Cornish family, and when he was grown rich had a coat of arms painted for him, but said he did not know whether any of his family had borne one."

To Dr. Bray succeeded, in 1785, *Thomas Roger Filewood* (the first Rector to bear two Christian names), who had been Rector of Mickleham, near Dorking, since 1771, and continued to hold that benefice and to reside there, holding Dunsfold in plurality with it till his death. He was of St. John's College, Cambridge, B.A. 1769, M.A. 1772.² At Mickleham Mr. Filewood was active in the leisurely manner of the time; he presided at vestry meetings, a singing gallery was erected in the church in 1774, and two principal parishioners were

¹ *The Gentleman's Magazine*, Vol. LV, Part I, p. 324 (number for April, 1785).

² Venn, *Univ. of Cambridge Matriculations*, &c.

allowed to erect pews of their own in 1799; but these activities did not reach to Dunsfold. His end was tragic; he had become blind, but, aided by his daughter, he managed to repeat the services from memory. Yet, "for years," says a contemporary chronicler, "his manner of conducting the services of the church had painfully indicated a mind astray." Latterly, through family troubles, he had lost his property and his mind became more than ever disturbed. On Sunday, August 10th, 1800, having returned from the afternoon service, Mr. Filewood locked himself into his study and shot himself. Firearms were then very generally carried as a defence against highwaymen, and Mr. Filewood's son had left his loaded pistol on his father's study table.¹ This tragedy, though it occurred to a non-resident Rector, was still remembered by older inhabitants of Dunsfold in 1915. With Mr. Filewood the scandal of non-resident Rectors ended, for a time. During this period of its continuance the names of various clergy appear in the Marriage Register—they seem to have been more or less permanent curates-in-charge. Thus, *Edward Eliot*, July, 1754—March, 1755, signs as curate; Nov., 1755—April, 1756, as Minister; and as curate again in 1761; as curate in 1774; as a curate from Dec., 1775—March, 1790. He was the Rector of Hambledon and Alfold, already noticed; *Marsh^t Bridges*, curate, in Nov., 1756; *Arthur William Hoad* (or *Hood*), March, 1757; *Thomas Hall*, May, 1757; *Henry Strudwicke*, curate, Jan. 1758—Sept., 1760, who was also Rector of Alfold (he was brother-in-law of Edward Eliot); *Fyge Farmery* is curate in 1761; *William Grossmith* in 1762; *Wm. Harvest* in Jan. and Feb., 1763, and *James Bailey* curate from Oct., 1763—Oct., 1765, and again from May, 1766—Oct., 1771; *L. Eliot*, curate, signs in Nov., 1765, and occurs again in April and Dec., 1766; *Thomas Griffith* is curate from Oct., 1772—Sept., 1775; *Horde Reynolds* appears in Oct., 1773; *Jas. Roy* (for Mr. Griffith) in Dec., 1774; while *J. F. Chandler*, who signs as *curate pro tempore* in Aug., 1790, was the Vicar (and patron) of

¹ *Mickleham Records*, 1900, pp. 23, 24.

Witley; after him comes the signature, rarely interrupted, of *Richard Bartholomew*, curate, though in the period Feb., 1798—Jan., 1799, *Charles Bartholomew* signs as curate, and then Richard Bartholomew remains. *Richard Bartholomew* was a member of a family which, though not so highly placed, was, in its day, nearly as pervasive as that of the Eliots in the parishes of this district, and it was he who, having acted as curate of Dunsfold from 1790, was chosen to succeed Mr. Filewood as Rector, being instituted on Oct. 20th, 1800.¹ He was son of Charles Bartholomew, who is described as “clerk, of Ripley, Surrey,” when his son Richard matriculated, aged 19, at Magdalen Hall, Oxford (the college of two previous Rectors), in Dec., 1776. Charles Bartholomew, who was a man of some learning, was Vicar of Shalford from 1762, and curate of Wonersh, and was also, until 1788, Rector of West Clandon. Richard Bartholomew does not appear to have inherited his father’s scholarly tastes, for he did not take his B.A. degree at Oxford until 1783, more than six years after his matriculation. Before he came as curate to Dunsfold evidently he served neighbouring cures, as in 1786 he is described as “Minister of Hascombe.”² Richard Bartholomew was Rector until he died, “in the 60th year of his age, lamented by all who knew him, on Dec. 16th, 1826,” as his epitaph in the chancel of the church records. “To lie like an epitaph” was once a proverb—it is charitably to be hoped that all the statements on this Rector’s epitaph are not as inaccurate as some of those which are still verifiable. The very commonplace little tablet is erected, it states, “to the memory of Richard Bartholomew, B.A., Chaplain to the late Earl of Southampton,

who

During the space of 37 years faithfully discharged
 The duties of the Pastoral office in this Parish,
 And who will ever live in the Recollection of his
 Family and Friends as an example of the
 Christian virtues which he so constantly
 Endeavoured to inculcate in the minds of his Hearers.

¹ Memorial Tablet, Dunsfold Church.

² In *Manning and Bray*.

Having served as Curate 10 years he was made Rector on the 20th of Oct., 1800," and the date of his death follows.

Of this it may be said that if Mr. Bartholomew was in his 60th year in 1826 he could not have been 19 when he matriculated at Oxford in 1776, just 50 years before; and quite certainly he was never Chaplain to "the late Earl of Southampton," for that nobleman died in 1667. The slovenliness of these verifiable statements is characteristic of the state of the Church at the time: by the "late Earl of Southampton" is meant presumably George Ferdinand, 2nd Baron Southampton, who died in 1810, and was succeeded by his son, born in 1804, who died in 1873. The peerage, which was created in 1783, and still exists, is not an earldom but a barony.

A statement which this poor little tablet does not record is to be found in the Dunsfold Church Rate Book of 1828:¹ the fact that, in 1827, the parish church was in such a state of decay that it was presented to the Ordinary as being out of repair, and at a vestry meeting on May 1st, 1828, it was resolved to undertake such repairs at a cost of £150: 14s. 6d. Of Mr. Bartholomew's 37 years in the parish as curate and Rector faint traditions remain; it is remembered that he kept a pack of beagles, and to his period belongs, I believe, the scandalous tradition of a mother with her baby arriving at the Rectory just as the parson was going out hunting. Finding that she wanted her baby baptized as it was very ill, this divine said, "Give it to me," and, without dismounting, took the child in his arms, put his finger into his mouth, and, moistening the baby's forehead, repeated the baptismal formula; and he handed the child back, saying, "There, the child's baptized," and so rode off to the meet. This story, which is obviously incapable of verification, may be as insecurely based as the belief in a monastic cell or grange at Dunsfold, or as the supposed connection of Young's *Night Thoughts* with the rectory garden; but it is a tradition that

¹ In the Dunsfold Parish Church chest.

lingers. A more picturesque belief is that the last-recorded appearance of the Blessed Virgin Mary took place at Dunsfold. It is a very shadowy tradition, but traces of it are to be found in authoritative works dealing with the parish, notably in Murray's *Handbook for Surrey* (5th ed., 1898), in which it is stated that "the Church is believed by Roman Catholics to be specially favoured by the presence of the Virgin and has been made the object of pilgrimage by them within recent years."¹ Of the alleged Roman Catholic pilgrimages the true explanation is furnished by a singularly careful and accurate writer, Mr. E. A. Judges: "The sole warrant for this assertion is the fact that the Church is visited several times in every year by parties of Roman priests from the seminary at Wonersh; and that on one occasion, some little time since, a numerous band of visitors came from London, the explanation being their belief that 'the Blessed Virgin Mary was always in residence at Dunsfold.'"² I have been unable to trace any documentary evidence for this alleged appearance of her whom the English Prayer Book still speaks of as "Our Lady,"³ though I have applied to various Surrey archæologists. The Rector of St. John's Seminary, Wonersh, in 1914,⁴ knew of no evidence for the appearance; the late Mr. Ralph Nevill knew of no evidence, though he had heard of the story, and connected it in some way with the late Dr. F. G. Lee;⁵ he thought that the appearance had been in the 18th century to some Jacobite in hiding or to some French emigré later in the century. But, whatever the authority, he had entirely forgotten it. Certainly Roman Catholic families owned land in Dunsfold in the 17th and 18th centuries: the Carylls, in the person of Simon Caryll, of Tangley, gent., bought the two small manors in Dunsfold of

¹ p. 403, *s.v.* Dunsfold.

² *Some West Surrey Villages* (Guildford, 1901), pp. 90, 91.

³ *Book of Common Prayer*, in the Lessons Proper for Holy Days, "Annunciation of Our Lady."

⁴ Mgr. Doubleday, in a private letter of March 25th, 1914.

⁵ 1832—1902.

Markwich or Monkenhook or Monckton Hook ("Montenoke," in Symmes) from the Lords Montague, to whom they belonged in the 16th century (having been part of the possessions of Waverley Abbey). Simon Caryll left them to his son John, who left them to his three daughters, Lettice, Elizabeth and Margaret, his co-heiresses.¹ The estate of Burningfold—with its ironworks, forges and furnaces—passed, in 1604, into the hands of George Duncombe, of Bramley,² who was connected with the Carylls, and though three years later he parted with his rights in the property, yet, in the next century, Burningfold, was bought by Anthony, Viscount Montague, in 1756, and that family owned it until 1789.³ Possibly the Montagues had tenants, certainly if they occupied the house they would have had servants who were, like themselves, Roman Catholics. I presume that in the 18th century such an appearance would only have occurred or been recorded in such a circle; the chilly atmosphere of the Church feeling of the time—with its dislike of the supernatural in religion—would not have furnished a sympathetic medium for it. But I have entirely failed to find any evidence for the story other than a vague oral tradition.

An interesting record of Dunsfold Parish in Mr. Bartholomew's day is in the Parliamentary Return of the Population in 1811:—⁴

There were then in the parish—

Inhabited Houses	103
Occupied by Families	113
In building	1
Uninhabited	4
Pop ⁿ employed in Agriculture	84
Manufactures or handicraft	17
Other families	13
Population	518
Males	276
Females	242

¹ Symmes' MSS., in Brit. Mus. (MS. 6167), fo. 135, *s.v.* Dunsfold.

² See H. E. Malden, *Burningfold in Dunsfold*, Surrey Archæological Collections, XXIII, p. 11.

³ *Ibid.*, pp. 14, 15.

⁴ *Manning and Bray*, III, p. lxi, *Appendix*.

The Rector of Dunsfold who, in 1827, succeeded Richard Bartholomew, the *Hon. John Evelyn Boscawen*, was one of a famous stock, being second son of the 3rd Viscount Falmouth and brother of the 1st Earl of that name (the son of this Rector ultimately inherited the Viscounty, succeeding his cousin, the 5th Viscount, and second (and last) Earl).¹ Mr. Boscawen took his B.A. degree from Christ Church, Oxford, in 1811, was elected Fellow of All Souls, and took his M.A. degree from that college in 1818. He was ordained, and in 1822 was made Canon of Canterbury (his father was one of the sternest of the unbending Tories, and in 1822 the Tories were firmly entrenched in office). Mr. Boscawen was also Rector of Penhurst, near Battle, in Sussex. He did not reside at Dunsfold, but at least he visited it and did something for the parish church. Under his auspices a gallery for the singers was erected at the west end, and he presented a silver paten for the altar, which is inscribed: "The humble gift of John Evelyn Boscawen, Rector, 1832." During his rectorship the parish was served by a resident curate, Mr. Charles Courtenay, who took some interest in the parish records and made a careful report on the Registers for the Bishop of the diocese, which was included in the Parliamentary Returns of 1831, and he wrote out a copy which is among the papers in the parish safe. Mr. Boscawen held his canonry at Canterbury till his death, in May, 1851, but he resigned Dunsfold in 1833. He was Rector of Wotton since 1818. His line is still (1919) represented in the district by the present Bishop of Guildford (Dr. J. H. G. Randolph), his grandson. A portrait of Mr. Boscawen is in the possession of his descendant, Lord Falmouth.

To Mr. Boscawen succeeded another bearer of a famous name, *Henry Wellesley*, natural son of the Marquess Wellesley (1760—1842), and the lady whom he subsequently married (Nov. 29th, 1793), Hyacinthe Gabrielle, daughter of Pierre Roland, of Paris. Dr. Wellesley,

¹ See Boscawen, Family of, in *Dict. Nat. Biog.*, Vol. II, pp. 876, 877.

as he later became, is the most distinguished name among the Rectors of Dunsfold, for he was both a well-read scholar and an antiquary. Like his predecessor, Henry Wellesley had been at Christ Church, Oxford, B.A. 1816, M.A. 1818, and he was a Student of Christ Church until 1828. At first he went to the Bar, but gave it up for Holy Orders, and in 1827 became Vicar of Flitton-with-Silsoe, Beds., and then, on Nov. 1st, 1833, Rector of Dunsfold. At Dunsfold he lived nearly five years, and there happened the most romantic event in his studious life, his marriage. This is worth noting, because Henry Wellesley is the only Rector of Dunsfold who finds a place in the *Dict. of National Biography*,¹ and there the distinguished historian who writes his life declares that "he died unmarried." If Joseph Warton brought the name of Dunsfold into the history of English letters in the 18th century, Henry Wellesley has carried it into the record of English political history, for, among the *Wellesley Papers*, is the following letter from the Rector of Dunsfold to his father, the Marquess:—²

"Private. Dunsfold, Godalming, May 10th, 1835.

"My removal to this neighbourhood has, among other advantages, procured me the intimate acquaintance of a very worthy and respectable family, Dr. and Mrs. Mackenzie, of the Rectory, Hascombe.³ They have a young and very pleasing daughter, to whom I have become deeply attached, and who accepts me for a husband with corresponding feelings. Her good sense, disposition and acquirements give me every hope of her proving a valuable wife and making the happiness of my life. As she is, *of course a goddess*, my report of her beauty and merits cannot be received; but Hyacinthe⁴

¹ *Dict. Nat. Biog.*, Vol. XX, pp. 1117, 1118.

² *Wellesley Papers* (1914), II, 276.

³ Dr. William Mackenzie, Rector of Hascombe, Feb. 13th, 1824—Oct., 1833, when he resigned. At Hascombe he was remembered and described as "only a moral Preacher." He planted many spruce firs in the churchyard there. *Church of St. Peter, Hascombe* (1885), p. 24.

⁴ His sister.

has made her acquaintance, and is willing and able to speak of her very highly. She thinks the match likely to be happy to myself, free from objections, and from any circumstances unpleasant to my family or my friends. As there is a son she brings me no fortune, but her own interests and prospects are very fair, and she has been accustomed to live in the same moderate, retired way as myself, without any taste for dissipation or expense.

“In taking this step I trust and pray that I may obtain your approbation and sanction, and that your blessing will rest upon the happy prospect now before me.

“May I add the hope that you will continue to interest yourself in my preferment, which now becomes to me an object doubly important? Some favourable occasions may arise, and perhaps there may be some pieces of clerical patronage in the Lord Chamberlain’s department.¹ I believe that he appoints the King’s Chaplains upon a vacancy, and to obtain that could not but be of advantage to me. There is no emolument, but it is a step and gives rank, and, above all, would appease my longing for something which I might be known to owe only to your affection and influence.”

No clerical preferment came to Mr. Wellesley as the result of this letter, for, although his father was Lord Chamberlain when it was written, he resigned the office a month later, for reasons which he declined to explain, and retired for the seven years of life which were left him entirely from public life.² Henry Wellesley, clerk, and Charlotte Ann Mackenzie Vandyck, described as a “minor,” were married in Hascombe Church on June 12th, 1835,³ *i.e.*, some five weeks after the letter above was written, and at Dunsfold Rectory a year later their child, a daughter, was born and baptized by her father in Dunsfold Church on July 17th, 1836, being given the

¹ The Marquess had become Lord Chamberlain in April, 1835.

² *The Marquess Wellesley* (Rulers of India series), by Archdeacon W. H. Hutton, p. 186 and note 1.

³ Hascombe Register of Marriages.

names Henrietta Mary.¹ One relic of Mr. Wellesley's time long remained in Dunsfold—the old Dunsfold Friendly Society, which began its life, indeed, two months before Mr. Wellesley became Rector, viz., in September, 1833. One copy of its printed rules, bound in a thin blue paper (the members were known as “the old Blues”) still exists, the most interesting among them, from the antiquarian point of view, is that the annual Feast day was Whit Monday, a day on which, according to Manning and Bray,² there had been from old time a small annual fair at Dunsfold. Henry Wellesley's beautiful handwriting last appears in the Dunsfold Registers as baptizing on June 27th, 1838. He resigned the living (apparently by some rather roundabout series of exchanges) to become Rector of Woodmancote, Sussex, a benefice he held till 1860, to which he added, in 1855, the valuable rectory of Hurstmonceux, in the same county, and this last he held till his death. But he was also, in 1842, appointed Vice-Principal of New Inn Hall, Oxford, and in 1847 became Principal, and his dignified figure was long remembered in the University. He died at Oxford on January 11th, 1866, in his 75th year.³

At Dunsfold Mr. Wellesley was succeeded by *Erskine William Holland*, who was Rector for fifty years all but two months. He was son of a London doctor, Samuel Holland, and was born on April 18th, 1804. After being at Westminster School, he obtained a cadetship in the Indian Army (9th Madras Native Infantry), and sailed for India in 1821. His elder brother, Thomas Agar Holland, a minor poet (whose volume, *Dryburgh Abbey and other Poems*, had some popularity; it was published in 1826, and new editions were called for in 1829, 1845, and again in 1884), wrote a poem on the occasion, the solitary instance of the appearance of a Rector of Dunsfold in poetry. The poem (to which the author calls attention in his Preface) bears the title *Fraternal Valedictions*, and records, he says, “a

¹ Dunsfold Register of Baptisms. ² *Manning & Bray*, II, p. 59.

³ There is a beautiful engraved portrait of Dr. Wellesley in the Hope Collection at Oxford. It is, I believe, exceedingly rare.

domestic separation";¹ it is in two parts: the Farewell, "supposed to be spoken by my Brother from a vessel bound for Madras, off the Isle of Wight, evening, preparing to sail"; the Adieu, "supposed to be spoken by myself on the same occasion from the Pier at Ryde, Isle of Wight." In India Mr. Holland became Lieutenant in 1823, and served in the first Burmese War, for which he obtained the medal; then, resigning his commission, returned to England, matriculated at Worcester College, Oxford, in March, 1827 (the college of his father and his elder brother), and became B.A. in 1830 and M.A. in 1834. In 1831 he was ordained to the curacy of Arlington, Sussex, and in 1832 he became Rector of Warehorne, Kent. In 1834 he also became Vicar of Arlington, and resigned both livings to become Rector of Dunsfold in 1838. His health did not always permit him to reside at Dunsfold, and from October, 1873, until his death on May 20th, 1888 (in his 85th year), Mr. Holland lived at Brighton, and Dunsfold was once again served by curates-in-charge. Mr. Holland appears in the British Museum Catalogue as the author of a sermon, *Spiritual Husbandry or Ministerial Seed Time and Harvest*,² preached at Holy Trinity, Guildford, on October 19th, 1855, at the Visitation of the Archdeacon of Surrey. It is a very long but far from uninteresting discourse (31 printed pages), and describes with some vividness the emotions of a faithful parish priest, particularly when he hears his church bell tolling for a death and hastens out to inquire which of his parishioners has departed. The copy in the British Museum³ is, strangely enough, inscribed, "The Reverend Dr. Wellesley, with the Christian esteem of the Author." In 1863 the new ecclesiastical district of Graffham was formed and cut off much of the old parish of Dunsfold. Mr. Holland's labours did not arrest the decay of the parish church, and its condition had become so bad that, in 1881, the

¹ *Dryburgh Abbey*, etc. (ed. 1826), p. 41, and Preface, p. ix. The book is dedicated "to David Steuart, Earl of Buchan, by his obliged nephew, the author."

² Brighton, 1855, price 6d.

³ Press mark cc. 274477.

Rev. Canon Musgrave, Rector of Hascombe, and Rural Dean, with the Rev. A. W. Watson, curate-in-charge, took steps to restore the chancel and transepts, a restoration which caused some drastic structural changes. The architect, Mr. Woodyer, widened and heightened the chancel arch, raised, or rather shortened the east window, and blocked up the priest's door on the south side of the chancel, and altered the levels of the floors of the chapels in the transepts. Unsightly boxpews were removed and an organ chamber built.

A memorial of Mr. Holland's tenure of the benefice exists in the stone in the churchyard erected by him to a fine old parish clerk, Jonathan Botting, a great figure in Dunsfold in his day, who died in 1870, aged 75. The stone records the directions in which "this highly intelligent Parish Officer . . . approved himself faithful, efficient and trustworthy in Church and State," and the long inscription concludes with the texts:—

2nd Samuel, ch. v, 26—

"I am distressed for thee, my brother Jonathan ;
very pleasant hast thou been unto me."

Psalm 55, v. 15—

"We took sweet counsel together, and walked
in the House of God as friends."

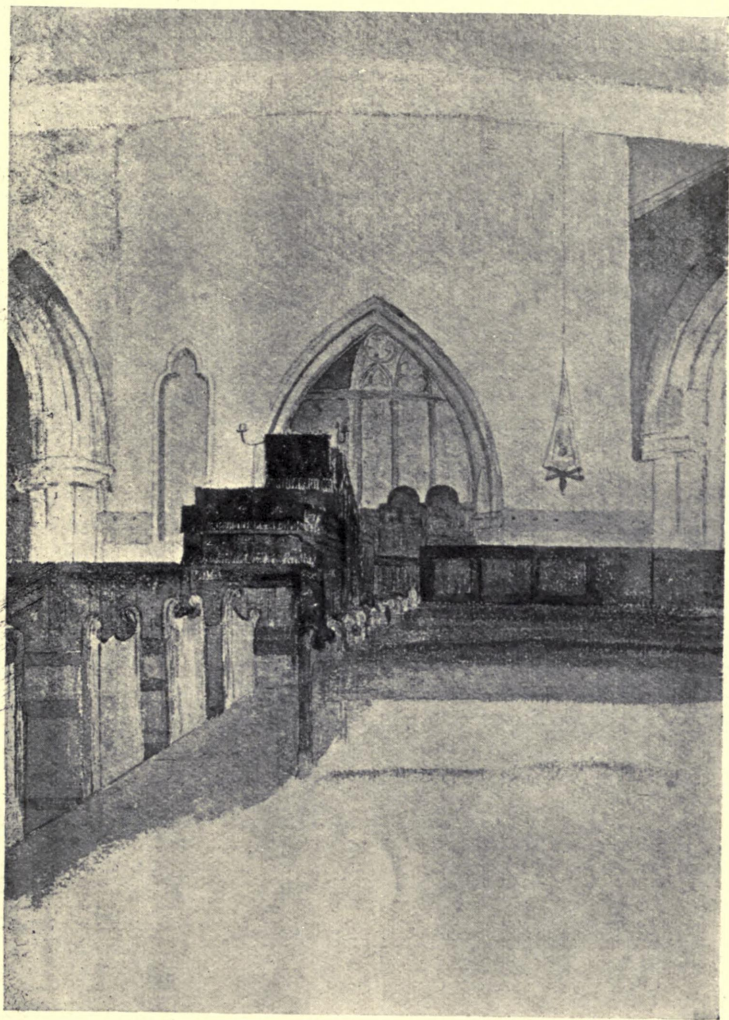
In this record of the Rectors of Dunsfold it will have been noticed how little, as a body, they seem to have been affected by the storms of the times that passed over them, certainly during the last 350 years. The Henrician rector, Mr. Braynthwaite, appointed in 1528, continued until 1558, through all the ebb and flow of those thirty years of change. There is no deprivation in 1559 or 1560, for the change in the latter year was caused by death, and presumably the Rector then appointed, William Langborough, was not a violent Puritan, for various of the old Church customs continued in Dunsfold down to the days of Mr. Holland. Some now living can remember how the older men in Dunsfold church still touched their forelock before entering their seat (the English countryman's old

mark of reverence to the Altar), while till far into the 19th century the men sat on the south side of the nave and the women on the north. So, too, the old churching pew is still carefully remembered and used (it is the last of the *old* benches on the north side of the nave; some modern seats now stand in front of it). Even the fierce storms of the Puritan Revolution and its sequel, in 1660, failed to break the chain; the Caroline Rector (and he a Royal Chaplain) went on till his death, and his successor continued on till he died in 1680. The convulsions of 1688-9 did not shatter the peace of the Rector, Joseph Richardson, who evidently took the oaths to William and Mary though he was without doubt a high Tory. The Evangelical Revival woke no echoes in Dunsfold; neither the country gentlemen in Orders who were then its Rectors, nor their successors, the pluralist absentees, were likely to have been affected (other than unfavourably) by the preaching of the Wesleys or of George Whitefield. Nor again did the complement of the Evangelical Movement, the Church Revival of 1833, stir these calm waters. Mr. Wellesley, whose arrival synchronised almost exactly with the beginning of the *Tracts for the Times*, was evidently far removed from the spirit of the Tractarians, who shrank from preferment as from an unclean thing; and quite certainly, under his successor, Dunsfold was not another Hursley. Indeed, under Mr. Holland, the services went on in the 18th-century manner: morning prayer on Sunday morning, evening prayer on Sunday afternoon, and one sermon a Sunday, alternately morning and afternoon; while the Holy Communion was rarely celebrated, and there were very few communicants. An old parishioner told me how once Mr. Holland, towards the end of his residence, came to the house and lamented that he must now give up wearing his gown for preaching, the compelling force being presumably the pressure of domestic opinion; and thus another mediæval custom, which reached back to the preaching Friars (though often erroneously supposed to be Puritan), was dropped.

With a restored church services became more frequent, the Church resumed some of its age-long influence, and beauty and seemliness, which at the beginning of the century English people seemed content to reserve for their private houses, found their way back to church.

The later Rectors need little mention. In 1888 Mr. Holland was succeeded by *William Henry Winn*, a member of Trinity College, Dublin (B.A. and M.A. 1886). Mr. Winn had been Rector of Baronscourt, co. Tyrone, 1872 to 1888 and chaplain to the Duke of Abercorn, and thus brought another noble family into the story, for, as Dr. King owed his appointment to the first Lord Grantley, and Mr. Boscawen to his father, Lord Falmouth, so Mr. Winn's appointment marks the influence of the family to whose head he was chaplain. The Dowager Duchess of Abercorn was then living not far from Dunsfold, at Coates Castle, Sussex; one of her daughters was the wife of the Earl of Winterton, whose estate at Shillinglee is on the borders of the parish; while one of her sons, Lord George Hamilton, was a member of Lord Salisbury's Cabinet. Mr. Winn's incumbency was marked by the restoration of the nave of the church (where some interesting wall paintings were discovered) in 1892-3; the addition of three bells, thus making a peal of six; the building of a lych-gate to the churchyard; and the collection of funds, just before his death, for a parish hall, now named in his memory. He died on Dec. 27th, 1913, and, on March 25th, 1914, the present writer was instituted Rector. He resigned on Oct. 1st, 1915, and was succeeded by *Arthur Edward Hollins*, instituted on Dec. 20th, 1915.

In this paper I have ventured to assail some half-accepted, but, as far as I can test them, wholly mistaken beliefs about the story of Dunsfold. I put on record one doubt more. I have found no authority for the alleged dedication of the Church to the Blessed Virgin Mary and All Saints. The wills afford no clue, the testator, when such piety was usual, bequeathed his soul to God and to Blessed Mary and to All Saints, as part of the common form; it is found everywhere and in no Dunsfold will



DUNSFOLD CHURCH.
Interior before its Restoration in 1881.

[From a Sketch by MRS. MUSGRAVE.]



that I have examined is the dedication of the Church mentioned. Richard Symmes (died 1680), in his MSS. Collections for Surrey, states explicitly, "Dunsfold Church is dedicated to All Saints";¹ on the other hand, in Ecton's *Thesaurus* (3rd ed., 1763),² under the Deanery of Stoke, appears "Dunsfold Rectory, St. Mary, patron the King." Whether the present alleged dedication is arrived at simply by a conflation of these two authorities I wonder. The old Fair day, Whit Monday, gives no help to a solution, for, being a movable feast, it cannot point to the patron saint. An old tradition is current—it comes from the lips of an old labourer—as to the site of the church. "They do say," he said in 1914, "as how that church at Dunsfold was fought for by the Pharisees and Sadducees. The Sadducees wanted it on the common, and the Pharisees wanted it where it is, and every night the Pharisees came and pulled it down," and so on. The "Sadducees" are an addition, I suspect, to an older legend in which "the Pharisees" (the regular Sussex and Wealden word for fairies), played a part. Such traditions as to churches and castles being pulled down by fairies at night are not uncommon, and they are held by some authorities to refer to some stiff quarrel over the site of the building at its beginning. I give the story for what it is worth, but obviously it embodies some ancient original. The narrator is still (1918) alive, a quite unlettered but steady intelligent man.

¹ Brit. Mus., MSS. 6167, fo. 135.

² p. 435.