

St. Bartholomew's Church,
HORLEY.

History of the Bells
AND
Chips from the Old Church
Chest

WITH INTRODUCTORY LETTER
. . . FROM THE VICAR . . .

Price - - 1s.

Profits of the sale of this Book will go towards
- - providing a New Vestry for the Church - -

—
1917

THE VICARAGE,

HORLEY.

October 27, 1917.

MY DEAR FRIENDS,

I hear from Mr. Tapp that he is proposing to have printed for circulation among the parishioners an account of the history of the church bells of Horley, together with some of the notes on the life of our predecessors here a century or two ago which many of us have read with interest from time to time in our parish magazine. Mr. Tapp tells me also that the profit realized from the sale of the booklet is to be added to the New Vestry Fund. I write to say how thoroughly I approve of the proposal, both because I think it well that all our parishioners should have the opportunity of possessing a record of local history which is well worth reading and preserving, and also because the balance of the receipts will go towards so good an object as the Fund for providing the new vestry which we have so long needed.

I wish the plan every success.

Yours sincerely,

H. T. LEWIS,

Vicar.

St. Bartholomew's Church, Horley.

DETAILS OF THE PURCHASE AND FIXING OF THE EIGHT BELLS IN THE PARISH CHURCH TOWER.

In 1811, the six then existing Church Bells had been very much out of tune and the timber supports had become rotten, and the Vicar, the Rev. S. Steele, and the Churchwardens, John Newnham and Tom Brazier, after having the Bells examined by Mr. Thos. Mears, consulted the Parishioners with a view to having the six Bells that were then hung in the Tower of the Church either completely replaced by six new bells, or having the fourth bell recast and the other five "rechanged complete." The Churchwardens therefore asked Mr. Thomas Mears, the Bell Founder of Whitechapel for his advice, and for tenders of the cost of carrying out his proposals. Mr. T. Mears gave on November 11th, 1811, three tenders, one for a complete set of six new bells, the tenor to weigh 12 cwts., to cost £198/3/0, one estimate for six smaller bells, the tenor weighing only 11 cwts., to cost £160, and the third for making only a new fourth bell to weigh about 8 cwts. with clapper, and to rearrange the Peal, the net cost £85/13/0.

Mr. T. Mears' first estimate was the one so judiciously accepted by the Vicar, Churchwardens and Parishioners at the time:—

FAIR COPPY.

To the Gentn. Churchwardens & Inhabitants of the
Parish of Horley, Surrey.

An Estimate to Cast a Peal of 6 good and Musical
Church Bells in Tone and Tune the Tenor to Weigh

about 12 cws. a little more or less and the rest in proportion, the Whole Peal will Weigh about 46 cws. a little more or less at the rate of 20d. p.lb.

£429 6 8

Mr. Thos. Mears Bell Founder Wite Chappell in London.

6 New Clappers fitted	...	...	7	7	0
6 New Stocks 6 New Wheels 6 Net					
Setts of Ironwork with nuts,					
Screws, Turnd. Gudgeons &					
Brasses & Rollers also taking down					
the Old Bells and hanging up the					
new Peal Complete for ringing					
(Ropes excepted) being allowed the					
old materials for the sum of	...	62	0	0	

£498 13 8

To allow for the 6 Old Bells com-					
puted to weigh 46 cwt. a little					
more or less at 14d. per lb.	...	300	10	8	

£198 3 0

(Note: The Two other estimates were also submitted).

Gentn. On the other side you have Three Estims. 2 for new Peals and one for recasting your Broken Bell and rechanging the Peal Complete if any of the enclosed should meet your approbation and favor me with the Order may rely on haveing a Good Peal or New Bells perform in a Workmanlike Manner by

Your obt. Sert.

Thos. Mears.

London, Nov.11.1811.

A Vestry Meeting was held on Nov. 22nd, 1811, to consider Thos. Mears' estimates, and it was resolved to postpone the meeting as it became the general wish of the inhabitants then assembled for Mr. Mears to

attend personally and explain some points on the Estimates, and a further Vestry Meeting was held on December 12th, 1811, at John Millers', the Six Bells Inn, to meet the Bell Founder, when and where it was agreed to accept the first tender for a peal of six Bells cast, hung up complete for ringing, of the weight, and pursuant to the first Foregoing Estimate, the Tenor to weigh about 12cwt. and also to have the necessary Repairs to the Main Frame and that the six old Bells were to remain till the six new ones were ready to come from London.

Another and a later meeting was held to instruct a Carter to take up the old Bells and bring back the new ones.

It was curious that at this time the name of the Vicar was Samuel Steele, and those of the Churchwardens were John Newnham and James Brazier. The first letters of these Surnames are also the first letters of the words Six New Bells. It was fortunate that the Vicar was a man of metal—and in obtaining the new Bells, there was a Brazier to help to Renew'em.

“ At the subsequent Easter Monday, on
 “ March 30th, 1812, at a Publick Vestry held at
 “ the Chequers at Horley, it was agreed that
 “ Edward Tallett was to take up to the Foundry
 “ the Old Bells, Stocks, Wheels, &c., and to bring
 “ back to Horley the New Bells, &c., the sd.
 “ Edwd. Tallett to have Eleven Pounds for the said
 “ Journey or Carriage.”

On June 20th, 1812, the Six Bells were Loaded by Oliver and Plowman, the Bell Hangers to Mr. Thos. Mears, with other Assistance in Edward Tallett's Waggon and drawn to the Turnpike Road leading from Horley Common to Reigate the same day by Edward Tallett's Team with an assistance of Three Horses of Mr. James Packhams in Horley and Geo. Marsh.

Subsequently (no date given) Mr. Samuel Steele, Resident Minister of Horley Accompanied Mr. Jas. P. Brazier, Churchwarden, to the Bell Foundry to see the Bells weighed, the weight of which was:—

			Six Old Bells.			Six New Bells.		
			cwt.	qr.	lb.	cwt.	qr.	lb.
Treble	Bell	weighed	5	3	14	5	2	0
2	"	"	6	0	15	5	3	5
3	"	"	7	3	5	6	3	5
4	"	"	7	1	8	7	3	11
5	"	"	9	1	7	9	2	7
Tenor	"	"	13	3	25	12	3	8
Total Wegt. = Cwt.			50	1	18	48	1	8

This new Peal of Bells was brought to Horley Church on June 24th. 1812, by the same team.

The Old 3rd Bell was originally given by Henry and John Shove in the year of 1673, it was requested by the Family that an Inscription should be written on the new 3rd Bell to the Same effect as an acknowledgment of the Same, the Inscription was "Henry and John Shove gave the original 3rd Bell in 1673."

The Peal of the Bells were strung complete and finished the 30th day of June, 1812, by the aforesaid Oliver and Plowman, Bell Hangars to the said Thos. Mears and were opened for ringing on Wednesday the 1st day of July, 1812.

In the year 1839 was purchased from Mr. Thos. Mears of the Whitechapel foundry by Joint Subscriptions of many ladies and gentlemen of the district and hung up complete in the Tower of Horley the two Additional Small Bells making the Peal Complete of Eight. Their weight without the Clappers was 7 cwt. 2 qr. 25 lbs.

Treble	...	3 cwt.	3 qr.	2 lb.
Second	...	3 ..	3 ..	23 ..

Total Wt. 7 cwt. 2 qr. 25 lb.

The Two Bells were bought from Thos. Mears, 267, Whitechapel Road, for £71/2/0.

Bells	...	£54	2	6
Clappers	...	2	0	0
Stocks	...	15	0	0
Wheels	...			
Ironwork	...			
		£71	2	6

The receipt for this sum is preserved in the Church chest.

The full Peal of Eight Bells was opened by Six Gentlemen from Reigate and Mr. M. Bray and Mr. Oliver the Bell Hanger on Wednesday, November 27th, 1839.

I now give you an incident with reference to the Mears firm who cast and fixed our eight bells.

“ Wm. Mott started the Whitechapel Foundry in the 16th century, then it passed into the hands of Chapman and Pack, who cast the Great Bell of Canterbury Cathedral, 1762. Amongst those who witnessed the casting of the Great Bell at Canterbury was a young man, who evinced so strong an interest in the work that Chapman took notice of him and offered to make a Bell Founder of him if he would go to London. This was Wm. Mears, and from this incident it came to pass that the foundry became the property of the Mears family.”

By them a fine ring of ten bells was hung in the Parish Church at Yarmouth in 1807. This reference to Yarmouth brings me finally to a Bell story.

A weird story used to be told at Tunstall, near Yarmouth. The tower of the Church was damaged by fire and the parochial authorities took down the bells. A fierce quarrel then began as to the ownership of these articles although whether the parsons and wardens each claimed one or more for himself or whether it was a contest of the rights of the Church against private greed, we are not told. The matter was brought to an abrupt conclusion by the appearance of no less a being than the

Devil, who grasped the Bells and made off with them. The Priest started in hot pursuit and followed till the Prince of Darkness reached a spot, since called Hell Hole, where he plunged into the Bowels of the Earth and disappeared leaving his clerical pursuer panting and alone. Of the truth of all this there is now ample proof; you have but to go to Hell Hole, which is now a pool with a boggy bed, and there you will frequently see bubbles rising to the surface of the water, which show conclusively that the Bells are still sinking, ever sinking, down to the bottomless pit.

There is in souls a sympathy with sounds,
 And as the mind is pitched the ear is pleased
 With melting airs or martial, brisk or grave:
 Some chord in unison with what we hear
 Is touched within us, and the heart replies.
 How soft the music of those village bells,
 Falling at intervals upon the ear
 In cadence sweet, now dying all away,
 Now pealing loud again, and louder still,
 Clear and sonorous, as the gale comes on!
 With easy force it opens all the cells
 Where Memory slept. Wherever I have heard
 A kindred melody, the scene recurs,
 And with it all its pleasures and its pains.
 Such comprehensive views the spirit takes,
 That in a few short moments I retrace
 (As in a map the voyager his course)
 The windings of my way through many years.
 Short as in retrospect the journey seems,
 It seemed not always short; the rugged path,
 And prospect oft so dreary and forlorn,
 Moved many a sigh at its disheartening length.
 Yet feeling present evils, while the past
 Faintly impress the mind, or not at all,
 How readily we wish time spent revoked,
 That we might try the ground again, where once
 (Through inexperience, as we now perceive,)
 We missed that happiness we might have found!

A FEW CHIPS FROM THE OLD CHURCH CHEST.

I.

Some time ago our revered Vicar gave me permission to go through some of the old papers of the Church, and, taking the opportunity that a wet Saturday afternoon afforded me, I have gleaned some items which may probably interest some of the readers of the Horley Church Magazine. If I ever found time to examine the papers more carefully I should perhaps find more items of interest in the past history of our interesting old Church.

(a) In former times, before 1834, the duties of Churchwardens were numerous and exacting, and as I shall show in a later contribution, were bound by law, to be rendered without any remuneration. The following amusing letter to the Churchwarden would show us that they were to some extent responsible even for the behaviour of the parishioners.

"To the Churchwardens and Overseers of the Parish of Horley Surrey. Gentlemen it is time thare was a stop Put to the goeing on att George monk's all day long of a Sunday and severall Night in a week the house is full of Men drinking of Sider while thare wives and Children is starven at home and it is a harbour for lazy girls wich brings trouble to the Parish and the ruing and destructsion of many a family which Monks dont do it for want now he as got money houses and land and a house furnished as well as any farmer in the Parish and is as well of it is you Churchwardens and Overseers duty to put a Stop to it and you should have done it Long agoe if you had done your duty. April 25, 1835."

(b) This next selection, dated 1804, seems to show how a Vicar was accustomed to leave his parish for as long as two years, without apparently leaving any clergy-

man to attend to the duties of his office. If the license is still legally obtainable, we must make Horley as pleasant an abode for our Vicar as possible, or we shall be losing him.

"We Brownlow Bishop of Winchester hereby license you William Sparrow, Clerk Vicar of Horley in the County of Surrey within our Diocese and Jurisdiction, to be absent from your said Benefice for two years from the date hereof, on account of the actual Infirmary of Body of yourself and your wife, it being medically certified that your labour under a Pulmonic Complaint and further on account of your serving as a Stipendiary Curate at Walthamstow in the County of Essex with the license of the Bishop of London. Given under our hand this first day of January in the year of our Lord 1804."

Addressed "To the Churchwardens, Horley, Reigate, Surrey." "Free B. Winton." (franked).

(c) The following forms of receipts (date 1703) show us that it was customary for the Tradesman signing the receipt to write the words "I say received by me" before his signature to an account, and they also refer to the repair of the Belfrey, proving that the bells existed in the Church at any rate 200 years ago; but I shall be able to give in a later paper, which I propose to devote entirely to the subject, that our Church Bells existed before 1703.

"Nov. ii. 1703. Received of Mr. John Sanders the Church Warden the summe of twelve pounds for writing the , marbling the pillars, &c., in the Parish Church of Horley, Surrey.

I say reed. by me,

JACOB KNOWLES."

"Nov. ii. 1703. Received of Mr. John Sanders the Church Warden the summe of eleven pounds and ten shillings for paling in the Belfrey, making a door, &c., in the Parish Church of Horley, Surrey.

I say reed. by me,

JOHN SAMPSON."

" Nov. ii. 1703. Received summe of four pounds for whiting the Church Belfrey, Porch, &c., in the Parish Church of Horley, Surrey.

I say recd. by me,

WM. MILLER."

James Russell bill, September the 23rd, 1723.

	£	s.	d.
For 2 hapsos* & 4 stoplost† on the Parish			
of Horleys account about the Church	00	02	00
for 100 of 6 nailes	00	00	06
Sumed is	00	02	06
Locks and journey	0	4	0

NOTE.—*apses or fastenings, † staples. This account is not receipted.

These receipts are specimens of very good handwriting, and I propose to ask our Vicar's permission to have this paper mounted and put in frame and fixed to the walls of the Vestry.

(d) Another tender for repairs, although of much later date, also refers to the Steeple of the Church, and is interesting as being signed by an ancestor of the stalwart Apps family who is with us in Horley to-day.

" Dated this 9th day of July, 1834.

I do hereby agree to paint the Tower and Spire of the Church of Horley three times in oil, repair the shingle, repair and alter the Rod and Vane for the sum of twenty pounds, to be executed in a work man like manner. THOS. APPS."

II.

Old newspapers, old letters and old books have often much of interest to tell of the way in which our people

lived in the far off "good old times," and perhaps many an old church chest like ours is just a storehouse of information for those who may be privileged to examine the records it contains. In my further study of other documents in our own church chest, I had the fortune to find among them one which has now become rare—a print of the various taxes levied on our great-great-grand-parents about the year 1800, only a century ago.

TAXES WHICH HAVE DISAPPEARED.

The taxes of to-day are heavy enough. Many new ones have come into force since the time of which we are thinking of, but some of the old ones at least have disappeared. The fashions of the time have changed. A hundred years ago, for instance, "every person wearing or using hair-powder" was required to pay the State £1 3s. 6d. a year, and doubtless the tax brought in a substantial sum.

Another burden which has also disappeared is the window-tax which for a century and a half helped to fill the Exchequer. It was first levied as long ago as 1697, and it was not until 1851 that the tax was abolished because it was held to fall too heavily upon the middle-classes. Though large numbers of bricked-up windows, traces of which can yet be seen, helped to lighten the burden, and incidentally to darken the houses; it proved a very effective method of raising money, and before its repeal it brought in no less than £1,850,000 a year. When the tax was withdrawn, the Inhabited House Duty, which still remains with us, took its place.

The amount of the tax varied with the number of windows in a house. If the total was seven, or less, the annual charge was 1/9 each window. The following table shows the rising scale for houses with more glass. It may be noticed that where there were 20 windows the tax worked out at about 5/7 a window; where there were 50, it was nearly 7/-.

WINDOW TAX.

No. of Windows.					Annual duty per house.		
					£	s.	d.
8	...	...	...	...	16	6	
9	...	...	...	...	1	1	0
12	...	...	...	...	2	4	9
16	...	...	...	...	3	18	6
18	...	...	...	...	4	15	3
20	...	...	...	...	5	12	3
22	...	...	...	...	6	9	0
24	...	...	...	...	7	5	0
50 to 54	...	...	...	...	17	5	0

Other taxes of the same period which still remain with us, are the duty on male servants and the tax on armorial bearings. The following table shows the rates at which the former was levied:—

DUTY ON MALE SERVANTS.

No. of servants.					Annual duty.		
					£	s.	d.
1	...	...	...	...	1	4	0
2	...	...	...	...	1	11	0
4	...	...	...	...	2	3	6
5	...	...	...	...	2	9	0
7	...	...	...	...	2	12	6

These were the ordinary rates, but it is very interesting to note that bachelors (except Roman Catholic priests, who could not marry) were required to pay an additional tax of £1 for each servant. A good deal has been heard lately about "Single Men First." Here is an instance from a century ago, and I know of no other, of the State claiming a larger contribution towards its upkeep, so far as money was concerned, from the bachelor than from the married man.

The tax on armorial bearings was as follows:—

ARMORIAL BEARINGS.

	per annum.
	£ . s. d.
Persons using armorial bearings and keeping coach or carriage	2 8 0
Persons not keeping such carriage, but chargeable to window tax	1 4 0
Persons not keeping such carriage nor being chargeable to window tax ...	12 0

DUTY OF CHURCH WARDENS.

Another very interesting record is a paper of instructions to churchwardens and overseers issued by Somerset House in 1840.

At that time the old ecclesiastical parish was still an important instrument of local government—it ceased to be so when compulsory church rates were abolished in 1868—and though the duties were heavy there was no remuneration, and the work was compulsory. To quote the official instructions:—

“The duties of churchwarden and overseers are compulsory, and are required to be performed gratuitously. Those upon whom the office is imposed are legally bound to perform the whole of the duties themselves, and are not entitled to charge for assistance.”

A list of the duties, as laid down in the circular, is printed below, and those of us who have taken even a small share in the work of local government under modern conditions will probably wonder how many hours a day it took the churchwardens and overseers of 75 years ago to carry out their varied and responsible tasks. Nowadays the churchwardens' duty is comparatively light; they have to keep the church and churchyard in repair, and raise a voluntary fund for the

purpose to the best of their power. The following were the duties of their predecessors in 1840:—

Setting to work the able.
 Relieving the impotent.
 Maintenance of the poor in workhouses.
 Outdoor relief to the aged and infirm.
 Outdoor relief to the able-bodied.
 Medical relief.
 Putting out apprentices.
 Loans to the poor people.
 Providing land, etc., for the poor.
 Emigration.
 Allowance to prisoners.
 Building Workhouses.
 Making population returns.
 Making and publishing list of voters.

RULES FOR BELLRINGERS.

One more find may be of interest to the bellringers. If a ringer in the old days so far forgot himself as to use bad language, he had to pay a penalty provided for the offence, and the rule was put into the following homely rhyme:—

“ If in this place you swear or curse
 Sixpence you pay. Out with your purse,
 Come, pay the clerk, it is his fee,
 For one that swears shall not go free.
 These laws are old, and are not new,
 Therefore the clerk must have his due.”

Mrs. F. Geoghegan, a former resident of Horley, formerly Miss Constable, of Horley Mill, and sister of the late Mrs. Robert Blundell, of Benhams, Horley, now over 90 years of age, has written me the following letter on the subject of my former contribution to your magazine on the subject of the “ Church Chest.”

“ I greatly enjoyed the result, so far, of your investigation of the ‘ Old Oak Chest.’ If further researches depend on wet Saturday afternoons, I really hope we shall have a few more of them. I found them most interesting and amusing.

I think then you must live at Hatchgate, opposite the road down to the Church, if so, I remember about 76 years ago, Mr. Jones living there. He was a clerk in the House of Commons, came down every Saturday by coach, returning Monday morning, spending Sundays with his wife and little girl."

III.

In previous articles I quoted extracts from some of the many quaint documents to be found in our old Church Chest, to illustrate the varied duties which, in bygone days, were laid upon the wardens of the parish. Some further glimpses of the old Church records, fragmentary though these are, may not be without interest, for such relics of local history help us in these modern days to picture in some degree the way in which our parish life went on a century or two ago.

The position of the Churchwarden to-day is by no means merely an ornamental one, for—to quote a well-known Encyclopædi—"The care of the fabric of the Church and the administration of its offices are laid upon the Minister and the Churchwardens conjointly, and the latter may be proceeded against by citation in the ecclesiastical courts should they neglect those duties." But fortunately for those Churchwardens whose leisure is limited, the duties nowadays are also very much limited, compared with what they were in the olden days. When the office was first created nearly 800 years ago, it was purely ecclesiastical, but in the middle of the 16th century the wardens began to be turned into relieving officers, and the process went on until under Elizabeth and James I., as one writer on Church history puts it:—

"The Churchwardens became burdened with a hotchpot of miscellaneous duties which had no conceivable relation to religious worship. They became responsible for every possible form of local government. On the vestry, with the wardens at its head, devolved the powers of taxing the parish, and by degrees the old duties, purely religious, became swamped by secular responsibilities."

These responsibilities ranged from the relief of maimed soldiers to the upkeep of roads and bridges, and from the repair of whipping-posts to the destruction of the feathered and other vermin which used to prove so serious a menace to the crops, records of which are found in our Church Chest. In 1566 an Act was passed for the preservation of grain, providing among other things that the Churchwardens, with six other parishioners, should assess the holders of land or tithe for the destruction of "noyfull fowles or vermin," to provide a fund to reward every person bringing in the heads of destructive birds, or their eggs. The prices paid varied according to the age and kind of bird destroyed.

As I have said, this Act was passed 350 years ago, but even within the lifetime of some now living the custom survived. Here is an entry in the Horley Church records for 1825:—

“ Thomas Blundell, 9 doz. sparrows, 3s. 0.
 Thomas Brooker, 15 doz. sparrows, 5s. 0.”

I may add, that after the heads or eggs had been counted and the amount of the reward fixed, the law required that they should be “burned, consumed or cut in sunder before the Churchwardens.”

I have already referred to the duties of wardens as relieving officers and their responsibility for road maintenance. The following are extracts from the report of a local vestry meeting, held in June, 1816, almost exactly a century ago:—

“ Thomas Apted to have a shirt at Thos. Bray.
 Thos. Bishop to have a Bed at A. Flint.
 Thos. Knight to have a Frock at Brays.
 Edwd. Risbridger to put 2 Children into the Home.”

“ Agreed by the Officers and Inhabitants of the Parish of Horley, June 5, 1816, at the Six Bells, that the Composition Demanded by Mr. Germy on Behalf of the Commissioners of the new M (illegable) Road from Horley Chequers to Worth should be laid before

a Bench of Magistrates, and what amount of yearly Composition they adjusted the same will be paid by the Parish and no further."

In the following August this entry occurs:—

Ware's girl to have a pair shoes,
pr. Stockings,
Rapper Apron,
Shift."

Here, too, is a shoemaker's account, dated 1721:—

" July 14, James Colmans shoos Sold (soled)	0	0	9
Aug. 8, Ben Johnsons shoos sold	0	0	9
Sept. 20, Gents geirls shoos heald and underlaid	0	0	10
Sept. 20, Colmans capt Large	0	0	3
Jan. 10, Colman—a pair of shoes	0	3	0
April 2, Georg Miller a pair of shoos	0	3	0
	0	8	7"

There is a further reference to road maintenance in 1760:—

"George Blundell to repair the bridges and stiles in and out of Haroland field."

Another charge upon the vestry was the relief of needy wayfarers. Here is a list of expenses incurred in 1822, to the "Relief of Travelors Sick on the Road and with passes:—

" Ap. 13	Travelors with pass.	Man, wife & 3 children	1	0
		3 women & 9 children	3	0
15	Sick Travelor	1	0	
May 4	Conveying Sick Travelor to the Poor House	7	0	
14	Sick Travelor	3	0	
18	Sexton fees, Burial of the above Travelor	3	0"	

Several other entries relate to matters which still remain within the scope of the wardens' duties—the maintenance, for instance, of the fabric of the Church itself—and one of them contains a curious phrase which may amuse those who know the condition of Horley in flood time. For instance, quite recently lakes of water almost surrounded us. Here is the entry:—

“Specification of Contract for the Carpenter's work, Slater's work, and Plumber's work to the roofing and new slating of the south span of Roof, including the Roofing and Slating of the Gatwick *Isle of Horley Church*.”

This entry is dated August 1, 1846. My first idea was that the words of “*Isle of Horley*” were a picturesque description of the parish; but on second thoughts it seems more probable that the word should read “*Aisle*.” Here is a receipt for payment for work done to the Church in 1721. The date is March 19:—

“Then received of James Rosel the som of 15 shillings in foll (full) for mending the gotaes (? gates). At horley Church. I say received by mee John Thorpe.”

Here, again, are two accounts, one from a plumber and the other from a glazier:—

“The plommars bill for worck don at horley Church the 20 of septembar, 1722.

for new casting of 10-3-12 poundes of			
ould lead	2	14	4
for 9-3-3 poundes of new lead at 18			
shillings pr. lb.	8	16	0
for 48 poundes of sothar	1	16	0
for 5 days worck for 3 of us	2	0	0
for half a days worck for 2 of us	0	2	9

In all 15 9 1”

“ The glazars bill for worck done at horley Church
the 12 day of aprill, 1723.

for 78 quares	...	...	...	...	0	6	6
for 1 foots and 8 inches new leaded	...	...	...	...	0	0	5
for 9 foots repeared	...	...	...	...	0	1	1

In all 0 8 0

Received the foll contentes of this bills and all
accountes by mee John Thorpe.”

Many other sidelights on local history are to be
obtained from a study of the old Church records, but
these must be left to another occasion.

Mrs. F. Geoghegan writes me from Dublin as
follows:—“ I read in your Magazine which Mrs.
Brading sends me, the account of the jovial supper, and
all that was told about our bells, tracing them back ages.
In fancy I can often hear them. They never rang more
merrily than on the 26th of August, 1852, my wedding
day; and again a month after, when my husband and
self returned and appeared at the Sunday service. We
had a life of unalloyed happiness, but too short, for my
husband was called to his heavenly home in 1871.

I took it rather as a compliment mentioning me in your
last contribution to the Church Magazine. There are
not many in Horley now who would remember us.
People nowadays live simply in a rush, no time to spare
to look back, but when one gets as old as myself it is
the greatest pleasure to look back on our days at
Horley—so it is to me. My father and grandfather lived
at Horley Mill, a dear old place, now in ruins, where
my sister and I spent our very happy childhood. I have
not been to Horley since her death, although I have
had many pressing invitations to Benhams, from my
good nephew.

I read with pleasure your last contribution from the
old Church Chest, and will look for the next.”

IV.

In these days when events and inventions march with so rapid a stride, and even the dwellers in quiet and peaceful Horley find their closest interests bound up very largely with the stir and bustle and ceaseless change of a restless world, it requires some effort of the imagination to picture the life that our great-grandparents, and their ancestors before them, lived in the same pleasant spot, in Surrey, where we now dwell.

In previous articles, based on brief notes from papers in the old Church Chest which I have had the privilege of examining, I have tried to throw a little light on life in Horley a century ago or more, and further extracts which I have since made help to add colour to the picture.

The most obvious changes in the life of our people since a 100 years ago are, I suppose, those which have to do with travelling and communication. Not only were there at that time no aeroplanes or telephones, no motor cars or bicycles, telegrams or evening newspapers—there was not even a train; and letters were few and far between. Those were the “good old days,” when the stage coach flourished in all its dignity and consciousness of its own importance—the days when the country inn had its very intimate place in the life of the community as a centre, not merely for recreation and refreshment, but for hearing and passing on to others the news of the day. Like ourselves, in whose life-time great chapters in world history are being written in blood on the Continent of Europe and beyond, those who dwelt here when last century was only in its “teens” lived in eventful days, when the clash of arms rang out through many lands. But whereas we, thanks to our modern means of communication, can read, within a few hours of a British advance in France, General Haig’s business-like messages, telling of the gallant deeds of our sons and brothers there, our forefathers had to wait for many days or weeks before they learned how the tide of battle flowed. And so it was that here in quiet “Horlee

Again, in 1710, John Sampson figures in the accounts, for on December 1 ten shillings was paid to him "for 2 thanksgiving days." Horley not only had its bells, but took care that their voice was heard on the appropriate occasions, joyful or otherwise. In 1820 occurs the payment of two shillings to the sexton for "tolling the Bells for His Majesty" (George III.); and later comes the record of 18s. 0d. paid for "three times ringing His Majesty's birthday and his Coronation." Here are some extracts from the accounts of 1811 and the following year:—

	£	s.	d.
1811. By Expenses on the Examination of Bells, etc., etc.	0	18	0
By Expenses going to London and Back	2	0	0
July 4—By Jno. Miller per Bill, the expenses of a vestry	0	18	9
By Expenses for the dinners of 29 Inhabitants of the Parish and the Ringers' fee to open the New Peal ...	3	19	9
1811. Nov. 22. By Mr. Miller pr. Bill for Liquor had by the inhabitants at a Vestry held to take into consideration the Best Method of repairing the Bells, etc. ...	0	17	6
(Mr. Miller was the tenant of the Six Bells).			
1812. March 27. By Jno. Miller pr. Bill Self expenses attending at the Church ...	0	3	0
May 26. By Expenses at Mr. Miller's concerning the Bells	0	2	7
June 10. By Beer allowed to Oliver and Plowman the Bell Hangers ...	0	1	6
July 2. By Cash paid to Mr. Wm. Newnham of Ardingley for his trouble in attending and examining the Bells with regard to their being in tune ...	1	1	0

	£	s.	d.
1813. May. 27. By Expenses for going down to get Mr. Wm. Newnham of Ardingley to come to Horley to examine the bells	0	10	0
Nov. 23. By Expenses with Mr. Mear's man and Mr. Moore when attending to alter the Bells	0	3	0
May 27. By John Miller pr. Bill for Makeing New Sound-Holes Timber for to strengthen The tower and workman- ship, etc., etc.	23	14	3
By William Ridley pr. Bill for the Ironwork	14	2	2
Oct. 23. By Cash Expenses of Two Vestrys at the Bell	0	13	0

Altogether the Church Bells seem to have occupied a goodly share of public attention about this time, and "vestry expenses," the nature of which is not as a rule explained in detail, must have added appreciably to the income of the Six Bells Inn adjoining the churchyard, where the business of the parish was done by the vestrymen. Under the date October 23rd, 1813, occur the following items:—

"By cash, the expenses of a Vestry consulting the necessary repairing of the Church	1	9	3
By cash, expenses of Two Vestrys at the 'Bells'	13	0	"

Another entry which particularly interested me concerns the very documents from some of which I have been quoting. A hundred years ago it was some one else's duty or privilege to go through the parish records, and here is his entry under date March 1st, 1815:—

"By expenses at the 'Bells' when regulating the writings in the Church Chest	5	0	"
---	---	---	---

No doubt the bill was duly passed; but times have changed, and I am afraid my readers would feel much surprised if in next year's accounts they saw a charge made by Host Huey against myself for refreshment at the "Six Bells," on such days as I have had the Vicar's permission to look over the old papers in our Church Chest.

Among other duties the churchwardens had to attend the periodical visitations in their own part of the diocese, and in those days when the journey had to be made by road it was a more expensive as well as a more picturesque affair than it is to-day. The warden's bill of travelling charges reminds us again that we are dealing with the days of the post-chaise and the old toll gates. Here are some typical instances:—

" 1811, May 11—By expenses going to				
the Visitation at Kingston—By				
Horse Hire, corn, etc.	...	...	13	6
1814, Sept. 22—By expenses Horse and				
self, gates, etc. going to the Visita-				
tion (Epsom)	...	...	10	3
Paid expenses for Toll Gates				
and Victuals at the Visitation at				
Epsom for self	...	...	8	10
Paid for Hay and Corn for the				
Horses on the Road and there	...	...	3	6
Paid for Liquor on the Road	...	...	1	1"

Here are two more detailed accounts of expenses on similar occasions:—

" 1826, May 8—Paid Visitation to Kingstone:—				
Collected in nine briefs	...	...	13	9
Paid Registrar's Fees	...	...	13	6
Apparator's Fees	...	...	10	0
Chaise Hire	...	...	2	0 0
Post Lad	...	...	6	0
Three dinners	...	...	1	6 4
Waiter	...	...	1	2
Toll Gates	...	...	4	0 "

“ 1827, May 28—Expenses of Newnham, Franks,
and C. Stacey to Kingstone Visitation.

Turnpike	1	7
Bread and chs	3	6
Waiter		3
Horses (1)	3	0
Boots		2
Dinners	18	0
Apparators	1	0 6 ”

It will be seen that the charges varied a good deal. One year three dinners cost £1/6/4; the next only 18/-. As far back as the year 1710 much more economy was shown, for on one occasion (April 18th) we find that the sum “ spent in charges on the road and for a dinner for 3 churchwardens ” was only 10/-. Later in the same year, however, 8/2 was “ spent on the road for a dinner.”

Such records of the parish expenses one expects to find in the Church chest. Occasionally one also comes across papers which have only accidentally or incidentally been included among the parish records. Such is the following bill for a pill and draught prescribed for Master Blundell, who was an ancestor of Sir Blundell Maple, to whose generosity the Church has owed so much:—

“ From Master Woolf his account—Jan. 15, 1725.			
For a Gold Cordiall	...	...	0 2 6
And a sharp and a composing pill	...	...	0 2 6
			0 5 0

Endorsed for Master Blundell.”

Another document which has found its way into the Church chest is a printed leaflet advertising “ the much approved Children’s Carminative,” a remedy recommended “ for convulsions, hiccup and other juvenile complaints ”—“ all those diseases,” in fact, “ which infant children are subject to.” This particular remedy

was a liquid medicine sold at 1/1½ a bottle, "duty included"; but I was interested the other day when reading *Addison's Essays* to come across a reference there to a kindred cure called "Carminative Pills," dated 1710. The advertisement in the Church chest was perhaps not of so early a date, but it is probably over 100 years old, and it is interesting from the fact that it records both the name of the chemist who prepared the remedy—one "J. Hounsome, of East Grinstead"—and those of the "old established warehouses in Bow Church Yard and elsewhere in London where it was sold wholesale."

"Nec lusisse pudet, sed non incidere ludum,"

or translated—

I am not ashamed of my past follies, but
I should be, if now I ended them not.

V.

HORLEY PARISH 400 YEARS AGO.

Readers of our Magazine will remember that on two or three previous occasions it has contained notes dealing with some of the old papers in the Church Chest which I have had the privilege of studying. Since the last of these notes appeared in July our Vicar has put into my hands a transcript of parts of the old churchwardens' accounts for this parish, some of which take us back over 400 years, and has asked me to prepare this further article, which will, I hope, add something more to what we have already gleaned from our old church records of the local history of Horley. These particular accounts date from quite early in the sixteenth century—the earliest year mentioned is 1505—and extend, with a good many intervals, over a century and a half, the last year being 1671. They were deposited in the British Museum, apparently in 1804, in which year, according to a note at the beginning, they were "given by the Rev. J. Brand." They seem to have belonged formerly

to one "A. Bray," above whose name appears this entry:—

"Bt. (bought) of Mr. Waight, who told me he
"bought it at a sale by Sheriff's distress in the
"Borough."

I found the transcript so much abbreviated that I have had to have an examination of the original documents in the British Museum, and while comparing the two I have taken the opportunity of adding some entries which had been omitted from the Vicar's copy. I should add that I have had the great advantage of consulting one of my friends, who has made a special study of the church history of the period covered by these accounts, and it is to him that I am indebted for many of the following notes, which throw considerable light upon otherwise unexplained items in the accounts.

"LIGHTS" IN HORLEY CHURCH.

One of the first things that strikes one about these old records is that they belong to the most important period in the history of the English Church. It was the pre-Reformation and Reformation period. The Church was struggling for freedom, and, reforms were carried out which not only freed her from the power of the Roman claim, but enabled her to obtain educational, political and religious liberty. We misread the history of the Reformation if we assume that it merely signified certain political reforms in the reigns of Henry VIII. and Edward VI. It was in the first place an educational movement leading to a definite religious awakening of the nation.

Among the many interesting entries in the accounts are a number in which the churchwardens record the receipt of certain moneys for either St. Katherine's Light or St. Nicholas' Light. In every case the bequest for the former is in the hands of certain women, and that of the latter in the hands of men. Here are a few

examples (the first two translated from the rough Latin originals) by way of illustration:—

[1519]. The sum total of St. Katherine's Light remains in the hands of the wife of Henry Show and of the wife of William Munger, *anno domini* MDxix—xlixs. (The last number is evidently a mistake for xlixs, that is, 49 shillings).

[1520]. The sum total of St. Katherine's Light remains in the hands of the wife of Henry Show and the wife of John Helicc (Helick) *anno domini* 1520—three pounds and ten shillings.

[1521]. Md. that reste in the handes of the wyffe of John Kelycke and John Alye iiij merke the yere of owere lorde god Mccccxxj (1521) Sent Kateryn mony.

These three entries, it will be seen, all refer to St. Katherine's Light. Here are similar ones, referring to the Light of St. Nicholas, which I have extracted and put into intelligible form:—

[1520]. The sum total of St. Nicholas' Light remains in the hands of William Veners and John Payn, A.D. 1520, £2/4/8.

[1522]. The sum total of St. Nicholas' Light remains in the hands of Robert Cowper and Harry Shew, A.D. 1522, £2/11/1. Thirty candles.

The reference, of course, in all these cases is to the existence in the parish church of two side altars, one dedicated to St. Katherine and the other to St. Nicholas. Various legacies were left from time to time, providing candles to ensure perpetual prayers for the repose of the souls of men and women of the parish at these altars. This commonly went under the name of "chantries." In some old parishes the legacies were of a considerable amount, sufficient to endow an altar and maintain a priest to offer masses for the souls of those who left the money and for those of their families. This resulted in many churches having a staff of clergy, each independent of the other and paid from different sources.

SUPPRESSION OF THE CHANTRIES.

Old records like our Church accounts can teach us not only by what they contain, but by what they do not contain; and it is worth noting that after the year 1528 there is no reference whatever to any amounts for "Lights," with one exception to which I shall refer later. The reason is that in the reign of Edward VI. the Act was passed, which dissolved the "Chantries" (1. Edward vi., cap. 14); and the Lights of St. Nicholas and St. Katherine in Horley Church were covered by the following section—

" . . . the said Commission (appointed under the Act) shall have full power and authority . . . to survey all and singularly corporations, guilds . . . and all the evidences, compositions, books of accounts and other writings of every of them, to the intent thereby to know what money and other things were paid or bestowed to the finding or maintenance of any priest or priests, anniversary or *orbit*, or other like thing, *light* or *lamp*, by them or any of them. . . "

As the result of this Act, paid Masses for the dead ceased to exist in the Church of England. The revenue which the Crown derived from the funds formerly used to maintain the lights and other forbidden things, was ostensibly to provide monetary supplies for the war with France, but the possession of the Chantries was vested in the King for his life time. I may add that, of the two saints who had their Lights in the Horley Church, St. Katherine was a martyr saint of Egypt, who lived early in the fourth century, and was introduced to Western Christendom after the Crusades in the 11th Century. St. Nicholas is better known as the patron saint of Russia, and familiar to us as the original of "Santa Claus."

Now for the exception I have already mentioned. In the year 1561 the parish authorities were required to

answer certain questions arising out of the Queen's (Queen Elizabeth's) Articles of 1559, and our Church records contain the "sartyficath" (certificate) of "George Payne, constable, and Harry Shoe and Thomas Copar (or Cowper), Wardens, and William Rofy and Richard Bonyke what they can say as answering the Queen's Majesty's Articles." Six questions had to be answered, and in the case of the first five the reply was returned "We find nothing to present." The Sixth answer, however, is curious and interesting, for it shows that certain practices which had been made illegal in 1547 were still indulged in, and that the suppression of the Chantries did not stop some of the parishioners of Horley from endowing masses for the dead. Translated into modern English (the original spelling is quaint) this answer reads as follows:—

"In the sixth we find a yearly rent of 6d. a year
 "for the finding of a lamp which has been paid and
 "is paid yearly to the Queen's Bailly, and likewise
 "3s. We find an obit of 8s. a year out of certain
 "lands called Foldgons and Stoke Croft in the
 "occupation of Joan Tapfet, widow, to be stowed
 "(? bestowed) in bread and drink for the poor.
 "Also we find an obit out of a stock of two cows,
 "the which was given by John Wechastur, and so
 "from John to Raymond Wechastur and from
 "Raymond by will to John Bray the holder, 4s.
 "yearly."

ENGLISH CAPTIVES IN TURKEY.

Another interesting item in the accounts is a long list of contributors, dated 1671, in the reign of Charles II., "to the redemption of our English captives out of Turkey." "The particular sum what each individual parishioner gave" is set out. The amounts varied from twopence to 5/-, the vicar (Thomas Perkins) and "Mr. Manson" heading the list with a crown a-piece, and a

total of £2/16/11 was raised. A note at the foot adds that the money was paid at "the Bishop's Visitation holden at St. Saviour's in Southwark"—a fact which shows the growing importance of St. Saviour's Church at the time. In several other old Surrey Churches a similar collection was made for the same object, so one may assume that this was one of the periodical collections made in response to what was called "Royal letters" when the Church was called upon to give to a special object at the request of the King. Other places mentioned in these old accounts as centres where visitations were held include Ewell and Kingston. The visitations, as I have remarked in a previous paper, had to be attended by the churchwardens as a matter of business, but they also provided an excellent opportunity for convivial gatherings, and of course the expenses were paid by the parish.

SEAT-HOLDERS 300 YEARS AGO.

Among the entries for the year 1604 is a list of "the names of them which have seats set up in the Church of Horley." Here are one or two extracts from the list:—

- "Richard Todd, using Lodge Mill."
- "Robert Jordan, to whom he shall assign it."
- "Wm. Brooker, for lands called Newman's field."
- "Anyse Dawlinge, to whom she shall assign it."
- "William Weathered, for lands called Hastlers."

The phrase "to whom he shall assign it" frequently recurs, and it is worth noting that the system then in operation was not quite the same as our modern custom of pew rents. The seats represented a freehold in the Church, and the ground underneath them was included in the holding. At the burial of a seat-holder the floor of the pew was taken up, and the coffin deposited in the vault below. The following extracts from the

accounts of the year 1560 are of interest in this connexion:—

“Paid by the hands of John Braye by
“accustomed use for breaking of the Church for
“the burying of his grandfather and grandmother
“ 13s/4d.”

“Paid by the hands of Richard Heaver by
“accustomed use for breaking of the Church for
“the burying of his wife 6s/8d.”

THE OLD CHURCH BELLS.

As many of my parishioners are aware, I have been much interested in tracing, so far as is possible, with the aid of the old records, the history of the bells of Horley, and I have been glad to find one or two additional references to our Church bells—or rather to their ancestors—in these accounts. As I mentioned at our last choir and bell-ringers dinner, there is a record of the giving of one of the old bells by Henry John Shove in 1673; but the manuscript I have lately been examining contains a “bell” entry as far back as the early sixteenth century—probably about 1519. It reads as follows:—“For winding of the great bell-clappe, 10d.”

A still earlier entry belonging to the years 1505-7 records that 5/- was paid by John Lashfurth “for brasse to the bellis.” A later but undated item states that one shilling was paid for a bell-rope, this expenditure being included in an account showing payments for wax, coals, wire, meat and drink, and other requisites for which the churchwardens were responsible.