

HORLEY CHURCH, N. E. VIEW.

HORLEY CHURCH.

BY MAJOR HEALES, F.S.A., M.R.S.L.

THERE are two methods by which we may endeavour to ascertain the history of a building,—one, which may be called the literary method, consists of research into the evidence drawn from contemporary or other records of a more or less early date; and the second, which we may term the inductive method, consists of an examination of the evidence afforded by the structure itself. If the results obtained from these two differing methods agree, or are not discordant, then we need have no hesitation in affirming their correctness; but if they disagree, the building itself affords, of the two, the most reliable evidence.

It is not often, however, our good fortune to find any historical account of an ordinary village church drawing its origin from a remote period; and, failing such at Horley, we must therefore content ourselves with what information we can extract from the structure, to be corroborated or modified when the work of “restoration” is commenced, and the walls are stripped of their casing of plaster and cement.

There is no mention of Horley in “Domesday Book,” and it would rather appear from a document (hitherto un-noted) to have been a *ville* in the parish of Herteley; possibly Horley and Herteleia¹ may have been subsequently united in a parish of Horley, for I am aware of no other record of Herteley. The deed is a convention

¹ The name may be Herceleia, the letters t and c being often indistinguishable. The name under either spelling is not mentioned by Manning and Bray.

made by the Lord Legate between the Prior and Convent of Merton and Richard, priest of Herteleia, by which it was agreed that Richard should have as parishioners of his church of Herteleia all the men of Horley settled there at the date of this composition, all benefits from the church as well in relation to the living as the dead, and all lands which the settlers used to till and at length had been converted into domain, and also one-third of the tithes of land which the farmers might happen to cultivate. Moreover, he should have the whole tithes of the villenage, &c., existing at the time when the land was reduced into domain of the Canons. He was also to retain all former oblations of the said men, both of living and dead. In the other domain of Pecha the Canons retained the tithes of the settlers. This composition was made to avoid further intrigue and quibble on the part of the said Richard, in which if he further moved, he should be held to the law. Richard thereupon took an oath of fidelity to the convent to maintain this convention entire.¹ There is no date to this document, but it was executed evidently in the twelfth century.

A composition was subsequently (apparently) made between Robert,² prior, and the convent, and Master Alexander, parson of the church of Herteleia, by which the canons agreed that all their men in the parish of Herteleia should pay their full tithes in future to the church of that parish for all things they held in that parish. This was affirmed with the assent and authority of Godfrey, Bishop of Winchester, in the fifth year of King Richard, on the feast of Our Lord's Nativity (25th Dec., 1193).³

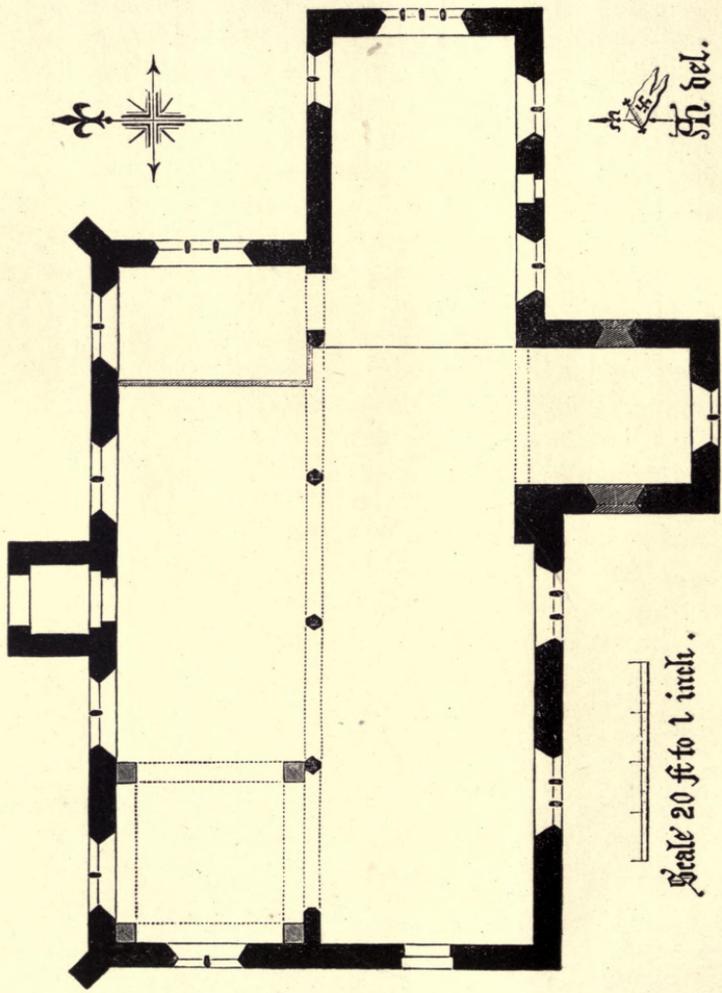
In 1291, at Pope Nicholas' taxation, the living was taxed at 14*l.* 13*s.* 4*d.*, the tithe being 1*l.* 9*s.* 4*d.*⁴

¹ *Cartulary of Merton Priory*, No. 113, fo. xciv.—Cotton MSS., *Cleopatra*, C. ix. (British Museum).

² The name Robert is probably entered in error for Richard, as might easily arise from the common practice of writing only the initial of a Christian name. Richard succeeded Robert, and held the office at this date.

³ *Cartulary of Merton Priory*, No. 114, fo. xciv. v.

⁴ Record Office ed., p. 208. At this date the Prior of Merton held land in the parish, taxed at five shillings; and the Prior of Canterbury,



Horley Surrey.

Of the erection of the building records fail to give us any information, and we must therefore turn to the structure itself. On entering the church, every one will be struck by its peculiarity of plan, it being almost describable as a double nave rather than a nave with a north aisle. The width of the portion on the north of the arcade is 18 ft. 2 in., while that on the south widens from 19 ft. at the east end to 21 ft. 7 in. at the western extremity. Similar instances may be met with, but there is in no case reason to suppose that such was the original plan; on the contrary, it would appear probable that at a period early in the fourteenth century, when this church was built, it consisted of a nave and south aisle, but that subsequently, for the purpose of an extension of church-room, the aisle was superseded by the present nave and chancel, whereby the former nave became an aisle, and the space for congregation was nearly doubled. Clearly the earliest part of the existing structure (so far as can at present be ascertained) is the present north aisle; no other part is so old by nearly a couple of centuries. Of course it is possible that the rest may have existed previously, and have been rebuilt; but I think there is sufficient reason for the proposition that the present north aisle was the original nave. The whole of this part, including the row of arches which separate it from the present nave, being all of one date, it is certain that there was some part of the church south of those arches. Supposing that the original nave stood on the south side of that arcade, it is not in the least likely that, if an extension of area were needed, there would have been built a single aisle, and one of a width and mag-

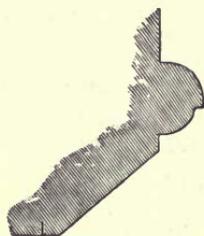


SECTION OF PIER.

land taxed at 5*l.* 11*s.* 8*d.* (pp. 206 and 206 b). Later, in 1347-8, the Prior of Reigate, upon a Writ of Ad quod Damnum, obtained license to hold land here.—20 Ed. III, No. 51. Add. MS. 6,167, fo. 263.

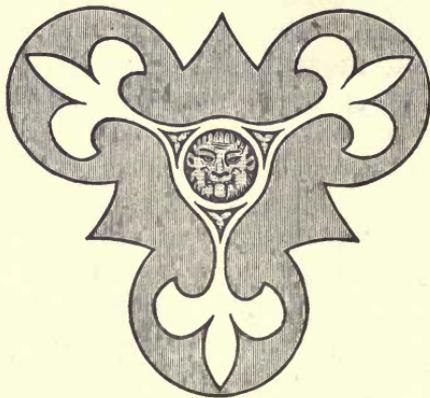
nitude quite out of ordinary proportion to the nave. I assume, therefore, that there was originally (that is to say, at the date of the present north aisle) a mere aisle south of the arcade, which in the latter half of the fifteenth century was superseded by the present nave, with a chancel attached; thus leaving the original nave to occupy the secondary position of an aisle. At the same time, or probably rather later, the chapel, projecting transept-like, was built, and the tower constructed.

The orientation, or variation of the long axis of the church from west to east, is 28 degrees to the north; the dedication of the church being to St. Bartholomew, the orientation would theoretically be $18^{\circ} 15'$ north.

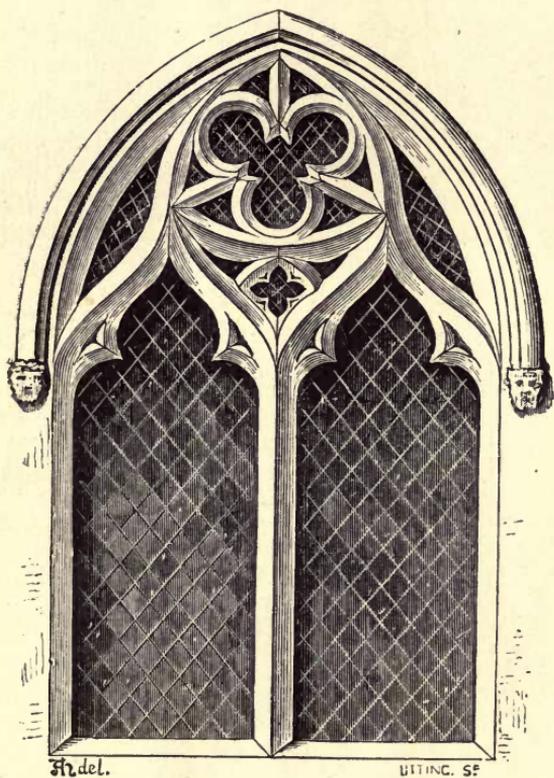


SECTION OF NORTH
WINDOWS OF AISLE.

Viewing the building in detail, we find the (present) north aisle of the style called Decorated, and rather early in that style. The side windows remind one of the windows in Chartham Church, Kent, and Winchelsea, Sussex, and are excellent specimens of the style. They date somewhere about the year 1310 (see wood-engraving). In the head of each, more or less perfectly preserved, is original stained glass, the ground of a bright, rich

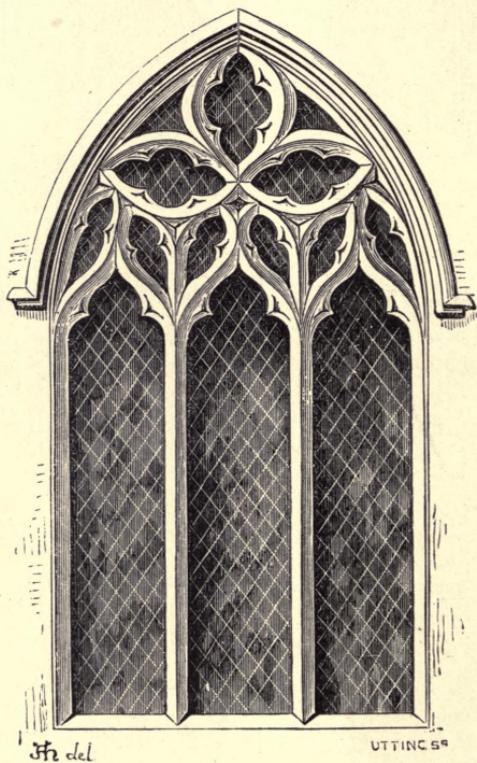


ruby-colour, with a golden leopard's head in the centre, and the lines marked in black; the pattern in the



WINDOW IN NORTH AISLE, HORLEY CHURCH.

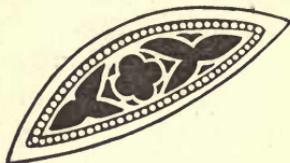
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EAST WINDOW IN NORTH AISLE, HORLEY CHURCH.

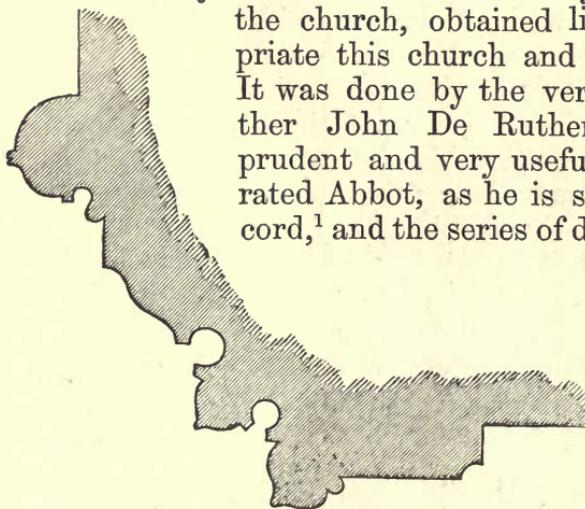
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spandrels is in black and white, with a ribbon of light yellow roundlets. The east window, as will be at once noticed (see illustration), is of a rather more developed style, and reminds one of other examples, such as that in the adjacent parish church of Worth, Sussex; but this at Horley is more elegant and elaborate. We may safely say that since the destruction of the east window at Dorking Church the county can show no specimens of tracery superior to those in this church. The mouldings of the capitals of the pillars supporting the arcade between the two divisions of the church are good, though not striking; probably the material would not admit of carving deeper and bolder mouldings; the north doorway is, however, certainly good.



SECTION OF EAST WINDOW OF NORTH AISLE.

It happened about this date—viz. in the year 1313—that the Abbey and Convent of Chertsey, the patrons of the church, obtained license to appropriate this church and that of Epsom. It was done by the very religious brother John De Rutherwyk, the very prudent and very useful lord and venerated Abbot, as he is styled in the record,¹ and the series of documents necessary to effect



SECTION OF NORTH DOORWAY.

the appropriation are recorded in the Cartulary of the Abbey² of Chertsey. They comprised the King's Letters

¹ His name was probably derived from the village of Rutherwick, in Hampshire, not very far distant.

² *Cartulary of Chertsey Abbey*, fo. xvi. v. to xix. v. (In the Record Office.)

Patent, a Bull of Pope Clement III., under which the Bishop of Winchester gave his sanction; a ratification and confirmation by the Prior and Chapter of St. Swythyn, Winchester; and followed by a confirmation by the Archbishop of Canterbury. This being accomplished, the Abbot was on the feast of St. Dunstan inducted into the corporal possession of the church by Philip, Archdeacon of Surrey, pursuant to a mandate from the Bishop, dated at Esher, the Ides of May, 1313.

In accordance with our theory as to the change of plan of the church, the present nave, assumed to have replaced an earlier aisle, is seen to be the next part in point of date of structure. The roof is the earliest part noticeable, consisting of a tie-beam, with king-post, and struts to the rafters, and being of a most common type in timber districts in the latter half of the fifteenth century. From the simple corbels projecting from the walls, it appears clearly that the roof has been lifted to a higher level than it originally occupied, and I believe that this must have been done considerably later, judging from its unusual clumsiness. Old builders often worked by the "rule of thumb," and were very careless in measures; but they managed their work so cleverly that seldom any noticeable defect happened. At the east end of this nave, being the span for which the roof was constructed, the width of the nave is 19 ft., while at the west end it is 21 ft. 7 in. across. One of two things, therefore, ought to have been done: either the roof should have been altered and adapted to this form of nave, or some ingenuity exercised in making the roof cover the building, without the discrepancy being conspicuous or unsightly. The carelessness on the mason's part demanded, but unfortunately did not receive, a corresponding skill in carpentry, and the result is a singular clumsiness in the roof, which at the west end of the north side is carried by some screened projection, which diminishes until the span of the roof meets the wall near the east end.

There is no chancel arch. The chancel, judging from

the east window, which I am informed is a reproduction of that which recently existed, is far later, being near the middle of the sixteenth century. The chapel on the south side, known as the Bastwick Chapel, has no appearance of an earlier date than the beginning of the sixteenth century. The opening to it is not arched over with masonry, but has a flat timber beam with struts at the ends, and resembles the entrance to inn yards, such as we often see in our older towns. There is a clumsy thickening of the walls internally, which probably is ascribable to some necessity for strengthening them. A projection just west of this chapel may, not improbably, contain a rood staircase.

It would appear that when the northern part of the building became an aisle, its chancel became a chapel, and was fenced in with a parclose or screen (apparently of much the same date as the present roof), running across it, and returned on its south side, under the easternmost of the nave arches. Much of the lower part remains, and shows traces of the original colouring of red and green.

In the midst of the present aisle, at its west end, is constructed the tower of timber framework, of what precise date there is nothing to show, beyond that it is clearly of the later Gothic period, and most probably towards the latter part of the fifteenth century. It is likely that when the present nave was built the space at the end of what then became the aisle would well be spared for the purpose, and the fact that stone was scarce and timber abundant in the locality furnishes a good and sufficient reason for erecting a frame tower instead of a stone one. The shingled spire, which rises from it, is, as ever, a picturesque object. The tower unfortunately appears to have become shaky, possibly from being of insufficient strength to carry the bells (they are a fine peal of later date, and rang out a welcome to the Society on the occasion of its visit), but more probably from want of sufficient care and knowledge. In most of the old and substantial stone towers which have become cracked and ruinous, the mischief has arisen

solely from the same cause: for ringing the bells (*i.e.* by swinging them) there must be allowed a certain play, while, if too much be given, the destruction of the tower necessarily results. Probably some less unsightly bracing or strengthening than that which exists might be introduced.

Between the chancel and the eastern part of the aisle is cut a very clumsy arch, under which rests the fine stone effigy which is described by Mr. Waller with his unrivalled skill and knowledge. The arch is so singularly made that it is impossible to give any early date to it; perhaps originally merely a recess, at all events enlarged, and its outline destroyed at a comparatively modern date, and very likely for the benefit of sight and sound to the school children, for whom are ranged a series of seats in ascending stages, facing west—a relic of last-century barbarism, such as is not often met with at the present day.

The church is dedicated to St. Bartholomew, and it formerly possessed two or three chapels, though, bearing in mind that the east end of an aisle or other small enclosure sufficed for a chantry chapel, the fact does not necessarily indicate any very large dimensions.

In 1499, on the 2nd November, Thomas Cowper, one of the parishioners, made his will, whereby, after bequeathing (according to the pious formula of the period) his soul to God Omnipotent, Blessed Mary, and all saints, he directed his body to be buried in the Chapel of St. Katherine there. He left to the high altar for tithes and oblations forgotten 20d., to each of the four lights in the said church 4d., and to the church to buy two torches 13s. 4d.¹ The lights did not necessarily indicate altars, since they might have been placed before images; but as he mentions the Chapel of St. Katherine, which we know from other sources had a light, we may fairly assume that another of the lights was in a chapel of St. Mary, and another in that of St. Nicholas. The churchwardens' accounts, beginning in the year 1505, existed in the time of Manning and Bray, but are unfortunately no longer

¹ Prerog. Reg., 39 Horne.

forthcoming.¹ It appears that the gifts for the maintenance of St. Katherine's light were kept by two wives of parishioners as wardens, changing every year. In 1518 they had in hand, at the termination of their year of office, 47 shillings; in other years 3*l.* 10*s.*, 4 marcs, 3*l.* 2*s.* 9*d.*, 3*l.* 3*s.*, and so on.

As regards the other lights, it appears, from the same volume of accounts, that the light of St. Nicholas was kept in similar manner by two male parishioners, who in 1518 had in hand 33*s.* 8½*d.*, and afterwards 43*s.* 8*d.*, 51*s.* 1*d.*, and so on.

There were also wardens of the "stock" of the Unde-filed Virgin Mary, who had a somewhat larger fund under their care. On the feast of St. John Baptist, 1507, the then guardians, John Bristo and John Rughhey, with two sureties, entered into a bond to William Burbank, the vicar of Horlegh, in the place and name of the said church (*i. e.* the persona ecclesie), to present in the choir of the church before the incumbent or his deputy, and the wardens and parishioners there, 116 shillings of the goods of the said stock then being in their hands, and place it in the treasure-chest of the church for the common use thereof, according to the order of the incumbent and parishioners there applying, under pain of forfeiture of 5 marcs. It is witnessed by William Burbanke, notary.

There appears in Manning and Bray a note that in 1365 John de Burstow had a license for a chapel at Horley. Reference to the Episcopal Register at Winchester shows that on the 25th July, 1346, the bishop granted a special license in common form for the celebration of mass by a fit priest in a private chapel in the parish, but without prejudice to the rights of the parish

¹ Manning and Bray's work gives extracts from these accounts, which were then in the possession of Mr. Bray, of Shiere; but in the fifty years which have elapsed since his death they have, as I am courteously informed by his successor, our worthy member, Mr. Reginald Bray, F.S.A., fallen out of sight. I must, therefore, take my information from that work instead of referring to the original, as I hoped to have done.

church or otherwise, and for so long as it pleased the bishop, and concerning this a writing was sent to the vicar of Horley.¹ This, therefore, had no reference to a chapel forming part of the parish church.

The parish accounts above referred to state that the churchwardens passed two years' accounts to Whit-Sunday, 1505, in the church, before William Burbank (notary), Bachelor-of-Law, and the vicar. They were charged with 3*l.* 10*s.* 5½*d.* money in hand; increase of church goods and lands in the two past years, 22*s.* 6*d.*; paschal pennies for the same period, 8*s.* 4*d.*; and St. Swithin's farthings for the same time, 3*s.* 8*d.*

Accounts are further given each year of money remaining in the church box, varying in amount from 7*l.* 6*s.* 11½*d.* to 15*l.* 0*s.* 5½*d.* In 1522 it states—"This yere Our Lady then brought in 43 shillings and a penny."

It was a common thing in former days for the parish to have a "Church stock," or fund, perhaps in money, often in kine, applicable to church and parish purposes. They were very frequently possessed by parishes, or guilds, or similar associations connected with chantries or minor altars in the church. As an illustration it will suffice to refer to the Visitation Articles issued in the first year of Queen Elizabeth's reign (1559):—

"Whether the money coming & arising of any cattel, or other moveable stocks of the church, & money given & bequeathed to the finding torches, lights, tapers or lamps, not paid out of any lands, have not been employed to the Poor men's Chest."

"Item. Who hath the said stocks & money in their hands, & what be their names."²

The accounts obtained by the king or government in the reign of King Edward VI. of the chantries, obits, and objects of a like nature, are lost, but in the churchwardens' account is a copy of a certificate of George Payne, constable, and Hary Shoe and Thomas Copar, wardens, and Wylliam Rofy and Richard Bonyke, of "what they can say consarnyng y^e Queenes Maiestes articles."³

¹ Winton Episcopal Register, Edyndon, ii. fo. 2.

² Cardwell's *Documentary Annals*, i. p. 213.

³ What these articles were does not appear: there are none in Sparrow's *Articles and Injunctions* or Cardwell's *Documentary Annals*, to which these could be the answer.

They state that there was a yearly rent of 6 pence for finding a lamp, which had been, and was paid yearly to the Queen's bailiff, and likewise 3 shillings.

Also an obit of 8 shillings a year out of lands called Folgons and Stokecroft, to be bestowed in bread and drink for the poor.

Also an obit out of a stock of 2 kine, which was given by John Wechastur, and so from John to Raynol Wechestur, and from Raynol to William, to John Bray the elder, 4 shillings yearly.¹

The same account also states that there was in 1563 a house and land belonging to the clerk, and a croft at Plott's Bridge let by the churchwardens to Philip Islyngeton at 26s. 8d. per annum, he felling no timber.

Of the minor church goods, of which a general return was required to be made (nominally) to King Edward VI. in his earlier years, the record is lost, but in his seventh year, viz. 12th May, 1553, the second return was made by Henry Show and John Bonnick, the churchwardens, to the following effect:²—

There had been 2 chalices, whereof one was stolen: the remaining one weighed $15\frac{1}{4}$ oz.

Also a herse cloth (or coffin pall) to make a Communion table cloth.

In the steeple 4 bells,³ and 4 hand bells.

The Commissioners, in the King's name, robbed the Church of the following:—

| | | | |
|---|-----|-----|----------|
| Copper, gilt, weighing $5\frac{1}{2}$ lbs., which | | | |
| they valued at | ... | ... | 2s. 6d. |
| Ready money remaining in the church | | | 11s. 4d. |
| Brass weighing 151 lbs. | ... | ... | 25s. 2d. |
| All the ornaments sold for | ... | ... | 22s. 8d. |
| | | | <hr/> |
| Total | ... | .. | 61s. 8d. |

We may now briefly advert to the fittings of the church. The font, standing—as according to the old rule it ought

¹ This is so given by Manning and Bray, but not very clearly: the original, as stated, is not now to be found.

² *Inventories of Church Goods*, edited by J. R. Daniel-Tyssen, Esq. *Surrey Archæological Collections*, IV. p. 179.

³ The present bells are more modern.

to stand—near the church door, emblematical of the entrance to the Church by the rite of baptism, consists of an old basin, of a simple but satisfactory design, probably dating in the twelfth century: it no doubt had originally a good substantial pillar for its support.

A large part of the old seats remain, though disguised by the addition of a top-gallant bulwark to keep out draughts and curiosity, and facilitate a quiet snooze. One lofty pew with carved upper panels, bearing the date 1654 (a period when the Puritans were in undisturbed possession), and the initials perhaps of

TS 1656

the son or descendant of the Thomas Saunders, who possessed a sitting in 1604. It appears by the churchwardens' book, before referred to, that in 1604 four seats were set up in the church, four of the inhabitants being seated in each. One sitting was for such person as Thomas Saunders might assign, and another at the appointment of Robert Jordan. Two other pews, differing in carving, are rather later. These furnish an illustration of the custom common in the first half of the century, for persons to build pews for the benefit of themselves and their families and descendants.

At the west end of the present nave is a gallery, respecting which the county historian says, "the front is handsomely painted to resemble mahogany." "The Communion-table, rails, and a wainscot against the east wall, are neat." They were given in 1710 by the Governors of Christ's Hospital, the patrons of the living and lay rectors. It is not necessary to advert to them further.

The latest addition is a wooden gallery in the north aisle, in which are placed the organ, and some of the school children. The shoe, upon which one of the uprights rests, has, through the dense stupidity of the carpenter, been set upon the noble brass, which it partly hides and defaces.

The (modern) East window of the chancel is filled

with stained glass to the memory of the Rev. Edward Hollest Hughes, the late vicar, who died in 1871. There are two or three other new windows filled with memorial stained glass.

An account of the important stone effigy, the beautiful brass, and the other monuments, has happily been undertaken by Mr. Waller.

Two fine old yew-trees in the churchyard will be noticed even as archæological specimens.

The register-books date back from the year 1578, and are upon the whole well kept.

The earliest entries which they contain are few, and probably incomplete.

The change of tone in religious matters towards the close of the sixteenth and beginning of the seventeenth century is observable in the Christian names appearing in the register, such as Abraham, Angell, Aren (Aaron), Benjamin, Christian, Eden, Ephraim, Esay (Isaias), Jeremy, Mercy, Moyses, Nathaniell, Newbirth, Precilla, Reuben, and Sara. Walsingham, as a Christian name, noted at Newdegate, appears here also.

Among the unusual surnames may be mentioned, Allingham, Amyas, Blewett, Bothell, Jeale, Kerrell, Pennyale, and Tuball.

The usual disarrangement of ceremony and registration of marriages occurred in the middle of the seventeenth century, as shown by the fact that only five in the year 1645 are entered, and four in the following year; after which there are none till 1652, and then only one. The pages were previously signed at the foot by the vicar and wardens, and now by the wardens only. On the 19th October, 1654, pursuant to the Act of the Republican Parliament, a couple were married by Thomas Moore, Esq., "one of the Jesteses of the pece for the countie of Surrey"; the intent of the said marriage having been previously published on three sabbath days in the parish church. Mr. Moore continued to officiate till January, 1655-6. Another entry in the same year speaks of the publication in the parish church "at the close of the morning exercise." These civil marriages, however,

were not long prevalent (not at any time numerous), and in 1657-8 we find the entry of a marriage by John Bonnicke, minister of Leye (Leigh); the next year by John Coocke, minister, and Ralfe Coocke, minister of Burstowe; and Robard Hackinges, minister of Horley. From that date for about twenty years the entries are evidently very incomplete, although in 1665 it is noted that "here we began to carry an account to the Bishop's Register of Marriages." This page is signed by William Wills, vicar (previously he had described himself as "minister"). In the years 1673 and 1675 there are no entries, and in 1672 and 1674 only one in each year.

The like lapsus occurs, as might be expected, in the baptisms. For the year 1649 is a leaf inserted with this heading—"These that are regestred in this lefe were not regestred at the time of thir birth, but were regestred by the directione of ther parentes by me Henrey Shove, sworne regester for horley." These entries are of the date of birth, while all others in the book are records of baptism. The assumption that all persons in England were Christians was disturbed for a very brief period, to be revived and explicitly acknowledged in our own day, when the civil registration of birth has, as regards the community as distinguished from the Church, by law superseded that of baptism. Subsequently we find notes of the election of Henry Shove, and his final resignation:—

"This 22 of April 1654 Henry Show being elected the pish Regist^r for Marriages Births & Burialls was sworne by Tho: Moore Esq^r,¹ one of the Justices of Peace for the County of Surry, the day and year above s^d

"THOS: MOORE."

"I Henry Shove Left this Regesters the 10 of Aprell 1664 being then Churchwarden,² beeing of the age of three score and tenn the 25th of february the yere be fore."

Affixed to the register-book is a formal receipt dated May 18, 1671, by Francis Clerk, Rector of Stoke Daw-

¹ It was he who performed the weddings, as above noted.

² We may assume that literate persons were scarce in the parish, since the Churchwarden was serving the office of Parish Registrar or Clerk.

borne (Stoke D'Abernon), from Mr. Perkins, the vicar, of 2*l.* 16*s.* 10*d.*, collected in the parish, towards the redemption of slaves, by virtue of the King's letters patent; dated 10th August in his twenty-second year.

Thomas Norton, who in 1676 signs the pages as "minister," the next year assumed his proper title of vicar.

Beyond these facts, the registers appear to contain nothing of more than the strictest local interest. No person of any consideration appears to have been resident in or connected with the parish.

The church is one of the daily decreasing number as yet unaffected by works of so-called "restoration," but it is threatened. The driest antiquary (if any specimen survive, as yet unmerged in the archæologist or ecclesiologist) would scarcely desire to see it remain permanently in its present state, but one can only hope that when the time comes nothing may be done beyond what is needed to re-arrange and enrich it as a fitting tabernacle for divine worship, and that no destruction will be permitted, nor anything done to rob it of that picturesque power of antiquity which lends a charm to every ancient building, while absolutely wanting in the bran-new appearance which it too often seems the object of church-restorers to impart.

In conclusion, I may be permitted to tender my best thanks to our good member, the Rev. Edmund George Peckover, M.A., the present vicar, for his very great courtesy; and to him and Mr. John Stevens, the churchwarden, for the friendly facilities given for the inspection of the church and registers for the purpose of the present paper. The view of the church is due to the artistic skill of our esteemed member, Ralph Nevill, Esq., F.S.A.
