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[047 Four Clerics of Albury by Retta Casbard](#)

There is a set of 43 slides for this talk.

Albury Village Hall, 18 March 1992.

36 minutes.

Good evening - soon after I started helping to catalogue the Albury History Society Archives I realised that it would be rewarding to have a closer acquaintance with these four clerics. Having failed to encourage anybody else to do the necessary research I started to do the task myself. It proved fascinating and great fun. But I should point out that it was not possible to prove conclusively that the third cleric, the Rev'd. Robert Malthus, was indeed Curate of Albury. Chambers Biographical Dictionary for 1897 and the Dictionary of Natural Biography both state that he was - Patricia James' biographical notes in 1966 dispute it, but she did acknowledge that there was a decade when almost nothing was known about his life. There is recorded evidence that he lived in Albury and that he solemnised a marriage at Albury Old Church - that much is agreed.

The first slide shows the Old Church in Albury Park, where in former years the village of Albury was centred - it is the church that ^{three} the first/cleric/served. Between 150 and 200 years ago the centre of the village moved a mile to the west, to its present location, a hamlet previously known as Weston Street. The fourth cleric, the Rev'd. George Portal, served Albury new Parish Church, which was dedicated in 1842.

We have recorded the talk, leaving me free to prompt the man behind the projector - it also has the added advantage that everybody will hear clearly.

I hope that you have found this talk to be of interest - and perhaps if you have not done so already, you will visit the lovely Old Church in Albury Park. The church is open daily and the Mansion House on Wednesday & Thursday afternoons from May to September. The Albury New Parish Church is open Sunday afternoons from Easter to October.

** I should also like to mention the fact that the church is a beautiful example of a village church in the 19th century when we visit the church. The Old Church is a lovely and spacious - it is a magnificent example with stained glass windows and candle light.*

FOUR CLERICS OF ALBURYNotes for a lecture.① TIME SLIDEFOREWORD

OR CATCHING GLIMPSES OF ITS VISIBLE SHAPE,
One cannot walk far without treading on the past, the buildings, the men and women who lived in them, the ideas they held, the institutions they served - all have helped determine the course of events and created our world. Not least amongst those in Albury were: William Oughtred, Samuel Horsley, Robert Malthus and George Portal. All these men earned their place in history whilst serving as Clerics of this Parish.

RESEARCHED & WRITTEN BY RETTA T.L. CASBARD

The Reverend William Oughtred - 1574 - 1660.

The listing of Rectors of Albury goes back to Alain de Pointon in 1250, but there is little information on any of them until 16th October, 1610, when William Oughtred, the now celebrated mathematician, was installed. He was born on the 5th March, 1574, during the reign of Elizabeth the First. During his boyhood, Francis Drake circumnavigated the world in the Golden Hind, and the Spanish Armada was defeated. His father was a scrivener at Eton and from him the son received instruction in writing and arithmetic, his education being continued at Eton School and Kings College, Cambridge, where he obtained a Fellowship.

② Having taken Holy Orders in 1603, he was appointed Vicar of Shalford, THIS WAS HIS CHURCH, SADLY DEMOLISHED IN 1788. Surrey, in 1605. At about the same time, he married Mrs. Christ-gift Caryll of Tangle. They had nine sons and four daughters. John Aubrey comments, in his "History of the County of Surrey", '...that none of his sons he could make scholars'. IT WAS A DELIGHT TO FIND THIS ETCHING OF JOHN AUBREY.

③ William Oughtred resigned the Shalford benefice in 1610 upon being offered the Rectory of Albury by Sir Edward Randyll of Chilworth, who at that time was Lord of Albury Manor. The living was worth £100.00 per year, supplemented by tithes paid by the Parishioners. A COPY OF THE TITHES AGREEMENT IS ON DISPLAY. Money was worth roughly fifty times today's value, and did not change greatly over the next 200 years. He then settled at Albury as a Parish Priest, devoting his time chiefly to his favourite pursuit, mathematical science.

In about 1614 he invented an instrument called "The Circles of Proportion", which was claimed to solve all mathematical problems. He was employed in 1628 by the Earl of Arundel, who then lived in West Horsley, to instruct his son, Lord William Howard, in mathematics. For him, Oughtred wrote the "Clavis Mathematicae", a textbook on the subject of algebra published in 1631, in which he introduced the multiplication and proportion THAT WE ARE ALL FAMILIAR WITH signs, and furnished a rule for the solution of quadratic equations that has been used by all succeeding writers on the elements of algebra. Afterwards, it

was approved as principal textbook in mathematics at Cambridge, and described as 'so perfect as scarce to admit of improvement' it was, in general plan, adopted a few years later by Sir Isaac Newton.

4 By 1637, Albury Manor was mortgaged to Thomas Howard, Earl of Arundel - known as the 'collector Earl' - celebrated for having brought from the East the Parian Chronicle, otherwise known as the 'Arundel Marbles', (about 130 marble stones inscribed in Greek and Latin), which were afterwards presented by his grandson to the University of Oxford. Both patron and friend of William Oughtred, he was delighted to sit and talk with him in one of the many grottoes in his garden at Albury Mansion - they were said to have been very nearly killed when one of the grottoes collapsed.

Oughtred also practised as a land surveyor, the glebe land at that time, according to his account, was 75 acres. His pupils included many future leaders of British science in the second half of the 17th Century, among them, Sir Christopher Wren. For amusement, he enjoyed archery.

Whether his parish work suffered in any way due to his other interests, we do not know, although when the Civil War began in 1642 we know that he held strong Royalist views. In 1646 he was 'cited before the Committee of Ecclesiastical Affairs where many articles had been deposed against him'. Fortunately for him, a number of important people of the day - at the intercession of William Lilly, the Astrologer - appeared in great numbers on his behalf, so he escaped sequestration. Charles the First was executed three years later, on 30th January, 1649.

5 William Oughtred would have known John Evelyn the diarist as a young man and the Czech emigre, Wenceslaus Holler, the artist - both of whom, like himself, enjoyed the patronage and friendship of Thomas Howard, Earl of Arundel. Holler did twelve etchings of Albury Park in about 1645 ~~and~~ ^{seen here are the mansion & park with vineyards & probably pseudo ruins} ~~and~~ ^{he also did} portraits of both Evelyn and Oughtred.

8 Elias Ashmole - founder of the Ashmolean Museum at Oxford - was his neighbour and lived at 'the other estate called Weston, opposite the parsonage house' in his first wife's time. She died in 1641. The estate was

owned by Robert Boothby in 1635. There is no record of by whom it was demolished, or when, but it is shown on Lt. Malden's map of 1825 - 1828, ^{A COPY OF WHICH IS ON DISPLAY} John Aubrey remarked to Ashmole, that as he rode over Albury Down, he was surprised at the prodigious size of the snails thereabouts, and was told they had been brought from Italy by the old Countess of Arundel 'who did dress and eat them'.

There are still colonies of Roman snails on Albury Down, but ^{I AM TOLD} their existence is under threat, because Italian restaurateurs from London gather them for culinary purposes - taking rather more than the Countess did.

In appearance, Oughtred was a man of small stature with dark, lively eyes. ^{THIS IS HOLLERS ETCHING OF HIM WHEN HE WAS 73 YRS OF AGE, JOHN EVELYN SAID "IT EXTREMELY RESEMBLES HIM"} We know little about his domestic life, but according to his eldest son Benjamin, he slept little and used to study late in the night and then 'lie abed till eleven or twelve o'clock with his doublet on'. Sometimes he would not go to bed for two or three nights and would not come down to meals until he had solved whatever problem he was engaged upon. Also, we are told his wife was a frugal housekeeper who would not allow him to burn the candle after supper - but it may have been because she feared he would not extinguish it properly! - ^{SMALL PRACTICALITIES HAD A LOW RATING ON HIS AGENDA.}

He died, aged 86 years on 13th June, 1660 - it is said from joy, upon hearing of the restoration of the monarchy. He is buried in the Chancel of Albury Old Church, but the site of his grave is unknown.

Dr. Samuel Horsley (Bishop of St. Asaph) 1733 - 1806.

There was no other Rector of note until 1774 when Dr. Samuel Horsley was inducted. He rose very rapidly in the church from Rector of Albury to Bishop of St. David's in just 14 years. He was a rigorous defender of the doctrines of the English Church and it earned him much esteem within the Church, which undoubtedly enhanced his prospects for advancement.

12 Son of the Reverend John Horsley, Rector of St. Mary's, Newington, he was born in the reign of George II in 1733 at St. Martin in the Fields, where his father was Clerk-in-Orders for some years. He was educated at Westminster School and Trinity Hall, Cambridge, and took the Degree of Bachelor of Law in 1758. He succeeded his father as Rector of Newington, having previously been Curate there. In April, 1767, he was elected a Fellow of the Royal Society and was subsequently appointed Secretary. He resigned the post after 'some dispute among members' in which he took a leading part.

13 In about 1769, he went to Christ Church, Oxford, as private tutor to Lord Guernsey, son of the Earl of Aylesford, Lord of Albury Manor. Whilst at Oxford, he obtained the degree of Doctor of Law. The Earl gave him the Rectory of Albury, to ^{THIS IS AN ENGRAVING OF THE CHURCH IN 1786} which he was instituted in January, 1774. In that same year, he married the daughter of his predecessor, Reverend John Botham, and by this marriage, he had a son and daughter. His wife died in 1777 and he later married for a second time. During that year he was made domestic Chaplain to Bishop Lowther, upon his transfer to the See of London. In the following year he was made a Prebendary of St. Paul's, (that is a Cathedral benefice, usually revenue from one Manor of the Cathedral Estates). On Good Friday, 1778, in his sermon at St. Paul's, he attacked the opinion of Dr. Joseph Priestley, respecting man's free agency. This was replied to by Dr. Priestley, and there the matter rested for a time. Dr. Priestley is variously described as a man of Science, a theologian, chemist and 'discoverer' of oxygen. He held the unitarian belief that the Godhead is one person and not a

14

15

Trinity and also advocated individual freedom of belief. At that time the communities in England were split between Church and Chapel and only members of the established Church could hold public office, or take a degree at Oxford or Cambridge. Eventually, his radical religious and political views caused him to leave England and join his friend, Benjamin Franklin, in America - he died there in 1804.

POLITICALLY HE HAD SYMPATHISED WITH THE AMERICANS, & LATER THE FRENCH REVOLUTION & ON THE 2ND ANNIVERSARY OF THE STORMING OF THE BASTILLE THE LOYAL CITIZENS OF BIRMINGHAM BURNED DOWN HIS HOUSE & LABORATORY IN 1791
Dr. Horsley resigned the Living of Albury in 1779, and, at about that

16

time, the Bishop appointed him Archdeacon of St. Albans. It was whilst he was Archdeacon that he distinguished himself principally as a defender of the doctrines of the English Church. In his Address to the Clergy at St. Albans, he entered upon a review of Dr. Priestley's recently published "History of the Corruptions of Christianity". The dispute was continued for some years through the press. The Lord Chancellor Thurlow was delighted with "Horsley's letters to Priestley", which he read on a visit to Lord Aylesford's house at Albury. He declared that a man who knew so well how to defend the Church ought to be supported by it, and he gave him a Prebend at Gloucester. This

17

was succeeded by the Bishopric of St. David's in 1788. When he went to the Diocese of St. David's, he found that very improper persons had been admitted to Holy Orders, men without any education and in the lowest station of life - this was not to be wondered at, when the salaries of Curates were often less than £10.00 per year. To remedy this, he gave notice that he would not ordain anyone who had not had a Grammar School education, and that salaries should not be less than £15.00 per year. Also, no-one should serve more than two Churches. He himself examined the candidates for Orders.

In 1794 he transferred to Rochester Cathedral, with the Deanery of Westminster annexed to it. Thereafter, he carried out his duties with his customary zeal, the members of the choir and the inferior officers of the Cathedral experiencing his attentions in the same manner as had the poor Curates of Wales. His last promotion occurred in 1802, to the See of St. Asaph.

18

DR. HORSLEY'S PORTRAIT BY WALTER STEPHENS - AT THE NATIONAL PORTRAIT GALLERY.
The background against which his ecclesiastical career advanced so brilliantly was one of great political and social unrest. The North American War of Independence had lasted from 1775 - 1783. In France, the monarchy had

been overthrown and the First Republic established, with the repercussions here in England of the protracted Napoleonic Wars, (1793 - 1815). As a senior Bishop, he had a seat in the House of Lords and attended all the great debates of the day, particularly those on Church issues, the French Revolution (1789 - 1792) and the abolition of the slave trade. He was a determined opponent of slavery and would undoubtedly have been a valuable ally of William Wilberforce. (The Trade was not prohibited until 1807, the year after Bishop Horsley died). In 1804 he carried a Bill through Parliament which was known as The Marriage Act, under which no marriage can be lawfully solemnised (except by Special Licence) in places other than a Church or Chapel in which Banns have been published beforehand.

He was considered to have a somewhat dictatorial manner and an irascible temper, yet he was warm-hearted and generous towards all whom he had the ability to serve. At his table and in his hours of relaxation, he was said to be a pleasant and agreeable companion, and he was particularly fond of children.

His death took place on the 4th October, 1806, after a short illness, at Brighton. He was buried at Newington with his second wife, who had predeceased him.

OVER WHOSE NAME THERE IS SOME CONFUSION REGARDING PRONUNCIATION - IT IS THOUGHT⁸
TO DERIVE FROM 'MALT-HOUSE' & THERE ARE NUMEROUS VERSIONS OF SPELLING IT.

The Reverend Professor Robert Malthus (Rector of Walesby, Lincs., Curate of
Albury and Okewood (1766 - 1834)).

Now we come to Thomas Robert Malthus, author of the famous "Essay on
Population". He was the Curate of Albury, circa 1798, when there is a
reference to his officiating at a marriage ceremony.* Born at "The Rookery",
Wotton, on 13th February, 1766, he was the second son of Daniel and Henrietta
Malthus. We can imagine their joy at ^{another} son after four daughters, but it was
mingled with distress because the new baby had a hare-lip, widely believed to
be 'a punishment for more than ordinary sin'.

Daniel Malthus was sufficiently well-off not to have to work and
undertook his son's education himself. Then he engaged two exceptional
tutors, the first - Reverend Richard Graves - reported, when Malthus was
fourteen, that 'though most peaceably inclined, and who seems to give up even
his just rights than to dispute with any man, yet, paradox as it may seem,
loves to fight for fighting's sake and delights in bruising. Yet he and his
antagonist are soon the best of friends'. Underneath Malthus's amiable
exterior there was obviously a tough constitution. The second tutor,
appointed when Malthus was sixteen, was Gilbert Wakefield, a noted dissenting
minister and former fellow of Jesus College, Cambridge. Wakefield joined the
Warrington Academy and took Malthus with him. The Academy was founded to
educate the sons of prosperous non-conformist industrialists who were
excluded from Oxford and Cambridge. (Dr. Joseph Priestley, Bishop Horsley's
opponent, had been on its staff.)

After Warrington, Wakefield secured Malthus's admission to his old
College at Cambridge. Daniel Malthus followed his son's reading with the
keenest interest, and was constantly advising him on his reading matter until
it evoked the following response - 'If you will leave me to proceed in my own
plans for reading for the next two years, (I speak with submission to your

* SEE FOOTNOTE ON P. 11.

judgement), I promise you at the expiration of that time to be a decent natural philosopher and not only to know a few principles, but to be able to apply those principles in a variety of useful problems'.

Robert grew up into a tall, strong handsome young man, with auburn hair that lay in long locks down his neck, in a style not then fashionable, but his cleft palate and a hare lip interfered with his speech. ^{THERE IS ONLY ONE PORTRAIT OF HIM, BY LINNELL & IT WAS DONE IN THE YEAR BEFORE HIS DEATH.} After his graduation, the Master of Jesus College asked him what profession he proposed to pursue, to which he replied that he wished to take Holy Orders. At first he was advised against it because of his speech impediment, but when he explained that he aspired to nothing more than a country curacy, it was agreed.

His family moved to Albury in the early summer of 1787, making their home at "Dr. Schaw's house", in that part of Albury which belonged to Shere Parish - in fact, the same house previously occupied by Elias Ashmole. Daniel Malthus wrote to Robert on the 16th June, 'You must find your way to us over bricks and tiles, and with five in a bed, and some of us under hedges, but everybody says they will make room for Robert'. A Shere Parish document dated 28th September, 1787, shows that Daniel Malthus rented seats in Shere Parish Church, appropriate to his position. His maid-servants needed more than one row and behind these, another row of seats for his man-servants.

The Rector of Albury at this time was the Reverend William Polhill. From the "Recollections of Louisa Bray", (Robert Malthus's niece), we learn that the Reverend Polhill was a good specimen of the old-fashioned race of clergy, and that he and his wife were perfect pictures in their neat and pretty parsonage. THESE ARE INTERIOR VIEWS OF THE CHURCH THAT POLHILL & MALTHUS WOULD HAVE BEEN FAMILIAR WITH. PAUSE

Sometime during 1788 Robert Malthus Esquire became the Reverend Robert Malthus. In 1793, the year that Louis XVI was guillotined and France declared war on England, he was made a Fellow of Jesus College. This was not simply an honour, it also provided him with a small income without obligation - for as long as he remained unmarried. At about the same time, he was appointed

24 Curate of Okewood, a small, 13th century chapel standing on a hill, surrounded by woodland, just south of Ewhurst. When Malthus left Albury for the nine-mile ride to Okewood along narrow bridle-paths, he entered a different world. Here he learned, as he wrote in 1798, 'That sons and daughters of peasants will not be found such rosy cherubs in real life as they are described to be in romance'. The Okewood register in the 18th century had pages and pages of baptisms, greatly in excess of the burials - these poor cottage babies undoubtedly set the curate thinking about the principle of population.

In the same year, he wrote his "Essay on Population", which first drew attention to the struggle for existence in the human race, and the problems of population outstripping subsistence. Malthus's alternative to the misery of over-population was marriage, prudently delayed, combined with sexual restraint. His "Essay" was a landmark because he affirmed that population - procreation - was something which man not only could, but should, attempt to

25 control. ^{LATER,} Both Charles Darwin ^{LOWER PICTURE,} and Alfred Wallace ^{UPPER PICTURE,} acknowledged their indebtedness to Malthus in their theory of the origin of the species. Charles Darwin liked to visit Albury - he stayed at "Haredene", now the home of Sir Michael and Lady Hutchison. Naturally, Malthus's writings received a mixed reception, but they later earned him the post of "Professor of History and Political Economy" at the East India Company's College at Haileybury, Hertfordshire, founded in 1805 to educate young men for the civil administration of India.

26 Malthus, like other economists of the day, wrote a number of pamphlets putting forward theories for the reform of the Poor Laws, the most harsh, that they be abolished altogether. That apart, most of what he wrote, had it been couched in current jargon would appear as relevant today as it did in the late eighteenth century.

27 In November, 1803, he was instituted Rector of Walesbury, Lincolnshire, and held that living, without residing there, until his death. That "living"

was worth just over £300.00 a year, from which sum he paid a curate £70.00. He married his cousin, Harriet Eckersall, in the following year, and after their wedding at Claverton they were driven northwards to the Lincolnshire Wolds, but it would appear that they never liked Walesbury or stayed there long. While at Walesbury, Malthus solemnised two marriages, but he made errors in the entry in the Register, as he had some years earlier at a wedding in Albury, so it became rather a muddle of deletions. Obviously he was unaccustomed to officiating at marriage ceremonies - this was possibly on account of superstitions about his deformity. (It was a common belief that, if you were married by a clergyman with a hare-lip, then a child of that union would be similarly afflicted).

On his appointment as a Professor to the East India Company College in 1805, he moved with his wife and small son to Haileybury. His two daughters were born there, and he resided there for the remainder of his life.

Despite the fact that both his parents died in 1800, he and his family still visited Albury frequently because his brother, Sydenham, lived at "The Cottage", (the home now of Mrs. Maclean). His sister, Lucy, married Samuel Man Godshall of "Weston House", which they made their Surrey headquarters until Samuel died in 1821. The house was then sold to Henry Drummond, who demolished it and built a more modest house on the site.

Robert Malthus died in 1834 - it appears that he probably suffered a heart attack whilst on a Christmas visit to his father-in-law in Bath. He was buried there, in the Abbey. A PHOTO OF HIS MEMORIAL TABLET IS ON DISPLAY KINDLY LOANED BY MRS. CATON. His life span covered a period of great upheaval - the French Revolution, the Napoleonic Wars and the Industrial Revolution, followed by an age of reform.

* NOTE REF. P. 8.

But it must be pointed out that it is difficult to establish beyond any doubt that he actually was born at Albury. Chamber's Biographical Dictionary for 1897 and the Dictionary of National Biography both state that he was, but Patricia James Biographical notes in 1966 disputes it, she acknowledges however that there is a decade when almost nothing is known about his life.

The Reverend Canon George Portal - 1827 - 1889

33

Albury's next cleric of note was the Reverend Canon George Portal, who was installed Rector of Albury in 1858. He was a man of strong social conscience and somewhat autocratic - in fact, a stereotype of what one might imagine a Victorian of his social standing to have been. He was born on the 28th February, 1827, at "Freefolk Priors", near Whitchurch, Hampshire, where the Portals had lived since 1685.

It was four years into the reign of Queen Victoria when, at the age of fourteen he went to Rugby School. There, he made lasting friendships with Thomas Hughes (author of "Tom Brown's Schooldays"), and Charles Dodgson, (better known as Lewis Carroll, author of "Alice in Wonderland"). From Rugby he went to Christ Church College, Oxford.

On coming down from Oxford in 1849, he spent some time travelling as a companion of the fourth Earl of Carnarvon, (father of George Herbert, discoverer, with his colleague Howard Carter, of the Tutankhamen tomb in 1922). Herbert's death occurred before the excavations were completed, giving rise to superstitious fears of the wrath of the dead king at the disturbance of his tomb. In 1850 Portal was ordained and became Curate of Wilton, near Salisbury. It was when he transferred to the church of St. Barnabas, London, that, previously having seen only the favoured and sheltered side of life, he came into contact with the poverty and human misery in the slums.

The 1850's were very difficult years with high unemployment throughout Britain, the Crimean War being a contributory cause. It was obvious to Portal that there was much domestic mismanagement among his parishioners, for, when work did come their way, no provision was made for sickness or unemployment - those dire calamities of working life among the poor. Gin, at two-pence per glass, was an easy consolation; the amount of drunkenness in the Parish appalled him.

Surrey must have been a welcome change when, in 1858, through the influence of his uncle, Henry Drummond, he was made Rector of Albury. He bore a strong resemblance to his uncle - not so much in face, as manner - brilliant and witty in conversation, with sparkling eyes and a friendly demeanour towards all.

The population of Albury at that time was 1,041, and most of the village was in the ownership of Drummond. In general aspect it would have appeared much as it does today - certainly we should have recognised the larger properties which were individually owned. Martin Tupper, author of "Proverbial Philosophy", had just added the north wing to Albury House. Weston House was the property of Lady Rokewood-Gage, Henry Drummond's younger daughter, for her lifetime. Clive Lodge was owned by Lord Lovaine, afterwards sixth Duke of Northumberland, who had married Drummond's elder daughter, Louisa, in 1845. The School and School House are now the Village Hall and the adjacent private residence.

The Reverend George Portal and his wife were soon comfortably settled in "The Rectory", an attractive house much admired by Lewis Carroll, who was to become a regular visitor. An entry in Carroll's diary for 14th August, 1868, states: 'We walked into Albury where I called at the Rectory and found Mrs. Portal at home. It is a very charming house, in a very pretty garden, and mine host and hostess are very pleasant and hospitable.' The following day he wrote, 'Went over by the field way with Portal to Guildford.' A further entry records, 'Walked over to Albury in the afternoon and called on the Portals.'

SEEN HERE TO THE RIGHT OF THE PICTURE & NOW THE RESIDENCE OF MR & MRS SKELTON
The extension to the Rectory was built during Portal's incumbency, for, having a large family of sixteen children, more space was needed. He, particularly, needed a quiet place to work, away from the demands of family matters and the nursery.

He maintained the closest interest in social questions and the betterment of the poor - he wished to help, but believed the only practical way of doing so was by showing them how to help themselves. To that end he

founded the Surrey Deposit Society in 1868 - known four years later as the
 39 National Deposit Friendly Society. ^{YOU SEE HERE THE ROOM IN WHICH THE FIRST MEETING WAS HELD.} The Duke of Northumberland was its President, and Thomas Hughes was one of the first Trustees.

The deposit system was a new feature, as was the admitting of women - as well as men - to membership. At first this earned the Society the name of "The Cock and Hen Club". Members were required to contribute, monthly, an amount equal to that which they wished to receive daily during sickness. The simple ingenuity of the system lay in the fact that part of the contribution was put to the member's personal savings' deposit account, and part to the common fund for benefit. The National Deposit Friendly Society became the largest centralised society in the United Kingdom engaged in sickness insurance, - ^{THERE IS STILL AN OFFICE IN GUILDFORD AT 44 QUARRY ST.}

40 In the same year, plans for the enlargement of the Parish Church of St. Peter and St. Paul were made by the sixth Duke of Northumberland and his wife, Louisa. ^{THIS SHOWS THE CHURCH IN 1867 BEFORE THE WORK WAS COMMENCED.} A new chancel and vestry were built at their expense, and many other parishioners made gifts to the Church - in particular, the stained glass windows, the pulpit, the organ, and the reredos. The church clock had earlier been presented by Lord Warkworth, later the seventh Duke of Northumberland, in remembrance of his coming of age on 29th May, 1867. The building of the chancel had been marred by an accident when nineteen-year-old Thomas Poulter, son of a respected local family, fell from the top of a ladder during its construction and later died from his injuries.

42 The new chancel was consecrated in 1870 by the Bishop of Winchester, Samuel Wilberforce. He was the son of William Wilberforce, who campaigned so long and hard for the abolition of slavery, the Bill for which was finally passed through Parliament in 1833, the year of his death.

43 George Portal resigned Albury in 1871 for the living in Burghclere, Hampshire - no great distance from his birthplace - which was presented to him by Lord Carnarvon. ^{A COPY OF HIS FAREWELL SERMON IS ON DISPLAY.} Lady Rokewood-Gage embroidered a beautiful altar cloth and frontal as a gift for Burghclere Church. Following his transfer, he

continued his involvement with the National Deposit Friendly Society as Chairman of the Berkshire and Hampshire Branch. He was made an Honorary Canon of Winchester in 1882 - that is, a member of the Cathedral Chapter for consultation and transaction of affairs.

A few years later his health was deteriorating and Mr. D. H. Roper, in "The First Hundred Years" states: 'The Reverend Cannon George Portal was not well enough to attend the Committee Meeting held on the 25th February, 1889, but he signed the Minutes and though still in poor health he attended the Committee Meeting on 25th March.'

George Portal died eleven days later, on 5th April, 1889, and was buried in the Church at Burgholere, in his favourite County of Hampshire.

POSTSCRIPT.

However, we must not forget that all Albury Clerics, whether documented or not, by devoting their time and energy to their pastoral duties, have contributed to the spiritual and community life of this Parish. They are all just as deserving of our recognition.

R. J. L. Barford.

March, 1992

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*Edited by Patricia James - Cambridge University Press
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ALBURY HISTORY SOCIETY

INDEX OF SLIDES FOR TALK "FOUR CLERICS OF ALBURY"

	SOURCE
1 Introductory slide - Albury Old Church.	AC
2 Shalford Church	AC
3 John Aubrey	AC
4 Thomas Howard	AC
5 John Evelyn	AC
6 Hollar's etching - Albury Park	AT&N
7 Hollar's etching - general view of Park	AT&N
8 Elias Ashmole	AC
9 Countess of Arundel	AC
10 William Oughtred	AC
11 William Oughtred's plaque	AC
12 St.Martin's-in-the-Fields	AC
13 Albury Old Church - 1786	AT&N
14 St.Paul's Cathedral	AC
15 Dr. Joseph Priestley	AC
16 St.Albans Abbey	AC
17 St.David's Cathedral	AC
18 Dr.Horsley	AC
19 The Rookery Estate map	AC
20 Robert Malthus	AC
21 The Old Church interior - the doorway	AC
22 " " " furnishings	AC
23 " " " coloured view	AC
24 Okewood Church	AC
25 Charles Darwin & Alfred Wallace	AC
26 Haredene, Albury Heath	AHS. Arc.
27 East India College - Haileybury, Herts.	AC
28 Harriet Eckershall	AC
29 Claverton Mansion	AC
30 The Cottage - Albury	AC

INDEX OF SLIDES FOR TALK "FOUR CLERICS OF ALBURY" - CONT'D.

		SOURCE
31	Samuel Mann Godscha11	AC
32	Weston House	AT&N
33	Rev'd. George Portal	AC
34	Albury Parish Church	AT&N
35	Henry Drummond	AC
36	Old Rectory	AT&N
37	Lewis Carroll	AC
38	The Old Rectory extension	AC
39	The Old Rectory - interior	AC
40	Albury new Parish Church - before Apse and Clock	AT&N
41	Lord Warkworth	AC
42	Albury new Parish Church - after extension	AT&N
43	Burghclere Church	AC

Exhibits

- Canon George Portal's farewell sermon (from Envelope No.4)
 Robert Malthus's Memorial tablet, Bath Abbey (Envelope No.17)
 William Oughtred's Tythe agreement (Envelope No.31)
 Lt.Maldon's map , C.1825 (Map collection)
 Okewood Church booklet (Envelope No.17)