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Volume 5

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ANNIVERSARY EDITION



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WOKING HISTORY JOURNAL

Volume 5 Winter 1990

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In this edition we conclude our look at the Place Names of the Woking area with an article on the "Ancient Place Names of Woking". For our pull-out walk we turn to Horsell, to discover some of the old buildings that are NOT part of the conservation area, and on the back page we report on the preparations for the 1991 Woking History Festival.

This year has been chosen as the 900th anniversary of the building of St. Peter's Church in Old Woking. The exact date of its founding is unknown. There was certainly a church in (Old) Woking in 1086, as it was mentioned in the Domesday Book, but the earliest part of the present church is thought to post-date that period. Earlier this year a flower festival was held in celebration and an exhibition staged on the history of the area. As our own tribute to 900 years of continuous worship in Old Woking we have asked Ruth Cram to compile a brief account of the history of the St. Peter's, Old Woking.

This year also marks the 100th anniversary of the birth of Grantly Dick-Read, the pioneer of natural childbirth, who lived and practiced in Woking during the 1920s, 30s and 40s. The National Childbirth Trust are publishing a book on his life and ideas, and part of their research is recorded here by Valerie Allen.

And this year is the 25th anniversary of the demolition of Inkerman Barracks at Knaphill. The Barracks, originally built in 1859 as the Invalid Convict Prison, were opened by the War Department 100 years ago. They were used by various regiments, and after the last war became the home of the Military Police. It was during this time that Tony Dale (who came from Hertfordshire) carried out part of his training at Inkerman, and his tale of 'Gloom and Doom' is recorded here for all to read. His sad, but amusing story, will no doubt bring back memories for other servicemen and women.

Finally, this is also the 1st anniversary of the publication of this Journal. A lot has happened in the last year, not all of it good!

The boardroom to James Walkers factory (formerly the Oriental Institute - illustrated in Volume One) has collapsed. Part of Hunts Farm Barn at Mayford (recorded in Volume Two) has fallen down, and the Victoria Cottage Hospital (on the cover of Volume Three) has gone forever. Pyrford Place, on the site of the ancient manor of Pyrford (the original charter of which was recorded in Volume Four), has also been destroyed. WHAT'S NEXT?

On a brighter note, the future of this Journal has at least been assured. With our last Journal we sent a letter to our subscribers warning that if more advertisers could not be found then this edition would have to be the last. We are pleased to say that more companies have come forward with both sponsorship of articles and adverts, and that we are now taking subscriptions for the whole of next year. Unfortunately as postage has gone up, and inflation has hit the printing trade, we have to increase our prices to £1.20 each quarter, or £4.80 a year. Our advertising rates have also gone up. A full page is now £110, a half page £60, a quarter page just £35. We are sure that our readers and advertisers will understand the need for such an increase, and we hope we can rely on your support in the future.

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ST PETER'S CHURCH, WOKING

*over 900 years
of worship and
history
by Ruth Cram*

St Peter's Church, Old Woking, provides an interesting case study for local historians because of the variety of historical evidence available.

The story of the church can be told by the growth of the building itself and the materials used. There is a reference to St Peter's in the 'Anglo-Saxon Chronicles', and an inventory of items dated 1552, indicates the form of worship then practised.

Churchwardens' Accounts date from the early sixteenth century. A sermon preached at the church in 1627 is held locally. Early topographical accounts beginning with that of John Aubrey in 1718, have described aspects of St Peter's before the major renovations took place during the nineteenth century.

A series of water colour paintings of St Peter's painted in the early 1820s is owned by Lambeth Borough Council, and these are available to view. Faculties, (documents setting out the permission of the Bishop of the Diocese for structural work to be undertaken), dated 1876 and 1891 indicate the dramatic extent of the changes made at that time. The diaries of Edward Ryde, a churchwarden, and benefactor to St Peter's, both confirm and enlarge the information given in the faculties.

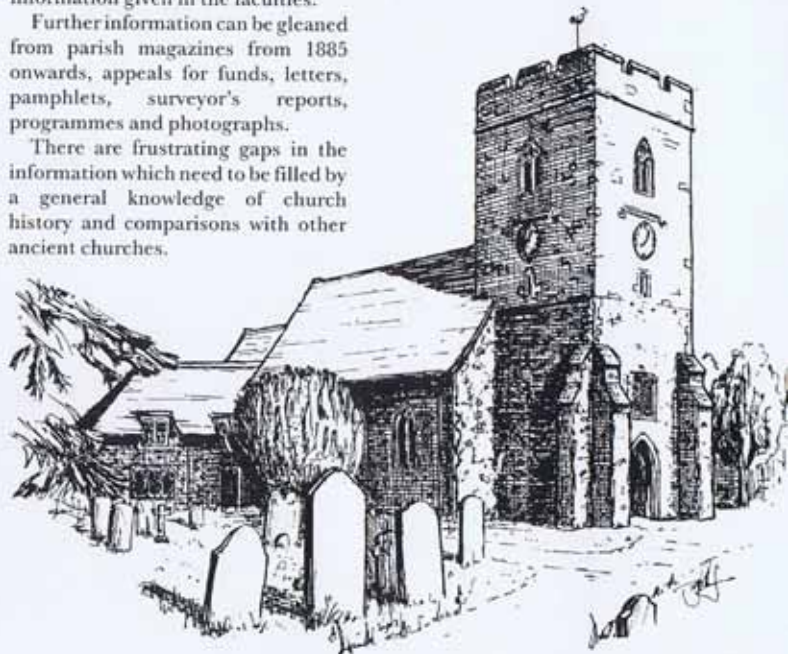
Further information can be gleaned from parish magazines from 1885 onwards, appeals for funds, letters, pamphlets, surveyor's reports, programmes and photographs.

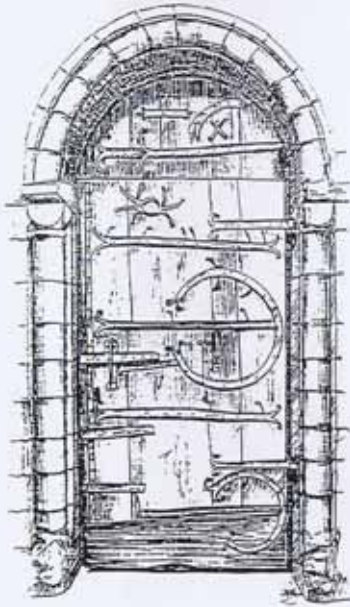
There are frustrating gaps in the information which need to be filled by a general knowledge of church history and comparisons with other ancient churches.

MOTHER CHURCH

What is now Old Woking, a village south of the modern town centre, was, before the coming of the railway in 1838, Woking, a significant market town. Woking gave its name to Woking Hundred, a large administrative area which included Guildford and Frimley, and which existed from Medieval to Victorian times. St Peter's Church is the "Mother Church", to the Borough of Woking.

Alan Crosby in his 'History of Woking' asserts "Our earliest reference to Woking appears in a letter from Pope Constantine, written in about 710. The Monks of Medeshamstead (now Peterborough) had a small daughter house at Woking, said to have been founded by Brordar, a nobleman. The Pope was adjudicating in a dispute between Peterborough and the Bishop of Winchester over jurisdiction in Woking. Although the letter is known only from a 12th century copy there seems little reason to doubt its authenticity.¹





This is also recorded in 'The Anglo-Saxon Chronicles, the compilation of which began in the ninth century.

"779. Also in the days of this same Offa was an ealdorman called Brorda. He desired from the King that he, for his love, free from his own monastery, called Woking, because he wished to give it to Peterborough, to St Peter, and the abbot who then was, whose name was Pusa. This Pusa was after Beoona, and the King loved him greatly. The King freed the monastery at Woking from King, from Bishop, from earl and from all men, so that no man had any authority there but St Peter and the abbot. This was done at the kings dwelling call Freorricburna."²

"In the Domesday Survey (1085-1087), the existence of a church is noted, held by Bishop Osbern. There were then 20 villagers, 6 small holders and 3 slaves.

It is not known when the Church was first dedicated to St. Peter. Although, often early churches were dedicated to local saints, the reference above from 'The Anglo-Saxon Chronicles does point strongly towards St. Peter.

ANCIENT DOOR

The present church building of St Peter's was begun about 900 years ago. The original west door is still in situ in the original doorway. The door is one of only a very few in Britain to be decorated with Anglo-Saxon ironwork of a Viking design. The symbols are a mixture of pagan and Christian, including a cross, spider, swastika, waves and huge C shaped hinges similar to Saxon brooches.³

The north and west walls of the present nave are two of the original walls of the Norman church which was rectangular measuring 50ft from east to west and 25ft across. It is likely that the walls inside were painted with brilliant colours, gold, black, white, red, ochre and blue, illustrating Bible stories, legends, or saints lives. A fragment of a wall painting remains, high on the west wall, hidden by the interior ceiling.

Edward Ryde in his personal diaries noted with regret that wall paintings and a fresco had to be covered with new plaster due to the crumbling surface of the old plaster, during renovations in the 1880s.

LATER ADDITIONS

In the early years there was no seating. The congregation stood, walked around or perhaps brought stools. The floor may have been of beaten earth with burials taking place within the building. The earliest form of seating was eight medieval pews.

From the completion of the earliest church until the beginning of the twentieth century there have been alterations, changes in seating, furniture and structure, determined by changes in worship and the growing population of Woking. The 'Victoria County History of Surrey', gives the dates of the additions as follows:

- 1100 West door to Nave, north wall of Nave
- 1200-1220 Tower base
- 1320-1350 South Aisle and large east Chancel windows
- 1340 Upper Tower
- 1360 Some Windows in Nave
- 1400-1500 Windows in Nave and the arcade arches of the South Aisle
- 1622 The Zouche Gallery and Brick Porch on the south side of the Church.⁴

The oldest memorial in St Peter's is dated 1527 and the oldest glass is believed to be c. 1320-50.

EDWARD HASSELL'S VIEW

Before the 1870s the interior of the church looked very different from now. Since the renovations carried out between the late 1870s to the early 1890s, there has been very little change. The earlier furnishing and layout of the church has been recorded in a series of watercolour paintings by Edward and John Hassell, completed between 1820-1830. They toured a wide area south west of London painting towns,



villages and churches. In an interior view of St Peter's painted in 1830 can be seen a large three-decker pulpit and reading desk. The present pulpit was part of that construction. Stretching across the chancel arch is a large balcony, with a coat of arms, lion and greyhound. This construction may have originally formed part of, or replaced an earlier rood loft. These were popular in medieval times having a statue of Jesus on the cross, with his mother Mary on one side and St John on the other. Though many examples remain in English churches, many were removed during the reign of Edward VI. (1547-53)

There are stairs carved into the pillar between the nave and chancel which provided access to the loft. About halfway up the chancel arch pillars can be seen the repairs and patching up after the loft had been removed.

At the time of the 1830 painting, the pews faced inwards so that many of the congregation worshipped facing each other and able to easily see the reading desk. This is confirmed in a letter to Mr Humphrey Ryde from Edward Harrow Ryde (the son of the diarist) dated October 24th 1922:

"When first we moved to Woking in 1865 the three-decker was about half way up the aisle against the north wall. All the pews around the church were about five feet high, faced towards the three-decker . . .

The centre aisle consisted of old low benches and faced each other. The squire's pew belonging to Hoe Place was in the chancel with seats all round it."³

In 1829, Edward Hassell had completed a watercolour painting of the view from east to west which shows a chandelier now missing. The chandelier was removed during renovations, although it is not known exactly when. A clue is an entry by Edward Ryde into his personal diary on 29th October 1876.

"The church is now lighted with paraffin lamps."

Mr Robert Sherlock, an authority on such chandeliers, believes that the chandelier in the painting passed through the salesroom of S.W. Wolsey a London antique dealer in about 1950. Two photographs of the chandelier appeared in 'The Antique Collector' February 1952, p12. The brass chandelier is inscribed as follows:

"RICHD BIRD & JHN FENN
CHURCH WARDENS IN YE YEAR
1721."

Mr Sherlock has no knowledge of the present whereabouts of the chandelier.

A further treasure now lost, but seen in Edward Hassell's 1830 painting of the south aisle was a Norman font. The font was still there in 1880 when an engraving of it was published in, 'A Topographical History of Surrey', by Edward Wedlake Brayley.

A painting in the chancel of the large east window (painted in 1829 by Edward Hassell) also shows the communion table and rails. In the Victorian renovations, the rails were moved to form a straight line across the chancel. In 1912, the present table, rails and reredos were installed in memory of the Reverend F.J. Oliphant.

VICTORIAN RENOVATIONS

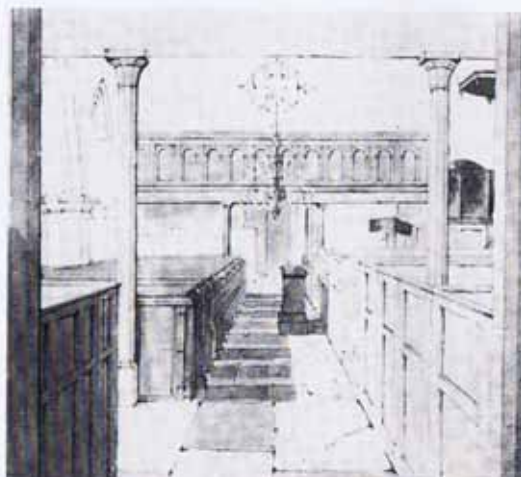
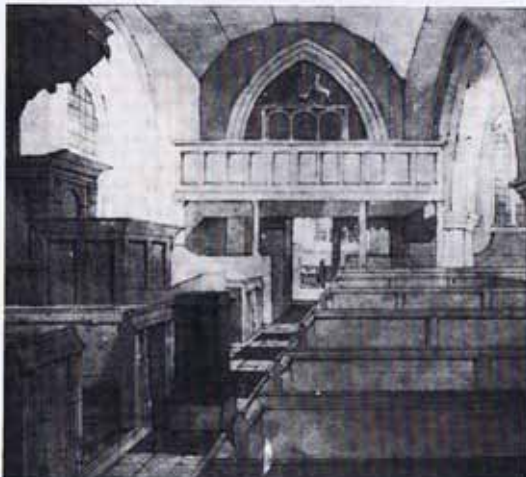
The major renovations of the nineteenth century seem to have begun in 1839. The following notice is held at the Muniment Room in Guildford:-

Copy of Notice in reference to the sittings in Church:

"The accommodation in this church was increased by re-arranging the seats and erecting a gallery in the year 1839 by which means 250 additional sittings were obtained viz: 154 for children and 96 for adults and in consequence of a grant from the Incorporated Society for Promoting the Enlargement, Building and Repairing of Churches and Chapels 187 of that number viz: for children 154 and for adults 33 are hereby declared free and unappropriated for ever in addition to the 353 sittings formerly provided 209 of which were free.

Charles B. Bowles, Vicar
John Baker Thomas Newman
Churchwardens"

Further renovations commenced in 1877. A series of entries in the diaries



of Edward Ryde paint a picture of what occurred.

15.6.1877 "Go to Woking by 3.50 train to attend Committee Meeting at Arnold's house, present the Vicar: Wainwright: self: Boyd: Trower and Arnold. Instruct the architect to set out specifications for doing about £600 worth of work."

3.8.1877 " Meeting again – considerable disagreement and discussion."

25.8.1877 "decide to accept Whitburn's tender for the work."

18.11.1877 (Sunday) "The church restoration has commenced. The Chancel has been stripped of the pews, the Communion Rails and Table. Have to make such arrangements for sitting as are possible."⁶

The extensive renovations hinted at by Edward Ryde included the removal of the reading desk, the rearrangement of the seats so they would face east, to move the font, to reface the walls and scrape the pillars, to change the communion rails, to remove the stove and provide heating apparatus, to open the four

lancet windows in the chancel, now blocked up and to take away the barrel organ in the gallery. The estimated cost was £600. By October 1876 £200 had been collected and the rest was to be raised by voluntary donations⁷. On 18th February 1879, James Whitburn a builder of Woking received £1955 3s 2d in payment for the work.

MORE WORK REQUIRED

Further work was required, and progress can again be followed through Edward Ryde's diaries.

23.1.1881 "Snow came in through the roof of the church."

6.9.1881 "50 circulars sent out to local landowners to improve the gallery of the church."

All the money required for restoration work had to be raised by voluntary fundraising. In 1885, an appeal for £2000 was launched by the Reverend F.J. Oliphant, the Vicar. Old Woking was then a small farming community with only a handful of rich residents such as the Ryde family of Old Woking, and the Mangles family of Pyle Hill.

In 'The Woking Parochial Magazine,' of April 1885, the following appeal was made.

"The Vicar regrets to state that according to a recent report by Mr Christian, Architect to the Ecclesiastical Commissioners, a considerable portion of the fabric of the Parish Church is in immediate need of repair; and that the bells which have been examined by Messrs Warner the Bell founders require to be taken down and re-hung – the tenor bell which is badly cracked, must be recast – and the old framework and fittings replaced by new. Under these circumstances the vicar and Churchwardens think it advisable to ask the seatholders and others who are interested in their ancient Parish Church, to meet them at Church Street Schoolroom on Tuesday May 5th, at 6 o'clock to consider these reports, and to form a Church Restoration Committee, in order that the more urgent of the repairs may be taken in hand as soon as possible.

Alas only a few people went to the meeting . . .

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For more details contact:
Ruth Cram
Woking 767337

The June edition of the parish magazine carried the following report.

"The rain fell so heavily at about 5.45 on the evening of May 5th as to spoil our meeting about the Restoration of the Parish Church. At least, we surely are not mistaken in supposing that but for the rain, the schoolroom would have been crowded, since everyone in Woking Village must take the deepest interest in the preservation of their ancient Parish Church . . .

The Vicar and Churchwardens will take the matter in hand and endeavour to carry out Mr Christians recommendations as soon as possible."

The repair work required was structural damp proofing, re-roofing and rendering of some external walls.

The present congregation should be grateful to their predecessors that they raised the money and ensured the future use of the building. The task now to be faced one hundred years later is that St Peter's requires a new roof. In the words of Rev. F.J. Oliphant in 1885 . . .

"Donations will be gratefully received by the Vicar or the Churchwardens."

EDWARD RYDE'S DIARY

Some entries made by Edward Ryde into his personal diary both add to the Vicar's appeal in the parish magazine and illustrate Ryde's own contribution to the renovations.

11.10.1886 "... call on Ewan Christain to tell his managing clerk that I will give £200 towards stained glass windows in the church to be spent on the East Window and the window next to our pew."

24.10.1886 "To Church in the morning, but not in the evening because the church is very cold. The north window by our pew is out and the new stonework is being substituted."

31.10.1886 "The church is closed for repairs".

13.12.1886 "The church re-opens for worship".

12.6.1887 "To church morning and evening. The new stained glass Eastern window presented by me to the church is for the first time seen. It

is a great addition to the Church. Mr Oliphant and Mrs Mangles much admire it."

9.8.1887 "Lofter to pay half the cost of doing to bells."

24.12.1887 "Horsell bell ringers try the bells. One was re-cast by Warner and all were re-hung. They now discourse delightful music."

11.5.1891 "... a letter drafted to the Vicar giving him £210 for work on the organ."

17.3.1892 "Harrow trys the new organ in church."⁸

THE SERVICE

Ever since 1090, there has been great change and development of worship and music making.

The very earliest services were likely to have been spoken or chanted in Latin and may not easily have been understood by the villagers. By the fourteenth century, the Daily Offices had become an end in themselves, and their recital was believed to secure God's favour after death.⁹

An indication of the intricate and ceremonial Mass which was the form of worship before the Reformation, is

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Peter's Church during the reign of Edward VI. (A small j means one and was used for the last digit when there was more than one.)

"WOKING PARISH CHURCHE (SAINT PETER WOKING)

Inprimis a pix of silver v iij 03
Item four chalices parce 11 gilte thirti ounces
Item iij corporax clothes and their cases
Item iij alter clothes of velat and silke
Item ix vestimentes
Item ij coopes of velatt
Item a surplice and four rochettes
Item a desk cloth
Item ij canype clothes
Item ij crosse clothes
Item a cros staffe
Item v towells
Item a red silke clothe quilted
Item a canype of silke
Item iij tunacles and iij albes
Item a crosse of copper
Item a senser
Item ij waterpootes
Item v candel styckes
Item a latten bason and an ewere
Item a crosse cloth
Item viij stremars and banners
Item a font cloth
Item ij braunches of yron for taperes
Item v gret bells in the stepull
Item iij Littell small bells
Item a saunce bell
Item a paire of orgaynes

All of which is commytted to the custodye of Nicholas Slade John, Senacke Harry Wattes and Arthur Birkett in the Sixt of October in the sixte yere of the raigne of our said soveraigne Lord.

Examined by the commissioners and found to be trewe".¹⁰

The above inventory was compiled in 1552 as part of a survey carried out under the instructions of King Edward VI. It appears that the goods were sold the following year both locally and in London. The money was then,

"levyed to his hignes use".¹¹

With the post-Reformation form of worship at St. Peter's preaching was paramount. This is born out by the early churchwardens' accounts. In 1626 there are three references to the service of Holy Communion formerly known as the Mass.

"Paid for Bread and Wine at Michaelmas	5s10d
Paid for Bread and Wine at Christmas	5s10d
Paid for Bread and Wine at Easter	15s4d" ¹²

In pre-Reformation times the Mass was said or sung frequently. There is evidence in the church that there were at least three altars. One hundred years later, in 1626, Communion took place only three times a year with Easter attracting the biggest congregation.

Further evidence of the importance of preaching is a sermon preached before King Charles 1st at St. Peter's Church on Tuesday August 28th in 1627. The original copy of the sermon by Henry Lesly, one of the King's chaplains is privately owned. The length of the sermon is nearly 9000 words.

MUSIC

Music to accompany the worship is currently produced on the organ (1892), a piano and occasionally guitars and keyboard. The first reference to music making at St. Peter's occurs in the sixteenth century inventory mentioned above, (a pair of small organs). It is likely that these were portable organs roughly the size of a present day zither.

The next firm reference to music making comes nearly five hundred years later, in the letter already quoted from E. Harrow Ryde to Humphrey Ryde in 1922. There E.H.

A
SERMON
 PREACHED
 BEFORE
HIS MAIESTY
 AT WOKING, ON
 Tuesday the xxviij.
 of August. 1627.

By *Henry Lesly*, one of His Ma-
 jesties Chaplaines in
 Ordinarie.



LONDON,
 Printed by H.L. for JAMES BOLTER, 1627.

Ryde described a barrel organ in the Zouche Gallery built by Walker. It had a repertoire of thirty three standard tunes or chants, and was in use from about 1840-1878, when Mr Edward Ryde (the diarist) gave the first half of the present organ.

Before the era of the barrel organ; "... the clerk gave out a note (to lead the singing) on a pitchpipe, or there was a sort of orchestra in the Zouche Gallery."¹³

The new (large) organ was installed in its present organ chamber in the chancel in 1892. Edward Harrow Ryde performed a recital on the organ after a special 'Service of Dedication', on Tuesday March 17th in 1892.

BELLS

There are eight bells in the tower, last restored in 1972. One is believed to have been from Newark Priory brought over at the time of the dissolution of monasteries during the reign of King Henry VIII (1530's). It was inscribed:

"For many years shall ring the bell of St. John."

In 1552 there were:

"V gret bells in the stephull,"

which were mentioned in the earlier inventory. In 1684-5 the five

bells were re-cast by William Eldridge of Chertsey, who received £25 11s for casting the five old bells into six new ones. In 1887, Edward Ryde and Mrs Georgina Mangles of Pyle Hill paid for the tenor bell to be re-cast to commemorate Queen Victoria's Jubilee.

The treble and second bells were added in 1928.

In 1972 the eight bells were taken down and transported to John Taylor and Co., of Loughborough - Bell Founders. £2,000 was required, and most of the money was raised by local contributions.

ST. PETER'S TODAY

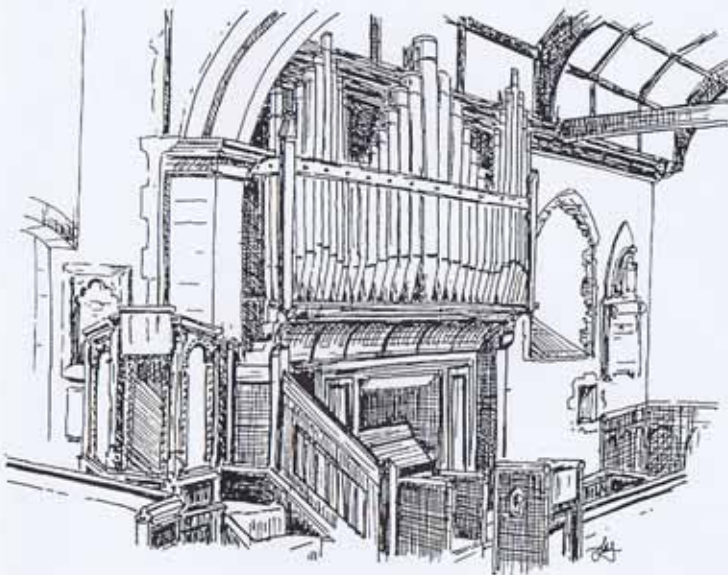
The congregation of St. Peter's Church, Woking extend a warm welcome to anyone wishing to attend services. There is a Sunday School for children and other groups for all ages. The church is open to visitors on Thursdays and Fridays from 12-2pm, when Mr Tom Harding is on hand to provide information. A walk around guide leaflet is also available.

Woking Library local history section has a list of all books and articles which refer to St. Peter's. churchwardens accounts and many interesting documents dating from the 1620's are held at the Muniment

Room in Guildford. Many other useful books and journals are available at Guildford Library in the local history section. Several of the Hassell watercolours, and useful books dating from about 1750 are held at the Minet Library which is the archive of Lambeth Borough Council. In this 900th anniversary year, a variety of commemorative goods are on sale. The history of St. Peter's Church provides interesting material for project work and school groups are welcome to visit. St. Peter's Church is the oldest building in Woking and is an important part of Woking's heritage.

Notes

- 1 Alan Crosby *A History of Woking* (Phillimore 1982) p4
- 2 Anne Savage (translator and collator) *The Anglo-Saxon Chronicles* (Papermac 1984) p72
- 3 Christopher Hawkins *A Royal Tapestry* (Hawkins 1985) p1
- 4 Victoria County *History of Surrey Vol II* p449
- 5 Edward Harrow Ryde *Letter to Mr Humphrey Ryde* October 24th 1922
- 6 Edward Ryde *Personal Diaries 1977* (held at the Muniment Room, Guildford)
- 7 Faculty granted by Edward Harold Bishop Winchester 17th October 1876
- 8 Edward Ryde *Personal Diaries 1886, 1887, 1891, 1892*
- 9 Margaret Johnson *Our English Church Heritage* (Turnstone 1987) p11
- 10 *Inventories of the Goods and Ornaments of the Churches of Surrey in the Reign of King Edward 6th* (1869) p21-22
- 11 *Surrey Archeological Collections* (Vol XXIV) p32
- 12 The Churchwardens Accounts are held at the Muniment Room in Guildford. They may be reproduced only with the permission of the Vicar of St. Peter's Church, Woking.
- 13 St. Peter's Church, Woking. *Programme: Service in Connection with the Dedication of the New Organ.* (Thursday March 17th, 1982)



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THE PLACE NAMES OF WOKING

'WOKING'

Woking was first recorded in the years 708-15 A.D., when there was a monastery somewhere in 'Wocchingas' or 'Uuocchingas'.

The name comes from the personal name 'Wocca' and the Old English word 'ingas' meaning 'the people of'. Woking refers to the site where 'Wocca's people' lived.

The name has altered over the years, and is recorded in various old documents, with various spellings. Some are listed below:

WOCINGAS	777
WOCINGAS	796
WOCHINGES	1086
WOKINGE	1154
WOKINGES	1155
WOCHINGES	1156
WOKKINGES	1166
WOCKINGA	1172
WOKINGES	1187
WOCKENGA	1212
WOKINGES	1225
WOCKINGES	1233
WOKINGES	1279
WOKYNGE	1291
OKKYNG	1474
OKYNG	1535
OKING	1675
WOAKEING	1693

At one time it was thought that the 'ingas' sites represented the earliest form of Saxon settlement, but recent evidence has shown them to be later, possibly secondary sites. Most pagan burial grounds (obviously older than Christian ones) have been found away from 'ingas' settlements, and indeed no pagan burial ground exists in Woking (as far as we know).

It is thought that Woking may have been settled in the mid 7th century, taking over from a site of unknown name already in use for some time. Remains of Romano-British sites in the area, show that Woking was occupied before 'Wocca' arrived.

The idea that Woking is connected with the 'Wocca' that makes up the place names of 'Wokefield' and 'Wokingham' in Berkshire cannot be proved. There could have been two people called 'Wocca' giving their name to the two areas 15 miles apart. It must be remembered, however, that personal names were much more personal in those days and less likely to be repeated than names are today.

ANCIENT PLACE NAMES IN WOKING

Apers (as in **Apers Avenue**) comes from the personal name 'Ap(p)a'. It was first recorded in 1548 as 'Apeworth', the second element coming from Old English word 'Worth' meaning 'homestead' or 'enclosure around a homestead'. The area could have been the home of 'Ralph de Apeworth' in 1294.

Barnsbury was recorded as 'Barn's Farm' in 1632.

Beechhill was 'Bechehill' in 1548 and might have been the home of 'John Atte Beche' in 1214-30.

Bonsey's Farm was possibly the home of 'Edmond Bonsey' in 1593.

Bridley Manor was shown as 'Bridley' in 1607, 'Bradley' in 1610 and 'Bradly' in 1749.

Brookwood was first recorded in 1225 as 'Brocwude' and presumably means 'brook-wood'. The idea that it means 'Badger-wood' is less likely as there is no record of the name being spelt with two 'c's, 'Brocc'. In 1289 'Brokwode' was recorded as lying near 'Coresbrok', perhaps giving us the original name of the stream that passes through the area. 'Coresbrok' may come from the Old English 'Cors' meaning 'marsh'.

Crastock was first recorded in 1178 as 'Craustoch' and is thought to mean 'Crow's' 'Stocc'. 'Stocc' is Old English for 'tree stump' and so the names mean 'a tree stump frequented by crows'.

Egley was recorded as 'Egceanlaeu' in 1005 and comes from the personal name 'Ecga' and 'Leah' meaning 'Ecga's clearing'.

Ellis Place was probably the home of 'William Elys' in 1288.

Elmbridge was 'Thelebrygge' in 1294 and comes from the Old English 'Thelbrycg' meaning 'plank bridge'.

Fox Hill, was 'Foxborow Hill' in 1607 and may come from the word 'Beorg' meaning 'mound', especially 'grave-mound'. Perhaps there is an undiscovered burial mound on this site above the Hoe Bourne, between Old Woking and Pyrford?

Goldsworth was recorded in 1229 as 'La Goldhorde', and apparently means 'the gold hoard, or treasure'. Maybe some buried treasure was found in the area prior to 1229.

Hermitage was 'Hermit Brook' in 1609.

Hoe, as in **Hoe Bridge**, was first recorded in 956 as 'Ho' and comes from the Old English 'Hoh' meaning 'spur of a hill'. Hocbridge was recorded as 'Howbridge' in 1548, and nearby in 1609 was 'Whobridge Meade'.

Honeygot Lane is a common name for a muddy place.

Hook Heath, like Hoe could mean 'spur of a hill', this time coming from the word 'Hoc', but it may also mean 'enclosure' from the Middle English 'Hok'. The name was first recorded in 1280 as 'La Hok Moor'.

Hunt's Farm could have been the home of 'William Hunte' in 1583.

Kemishford was 'Kemishefourd' in 1605.

Kingfield was 'Kynfeld' in 1548 and 'Kenvil' in 1680. It comes from the Old English 'Kyne' or 'Cyne' meaning 'royal'.

Knaphill was called 'La Cnappe' in 1225 and means 'top of a hill', from the Old English word 'Cnaepp'.

Mayford was called 'Mayforde' in

1210-12, and may mean 'Maega's' (a personal name) 'Ford', but other suggestions could be 'Maegthford' ('maiden's ford') or 'Maegtheford' ('ford where mayweed grew'). The first record is too late for us to be certain.

Mill Moor was called 'Mylmore' in 1548.

Moorlane Farm was recorded in 1548 as 'Morelane' and might have been the home of 'William Ate More' in 1332. 'Mor' means 'waste'.

Poundfield was called 'Le Poundfeld' in 1548.

Pyle Hill was 'Pilmor' in 1356 and was probably the home of 'William Atte Pyle' in 1325. It is generally accepted that the name comes from the Old English word 'Pil' meaning 'stake'.

Pray Heath was called 'Preylant' in 1545, but may have been the home of 'Peter de la Preye' in 1263. The word is thought to come from the Middle English 'Pre(y)' which itself goes back through French to the latin 'Pratum' meaning 'meadow'.

Runtleywood was first recorded in

1294 as 'Rontele', the second element 'Leah' meaning 'clearing in a wood'. The first element seems to refer to the type of wood, as 'Runt' denotes an 'old or decayed stump'.

Sheets Heath was 'Le Shete' in 1369, and comes from the Old English word 'Sceat' meaning 'corner', or 'strip of land'. Sheets Heath is at the western most corner of the parish of Woking.

Sutton Green was recorded in the domesday book as 'Sudtune' and means 'South homestead' from the Old English 'Tun' meaning 'homestead, village or town'.

Westfield was recorded as 'Westfeld' in 1548.

White Rose Farm was called 'Whitetroves' in 1548, and means 'white trees'. It does not, as many people think, have anything to do with the War of the Roses. The word 'Treow' means 'tree'.

Wych Hill formerly called 'Wychstreet' might have come from the word 'Wice' meaning 'Wych elm', although it could come from 'Wic' meaning dwelling, or farm.

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A WALK AROUND HORSELL

A WALK AROUND HORSELL

There is more to Horsell than meets the eye. Although Horsell's Conservation Area runs from The Gift Box to the bottom of Church Hill, the Church is in fact the only 'listed' building within the area. Other buildings, such as the School, Kalmia, and Bowness are of local interest (and are certainly well worth preserving), but they are not considered to be as good architecturally as some of the other buildings in the village.

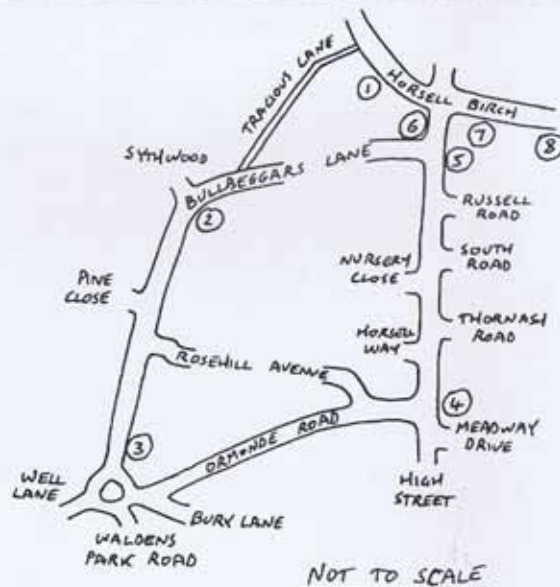
Indeed, it could be said that the area around Horsell Birch is as much deserving of Conservation status as Church Hill. To emphasize that fact it should be recorded that ALL the buildings in this short walk are Grade II listed buildings, giving this part of Horsell one of the largest concentrations of listed buildings in the borough. Perhaps one day this area important will be recognised. In the meantime, this walk will help to serve as a reminder that amongst the modern buildings of suburban Horsell there is a wealth of history waiting to be discovered.

1. THE CRICKETERS, (below),

Horsell Birch

The older part of the building is to the rear where the original cottage once was. It is timber framed, encased in brick and dates from the 16th century. The front of the building dates from the 18th century, with the two extensions on either side dating from the 19th century. Inside substantial timber framing is visible – well worth going inside for, if only as a good excuse for a drink!

From the Cricketers you can follow Tracious Path to Bullbeggars Lane.



A WALK AROUND HORSELL

2. WHAPSHOT FARM, (below), Bullbeggars Lane.

The original 'Whapshot' was to the north of Horsell Common, where Whapshot House is now, but at some stage long ago the family who owned the House moved to what used to be called 'Bullbeggars Farm' and renamed it.

The House dates from the early 16th Century, but has been extended and altered considerably – notably in the 19th century. The timber framing is still visible, with the infill rendered and painted. The roof, which is half hipped with gables, is of the Queen post construction.



3. WELL FARM, (below), Bullbeggars Lane.

Well Farm, as the name suggests, takes its name from the well exhibited in the front garden. The building itself does not look all that old from the street, but to the back the timber framing is visible and inside there is a deep brick fireplace with a wooden lintel. Again the framing can be seen inside.

The house is thought to date from the 15th century, although the front facing the street was added this century.

At the roundabout at the end of Bullbeggars Lane turn up Ormonde Road to the High Street.



4. ESGAIRS, High Street.

Esgairs is one of Horsell's oldest residences. It dates from the early 16th century, with the gabled front being added in the 18th century. The building is timber framed with brick infill, and to the front there is a good example of 'red and blue' brickwork.

Follow the High Street (left) back to Horsell Birch. Please note that the 'timber-framed' building next to Esgairs is NOT listed and is not old. It was built in the 1960s using old materials brought from elsewhere.

The next 'listed building' is near the end of the High Street, opposite Bullbeggars Lane.

5. BIRCH COTTAGE, (above), High Street.

The Cottage dates from the 17th century. It is timber framed with the brick infill being rendered and painted white. The front dates from the 19th century whilst at the back on the right, there is a modern extension.

6. BIRCH FARM, High Street.

Birch Farm dates from the 16th century, but was altered considerably in the last century and again early in this century. The core of the building is timber framed but none is visible outside as it has been clad in brick (with tile to the rear). The framing is visible inside the older portions of the house.

Turn right along the unmade track of Horsell Birch.

7. BIRCH HOUSE, Horsell Birch.

The house dates from the 17th century, but like Birch Farm it too was altered during the 19th century and there is a modern extension at the back. It is timber framed, tile hung above and brick infilled below. Some of the original framing is still visible inside, mainly in the ceiling.

8. ELM & IVY COTTAGES, (below), Horsell Birch.

These two houses date from the 18th century, although the left hand end of the building was added in this century. They are not timber framed, being built of brick, but some beams are exposed inside and a fine Inglenook fireplace has been uncovered in one of the cottages.

Return to The Cricketers by Horsell Birch.





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THE LEGACY OF GRANTLY DICK-READ

by Valarie Allen

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GRANTLY DICK-READ:

*Woking's Childbirth
Pioneer
1890-1990
by
Valarie Allen*

Today, Grantly Dick-Read is remembered by women who pass battered copies of his childbirth books on to their daughters. One woman spoke for many when she said, "I never met him, but he changed my life!". In the Thirties and Forties, school biology lessons rarely talked about human reproduction. Grantly Dick-Read cites several instances of pregnant women who were expecting their baby to emerge from the naval! His books, film, and record were a revelation to such women.

It is a measure of Grantly Dick-Read's success that many of his 'revolutionary' ideas are today's good practice. Working as a GP between about 1920 and the late 1950's, he developed a theory of childbirth centred round the emotion fear. Fear of childbirth led to muscular tension and thence to pain. Thus, a woman's mental state had a profound influence on the amount of pain she felt. Dick-Read aimed to break the fear-tension-pain cycle by instilling confidence in a woman in her ability to give birth. This was done through knowledge and education.

Grantly Dick-Read said that reproduction is a natural function which the human body is designed to carry out as well as any other natural function. Natural labour is best for the health of the baby as well. He talked about women taking charge of their labours, using relaxation to overcome any pain. Women should not be left alone during labour, but should have constant companionship. He was against women smoking or drinking during pregnancy, in favour of fathers in the labour room. He felt that analgesia should always be available, but only used if required.

Many of his books were written during the 25 years that Grantly Dick-Read practised and lived in Woking. He is well remembered locally, indeed many of 'his' mothers still live in Woking. Tall, blond, and good looking, one mother described his "charisma which changed my experience to such an extent that I gave over 30 years of my energy and love to passing on his ideas". Many of his patients doted on him. Some said that "he would have been a

marvellous doctor even if he had had no medical knowledge".

Born in Suffolk on 26th January 1890, the son of a Norfolk miller and the sixth of seven children, Grantly Dick-Read spent hours of his boyhood in Norfolk observing plant and animals around him, spending long hours sailing a small boat watching insects, fish, plants and birds. Later he passed this love of nature on to his children.

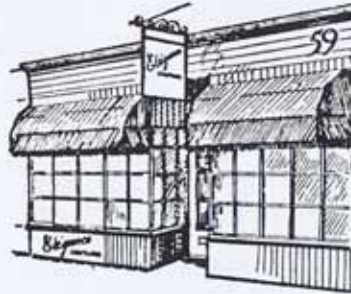
Grantly Dick-Read was educated at Bishop's Stortford College and St. John's College, Cambridge. During his student days he achieved 9 University athletic championships, was a keen horseman, a good shot and was also interested in boxing. His clinical training was carried out at the London Hospital in Whitechapel where he graduated B.Ch in 1914. During this period he went to attend a young woman giving birth in a back street tenement house. When offered anaesthetic the mother refused. After the birth he asked her why. Her reply was, "It didn't hurt. It wasn't meant to, was it, doctor?" Answering that question occupied him for the rest of his life.

On the outbreak of the First World War he joined the R.A.M.C. He was in the landings at Gallipoli where he was seriously wounded. He later served in France, first as medical officer to the 5th Dragoon Guards and later as D.A.D.M.S. to the Indian Cavalry Corps. Here he was first introduced to the principles of relaxation by his Subahdar Major. Later in France, he saw a peasant woman giving birth, alone, by a wall. His offer to help was rejected. The woman gave birth easily. Later, Grantly Dick-Read met her walking home carrying her baby. Like the Whitechapel birth this greatly affected his thinking.

On his release from the Army he became a demonstrator in pathology at Cambridge University. He returned to the London Hospital in Whitechapel as resident accoucheur. In 1920 he proceeded to the M.D. of Cambridge University. Following marriage to Dorothea Cannon in 1921 (they had two sons and two daughters) he went into private practice briefly at Eastbourne. At

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about this time, his father died. The will stated that he wished Grantly Dick-Read to repay into the family estate all the money which had been spent on his medical education. While Grantly Dick-Read felt morally obliged to observe his father's wish, the need to repay this money, added to the demands of a young family, began a long period of money worries.

A friend from the London Hospital introduced Grantly Dick-Read to a practice in Woking, 'Higgins, Reade and Maile'. The practice was a growing one, and the women who came to Grantly Dick-Read for maternity care proved enthusiastic about his methods. At this time he began to work out his views on childbirth, and began to write his books. He moved to 'Thurlton', Chobham Road in 1923.

Grantly Dick-Read approached doctors in Woking about starting a

clinic practice. Several doctors, each with some specialised training worked together from a single practice or clinic. Patients had more skilled treatment than they would expect from a single GP. By May 1926 there were four doctors running the clinic practice, the first in Woking. By 1929 annual takings were nearly £12,000 – a very considerable sum. Grantly Dick-Read now could devote time to his Harley Street practice and to his childbirth research. He spent hundred of hours attending women in labour, observing changes in tones of voice or expression, timing and strength of contractions. His collection of case histories and notes was vast. Over the next few years, differences between Grantly Dick-Read and the other three men grew, despite the popularity of clinic.

By 1930, Grantly Dick-Read was a father of four and a keen family man. At age five each child joined him in

the pre-breakfast training course on the lawn at their Woking home. He went for a morning run and worked out each day. His children were trained in hurdling, long jump, running and breath control. And each morning's training was followed by cold baths all round!

The partnership in Woking was dissolved in 1934, and after that he practised obstetrics independently from his own private clinic at Ryde House in Chobham Road, and at 25 Harley Street, London. He was listed as being the Hon. Physician to the Woking Victoria General Hospital and the St. Peter's Memorial Home (Now Evershed House on Oriental Road, the building houses offices for the Woking Homes Railcare Centre). He is remembered for sitting there for hours with 'his' mothers. He was also Physician to the Southern Railwayman's Orphanage in Oriental Road, taking his children to its annual parties. He was a Fellow of the Royal Society of Medicine. Many of 'his' births took place at Woking Maternity Hospital in Heathside Road (now Beechcroft Hospital).

His first book, *Natural Childbirth* was published in 1933. It was followed by many others, of which the best known (and the only one still in print) is probably *Childbirth Without Fear*. His writing was very influential. Many of today's grandmothers have a copy of *Introduction to Motherhood or Revelation of Childbirth* tucked into a bookshelf.

When war broke out Grantly Dick-Read and family were on holiday in Cornwall. They returned to Woking to find their house filled with evacuees. Woking was thought safe at that time with its green fields and market gardens. During the war two cottages at the bottom of his garden were bombed. He described the clearing up in detail and added "Next morning the social 'bomb party' arrived. Around here, it is the usual custom for friends to visit each other's bomb craters the morning after, to drink a glass of sherry and to thank God, with laughter and the latest jokes. Our was a much bigger hole than usual and therefore commanded considerable respect. One or two people even came to tea on the strength of it!"

After the war, he began to lecture on childbirth. He was invited to tour America in 1946. He also lectured in Paris. These tours led to a study by the Obstetrics and Gynecology Department of the Yale School of Medicine into his work and the eventual adaption of many of his ideas into practice at the Yale Medical Center in New Haven, Connecticut.

When Princess Elizabeth was expecting Prince Charles there were rumours that she was preparing for a natural childbirth. Various papers (here and abroad) said that she had told friends that she believed that pain in childbirth can be greatly reduced if a woman has a calm understanding of exactly what is happening when the baby is born. An equerry had asked Grantly Dick-Read for a copy of one of his books. Mothers had sent the Princess copies from time her pregnancy was announced.

Despite Royal interest, Grantly Dick-Read did not fit neatly into the newly established National Health Service. He was not a member of the Royal College of Obstetricians and Gynecologists (RCOG), nor did he have the qualifications to make a consultant obstetrician post automatic. While he had specialised in obstetrics for a number of years, he had been specialising in his own unorthodox methods and was outside the mainstream obstetric world. Indeed, he had been approached by the Medical Council about his work following complaints. He asked the Medical Council to investigate in any way they wished. This offer was never taken up.

He had been ostracised and ridiculed from the beginning. The British Royal College of Obstetricians and Gynecologists refused to acknowledge any aspect of his work. It was felt that the established routines of care in pregnancy and childbirth had contributed to the dramatic improvement in maternal and infant health over the first half of this century. His emphasis on the need for the labouring woman to have continuous company during labour was difficult (and expensive) to put into practice in the average English



Above: *Evershed House*

hospital. He was also criticised for attempting to manipulate women's emotions at a critical point in their lives.

After the war, Grantly Dick-Read approached the Royal College of Obstetricians and Gynecologists asking them to find him a clinic where he could practice, expound his

methods and teach others. The College eventually offered him a unit of two wards of nine beds each in a suburban hospital. The buildings were war damaged and shabby. Grantly Dick-Read felt that they reflected the value the RCOG placed on natural childbirth and declined the offer.

Below: *Beachcroft Hospital*





In 1948 he went to South Africa and, following difficulties with the South African Medical and Dental Council, he established a practice in Johannesburg. In 1952 he married for the second time. Jessica, his second wife, began antenatal classes attached to his practice. The syllabus included the anatomy and physiology of pregnancy, the stages of labour, and having a healthy and happy pregnancy. During the stay in Africa, the Dick-Read's went on safari through the Belgian Congo, Central and East Africa. Observations of traditional African births reinforced

Grantly Dick-Read's faith in his methods. In 1953 he filmed the last three cases he delivered before retiring from active practice. In 1957, one of these filmed births became the first birth shown on British television.

In 1953 he returned to live in England, devoting his time to lecturing and writing. In 1955 he made a recording of a natural childbirth. The record was played on the BBC radio programme *Woman's Hour*.

In 1956, the Natural Childbirth Association was formed to propagate

his aims. When the Natural Childbirth Trust (NCT) evolved from the Natural Childbirth Association in 1961, the original single-minded aims were widened to a more comprehensive overview of maternity care. The NCT has grown from those early days to a membership of about 60,000, and is now the foremost charity concerned with birth and early parenthood.

Also in 1956 Grantly Dick-Read and his wife were received by Pope Pius XII at the Vatican in Rome. The Pope blessed the Dick-Reads' and their work, and indicated his displeasure with the work on natural childbirth (psychoprophylaxis) developed in Russia.

In 1957 he was recorded as living at 'Stonor House', Steep, nr. Petersfield, Hampshire. He moved house once more. Grantly Dick-Read died in Norfolk on June 11, 1959, aged 69.

Valerie Allen is a member of the Council of the National Childbirth Trust. She is currently writing a book about Grantly Dick-Read.

Further Reading

I would like to thank the Dick-Read estate for granting permission to quote from Dick-Read's writing and to use family photographs. Mrs. D. Lewis has been especially helpful, sharing memories of her father. I have had much help from the National Childbirth Trust. Thanks are also due to Lisa Kelly, whose (unpublished) dissertation on GDR should be required reading for anyone interested in childbirth. All the opinions expressed in this article are, of course, my own.

G. Dick-Read, *Childbirth Without Fear*, ed. by H. Wessel and H.F. Ellis, 5th edn., Perennial Library, (New York and London, 1985). This is the only book written by Grantly Dick-Read which is still in print. Copies of his other books are sometimes found in secondhand shops.

A.N. Thomas, *Doctor Courageous – The Story of Grantly Dick-Read*, William Heinemann Ltd., (London, 1957). This book is also out of print.

A. Oakley, *The Captured Womb*, Basil Blackwell Ltd., (Oxford and New York 1986). This is a history of the medical care of pregnant women.

Garcia, Kilpatrick and Richards (eds.), *The Politics of Maternity Care* Clarendon Press, (Oxford, 1990). This collection of essays discusses current issues in maternity services as well as outlining their history in twentieth century Britain.

BOOK REVIEW

If you are looking for that extra special present, your local bookshop is the place to be. This year there has been a wealth of local history and local natural-history books released. For the young (now studying the local environment with the new National Curriculum), or the old (wanting to recall times past), a book of local interest is ideal. So let us look at some of the books that are available about Woking and its surrounding area, so that you can add them to your list of presents to buy – or receive!

THE NEW TOWPATH BOOK, written and published by Chris Howkins (£7.50) is an updated edition of his original 'Towpath Book' published in 1983. In it he guides the reader, with well researched text and marvellous illustrations, along the Wey and the Godalming Navigations. If you have already got the original, don't be fooled into thinking that you do not need the new.

Another book published by Chris Howkins – but written by Martin Humphrey – is the recently released **WOKING TREE HERITAGE RAMBLES** (£3.80). This is a companion to Chris' own book on **N.W. SURREY – 10 TOWN & COUNTRY RAMBLES**, (£3.20), which was published last year. In the *Woking Tree Walks*, Martin takes you on three walks – around St Johns & Goldsworth Park; Horsell; and Wych Hill and Mount Hermon – listing interesting specimens and giving their history where possible.

Yet another book from the prolific pen of Mr Howkins has been published this year (by Countryside Books) entitled **HIDDEN SURREY, TOWN & COUNTRY**. It is a follow up to **HIDDEN SURREY**, which was published last year. Whereas that book recorded Brookwood, Byfleet, Horsell, Pyrford, Satten Green and West Byfleet, this volume deals with the Town Centre, Old Woking, Knaphill and St Johns. Both books cost £6.95 and are available in all local bookshops.

Crossing the border, there are three books published in recent months about villages that surround Woking – Ripley, Ottershaw and Chobham. All are worth seeking out if your interest lies in those directions.

THE RIPLEY WALKS BOOK (£1.50), is another book published by the Send & Ripley History Society to add to their impressive list of titles: **THEN & NOW – A VICTORIAN WALK AROUND RIPLEY** (1983); **RIPLEY & SEND – THEN & NOW – THE CHANGING SCENE OF SURREY VILLAGE LIFE** (1984); **RIPLEY & SEND – LOOKING BACK – SURREY VILLAGE LIFE & ITS PEOPLE 1890s-1940s** (1987); **THE STRAIGHT FURROW – SOME MEMORIES OF A SURREY VILLAGE SCHOOLMASTER 1936-61**, by Fred Dixon (1989). The Ripley walk book is well researched and well illustrated with a number of line drawings of the historic features of the village. All of the above are available from local bookshops or from the Society at Send Manor, Send Marsh, Send, Surrey.

H.J.M. Stratton, author of **CHERTSEY & DISTRICT IN THE PAST**, has now published another book – this time on **OTTERSRAW THROUGH THE AGES** (£6.45). For anybody with connections with the Ottershaw area this book is a must. It deals with all aspects of the areas development and is well illustrated with old photographs etc.

A HISTORY OF CHOBHAM, by Robert Schueller (£9.95), published by Phillimore, deals with the families, farms and other features of Chobham through the centuries. Although this is not the first history of the village, it is the first major book on the areas past and as such is an ideal present for anyone who has connections with Chobham and district.

There are of course many more books on the local environ, and a list of those which are generally available in most local bookshops is printed below. If you have any problems obtaining copies please write to us at 166 High Street, Old Woking, Surrey.

Matthew Alexander: *Tales of Old Surrey*, Countryside Books, £3.95.

More Surrey Tales, Countryside Books, £3.50.

John Clarke: *Brookwood Necropolis Railway*, Oakwood Press, £4.95.

Graham Collyer: *The Surrey Village Book*, Countryside Books, £5.95.

Glenys Crocker: *A History of the Basingstoke Canal*,

Surrey & Hampshire Canal Society (S & H.C.S.), £1.20.

A Guide to the Industrial Archaeology of Surrey, A.L.A., £2.70.

Alan Crosby: *History of Woking*, Phillimore, £11.95.

Mark Davidson and Ian Curry: *The Surrey Weather Book*, Froglets, £6.95.

David Gerry: *Towpath Walks of the Basingstoke Canal*, S & H.C.S., £1.30.

Chris Howkins: *Royal Tapestry*, Chris Howkins, £7.50.

John Janaway: *Surrey Murders*, Countryside Books, £4.95.

Arthur Locke: *Woking Past*, Nancy Leigh Bookshop, £1.25.

David Robinson: *Surrey Through the Century 1889-1989*, S.C.C., £2.50.

Iain Wakeford: *Bygone Woking*, Phillimore, £9.95.

Woking 150, Mayford & Woking District History Society, £7.95.



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MEMORIES OF INKERMAN

*'A tale of
gloom and
doom'
by Tony Dale*

Many people have passed through the gates of Inkerman Barracks, some still live in the area, but others like Tony Dale came from outside the area – and because of the Barracks never want to return.



I joined the Army on 17th October 1952, enlisting at St. Albans at the age of 17. The Recruiting Officer, Major Huffham V.C., suggested that I arrive at Inkerman "in time for lunch." Somehow he made the place sound quite pleasant. I was not told that it was once a prison. I will remember the great feeling of dread as I walked in (the last time I would "walk" at Inkerman). Things were made worse by the fact that whilst waiting in the guardroom I overheard (or though I had) someone say that somebody had died in the barracks the previous day. I wanted to go home!

The following morning at 6 am, the barrack-room door flew open, the light came on, and there was an N.C.O. with a red hat shouting at us to get up. I got up and sat on my bed – totally bewildered, tired, hungry and very, very cold. This will always remain the most miserable moment of my whole life, and I will never forget it.

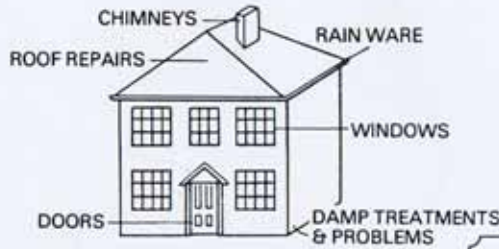
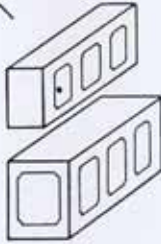
As for the food! My recollection is that breakfasts always included a rubber fried egg, which had been cooked an hour or so earlier. All other meals seemed to include a large boiled onion which collapsed as it hit the plate. Two slices of bread and a square of margarine with each meal. The heavens rocked if anyone was caught taking an extra piece of bread, as I was later to discover.

At that time National Service was still in full flow, and there were large numbers in training. Inkerman was the Depot and Training Establishment of the Royal Military Police, and apart from those under training, there were other long-serving personnel, who had returned to the Depot to await their further postings. Training was for 16 weeks, with a fresh intake of 100 recruits every four weeks, making a total of 400 recruits under initial training at any one time. I was a regular soldier, so I had been able to make direct entry into the Military Police to assist my proposed career in the Civil Police later. Most were National Servicemen who had been called up to other units and then drafted after two weeks to Inkerman to make the numbers up. They were not volunteers, they had no choice, they were gathered together during the course of a month to join us few regulars. When the total of 100 was reached we were divided into three squads for training. I was in 331 squad, under Sergeant King. For the first six weeks we were billeted in the main building – all 34 of us in one long dormitory, still with the bars on the windows. There was no heating apart from one fireplace at one end of this long room. We were allowed one small bucket of coal per room per day, but the fire could not be lit until 6pm.



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Lights out was at 10pm., so there was very little relief from the cold of the very severe winter of 1952-53. During the evening we had to prepare our kit for the next day, but much of the evening was spent huddled round the small fire – all 34 of us. I associate those evenings with the smell of burning leather and shoe polish as we desperately tried to learn the art of polishing our boots. They had to be smooth and gleaming, with a coat of hardened polish obtained by rubbing in little circles with polish and water. In typical Army style, the boots were issued with dimpled surfaces, and these dimples had first to be burned off with a red-hot poker. It took a long time to learn the knack, and those that were first to learn the art were in heavy demand from the others as 'tutors'.

My overwhelming memory of this period, apart from the cold, hunger and total misery, is the rapidly developing bond of comradeship between us all. I do not recall any serious squabbles within the squad. We were all in it together, but we did get used to it as a way of life.

Food was banned from the barrack-room, but most of us did manage to smuggle in some goodies from home when we were eventually granted leave passes. These were rare and generally for only 36 hours – Saturday lunchtime till Sunday evening. Of course those who came from far afield, such as Scotland and Wales, were not able to go home, and they had to spend their weekend leave in the barracks. We shared our goodies with them.

I recall that it was during this time that I tried to smuggle an extra slice of bread from the cookhouse, so that I could toast it later in the evening. I was caught by a patrolling N.C.O., and was threatened with everything short of death if I did not take it back. This remains one of the most humiliating experiences of my life, walking through the large crowded cookhouse, in front of all, to return it to the bread table.

During the course of this first six weeks each squad took it in turns to break from training for one week to do the 'fatigues' – all the chores in the barracks including potato peeling,

washing up, cleaning and guard duty. I remember one stint, preparing vegetables in the back of the Sergeants Mess. The vegetable store here was the original condemned cell – with inner and outer doors – and we prepared the vegetables in the execution room next door. An eerie feeling, and I recall we kept looking for bloodstains.

Guard duty always started with the ordeal of being inspected by the Duty Officer. By this time I prided myself that my kit was immaculate, and was reasonably confident that I would pass without comment. I should have known that nobody was allowed to feel they had achieved perfection. One very small brass button in the lower rear pleat of my greatcoat had been sewn on upside down, so the embossed crown pointed to the ground. This was apparently considered to be my own personal insult to the Queen and I was told in no uncertain terms. However, I did escape from being marched off to the guardroom or to the Tower of London.

Discipline was strict and quite harsh. Although our instructor, Sergeant King, was firm he was also fair. He tempered his discipline with

quite a degree of humanity, almost fatherliness. Overall discipline in the barracks was controlled by Regimental Sergeant Major Nash, who was a very small man with a surprisingly loud gravel voice on parade. He was assisted by the Provost Sergeant – Sergeant Parsonage, who was the scruffiest soldier I ever saw in the Army. He was a big, fat, dirty, ugly man. He was a 'slob', and we all wondered how he was allowed to get away with it as his job was to install discipline in others. His belt and gaiters were always grey instead of white. He was universally known as 'Guts and Gaiter', and was assisted by a Corporal whom we only ever heard called by his Christian name of 'Albert'. Discipline was not always fair, in that this man would spot the slightest blemish on one's turn-out, describe it as filth and despatch one to the guardroom. He would say to his Corporal, "Stick him in No. 1 Albert", which is the only way we learned Albert's name. Nobody ever argued – we always pleaded guilty next day at Company Orders, resulting usually in seven days of extra cleaning duties in the evenings.





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The few of us in the squad who were regular soldiers were paid the princely sum of 49/- per week, whereas the National Servicemen were only paid 25/6d per week. Not that we had anything much to spend it on, and I sent much of mine home to my mother to bank for me. There was a Naafi in the barracks, but this was on the far side of the barrack square, and there was very little food to be bought – only tea and beer. We were never permitted on the barrack square at any time other than parades and drill. We had to march round it, and frequently met newly-promoted N.C.O.s wishing to put the authority of their new strips into practice. It was not worth the hassle and we tended to stay in our barracks room all evening. We gradually became hardened to it, and the tears (there were some) became less frequent.

Christmas 1952 was eagerly awaited, so that we could get back to the real world and freedom for a few days. We were all afraid that we would not pass the inevitable inspection and be confined to barracks for Christmas. I remember peeling potatoes in the execution room with a chap named Edmondson, and he vowed to sit up all night 'bulling kit' to ensure he passed the inspection. It was not necessary and we all went home for Christmas, with the exception of the Scots, who stayed behind to look after the barracks and then went home for New Year. We began to think that the Army did have a heart after all.

Home leave was very infrequent and for very short periods – usually only 36 hours. During training there were two leaves of 48 hours, commencing on Friday evenings and this was the only opportunity for some to go home because of distance. Sergeant King usually let those creep away a few hours early.

Although these leaves were very eagerly awaited, they really did create more misery than they relieved. The delight at getting home to Hemel Hempstead on Saturday afternoon was soon tempered by the thought of returning to Inkerman by Sunday. I always remember that the appearance of 'Bill and Ben, The Flowerpot Men' on television

signalled the end of my leave, and it was time for my father to take me to the station. To this day, the rare re-appearance of these two characters on television immediately conjures up feeling of dread. My aged mother still reminds me of how quiet I became at those moments. It took days to recover from those short leaves.

After the initial six weeks training at Inkerman we had to go to Warburg Barracks at Aldershot, for motor-cycle training. We had to march there in full kit with rifles. Part of our training they said. Kit-bags etc were to be taken by lorry and two recruits were to be assigned to accompany them. The amount of jockeying for those two positions can only be imagined – comradeship or not. I was not lucky. Some almost did not make it, and almost collapsed from fatigue. Sergeant King led us, and he arrived at Aldershot carrying four rifles.

After the training it was another march back to Inkerman, and then there was some improvement in life. The next six weeks were spent in wooden huts, known as the 'Spiders' because they were laid out in a number of legs, all joining at a central area which was the washroom. There was a little more comfort here. There was some degree of central heating, and one could occasionally get a warm bath. The secret was to make frequent visits to check for warm water, and then keep it secret until you had had your own bath. Although there was great comradeship, we still had to look after number one sometimes.

I only ever had one hot bath at Inkerman in the 'Spiders'. I do not recall having any bath at all while we occupied the main building, where the water heating system was so inefficient that only the first few in the washroom in the morning were able to shave in water which had the chill off. There was a stampede for this at reveille and we queued in the cold, wearing only pyjama trousers, hoping that the chill would still be off the water or that a friend would leave his warm water for you to use. It was not unusual for three or four people to wash and shave in the same tepid

water. I had to rely on the occasional hot bath at home, and wash as best I could in between leaves. It was a problem for all of us and there were frequent charges for being dirty.

There were other problems with lack of amenities, in view of the large number in the barracks. None of us were used to washing, ironing and pressing our clothes. Washing had to be done in cold water and took ages to dry. There was only one iron to each barrackroom of 34 men, and its use had to be rostered. Somebody once learned that there was a new way of pressing uniforms using brown paper instead of a damp cloth. This was first tried by my friend 'Shag' Walker, and resulted in him burning a large hole in the leg of his best uniform trousers. This was almost a hanging offence, and the poor chap was in total panic as the uniform was required for parade the following morning. Somehow he learned that the storeman, an old soldier who lived and slept in the clothing store in the basement of the main building, was 'amenable'. A new pair of trousers was obtained with a bribe of 12/6d. Half a week's wages, which he gladly paid.

Haircuts were another problem at Inkerman. There were four or five barbers in a large room, and there was always a massive queue. Only the slightest hint of hair was allowed to show beneath the cap at the back. It was quite common to be ordered to have two haircuts in one week. My own record was three, ordered by a particular stickler for haircuts, Sergeant Major Ramsay. "Tell the barber you want a Ramsay" he would say. Queuing for hours in the evening often meant that kit had to be cleaned after lights-out by candlelight. The Sergeants and Corporals did not queue. They just walked straight to the chairs in front of everyone.

Haircuts cost a shilling but there were one or two soldiers around who had learned that equipping themselves with a pair of clippers was a sound investment. They would cut your hair for sixpence, and did very well out of it. On one occasion I had been ordered to have a haircut, but had been unable to get it done. I put

my hat on and got my friend to shave me from the hat down to my neck. This got me out of trouble and did not look too bad until I took the hat off. Trappist monks are not too common in Army mess halls and I was ridiculed for days whenever I went in there.

As I said earlier, life did improve when we moved into the 'Spiders'. There was some warmth, and the weather began to improve. We completed our training at the beginning of March with a passing-out parade, and our postings came through. We were not actually

allowed to select our postings but could notify our preferences, i.e. Home posting, European, Middle East, or Far East. I opted for Far East, to travel as far as I could on Government money. As there was no draft that month for the Far East I was drafted to the Middle East – the Suez Canal Zone in Egypt. We all went home on embarkation leave, which varied according to the distance of the posting. Middle East was three weeks.

After my three weeks at home I returned to Inkerman and found that my new strips did not mean a thing.

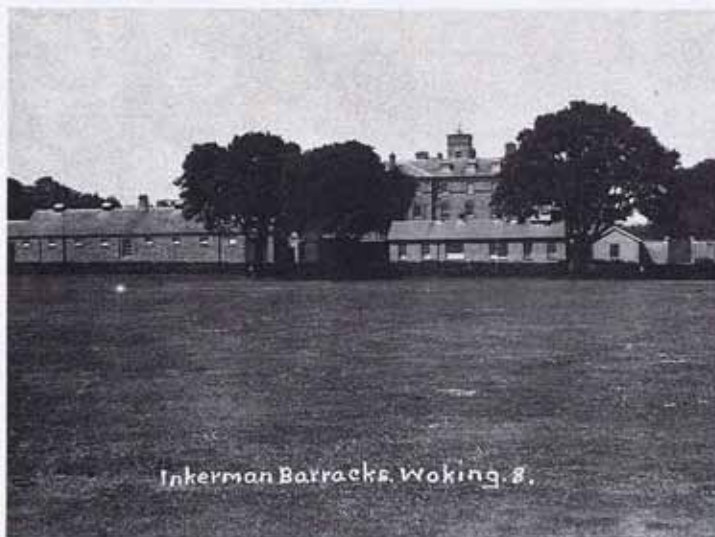
The bulk of our time was taken getting our new uniforms ready, under the direction of Company Sergeant Major Ramsey – a rather fearsome Scotsman. We had to parade before him many times each day, wearing a different uniform each time i.e. battledress, tropical, white webbing, green webbing etc. There were extra parades for those who did not reach the standard required, which seemed to be all of us, all of the time. During this two or three weeks waiting for embarkation we were also used on fatigues around the barracks. I remember having to wash up in the cookhouse at this time, and took a very dim view of being told what to do by a Private of the Catering Corps. I felt far too important for that – we all did. We had worked hard to get our Lance Corporal's stripe and yet we were still dogsbodies.

During this time we were also used for guard duty at the clothing store outside Inkerman, which is one of the buildings that remain. It was known as 10 C.C.D. and three of us guarded it each night. This was the Civilian Clothing Depot for the district where those being demobilised were fitted out with their demob suit. I was to go there again nearly three years later when I left the Army. I was offered a complete outfit of suit, overcoat, shoes, shirt, hat and tie – or I could take the sum of £11 in lieu. It must say something about the quality of the clothing that I opted for the cash.

The day of embarkation was finally set at Monday 28th April 1953 sailing from Southampton. One last weekend at home, then it was 'Bill and Ben', back to Inkerman, then Southampton for the troopship Empire Fowey.

Despite the adject misery of life at Inkerman, I really do have the strongest feelings of nostalgia about the place and I would very much like to hear from other personnel stationed there. Any photographs of the buildings would also be welcome to help supplement my memories.

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THE THIRD WOKING HISTORY FESTIVAL

THE HISTORY OF THE HISTORY FESTIVAL

When Iain Wakeford staged the first WOKING HISTORY FESTIVAL he did not realise how successful it would become. Over 700 people attended the two day exhibition at the St Johns Memorial Halls in 1989. Over 150 went on the two tours of Brookwood Cemetery, and another 90 went on the walk to Woking Palace. The success of the first festival encouraged him to return to St Johns for the second year (1990), where the exhibition was extended to last three days, and where extra hourly talks were arranged. The Cemetery and Palace walks were again popular – and the signs were that the 'War of the Worlds' walk over Horsell Common and Maybury would have been equally well supported had it not been rained off.

This year the festival is set to be Woking's biggest Local History Festival ever, with walks, talks and exhibitions lasting ten days. The decision to hold our third Festival Exhibition at the St Johns Memorial Halls was not taken lightly. Originally it was intended to hold the exhibition elsewhere in the borough, to give everyone in the area the chance of learning about their past. But the terms offered by St Johns, the facilities available (both in the hall and the village), and its ideal transport links by bus or by car, persuaded us to return. However, we are conscious that for some Wokingians it is not easy to travel around the borough, which is why talks and walks are being arranged throughout the area – from Brookwood in the west to Byfleet in the east.

The programme has not been finalised as yet, but it is envisaged that the events will be as follows:

BROOKWOOD CEMETERY TALK & WALK

The festival will start on Thursday 27th March at 8.00pm, when John Clarke will give a talk on 'The Brookwood Necropolis Railway', based on his book of the same name. The meeting will be held in Brookwood Village, possibly in the hall of the First & Middle Schools, Connaught Road. We are considering charging a small entrance fee of £1.00 per person (for this event only) to include a 'free' glass of wine.

Then, on Good Friday, 29th March, John hopes to lead his popular tours of Brookwood Cemetery. The first half, around the northern section, will begin at 10.00am outside the offices of Wootton Jeffreys, Cemetery Pales. The other half, to the south, will start at 2.30pm, also from the Cemetery Pales entrance. Both walks are expected to take about two and a half hours each.

FESTIVAL EXHIBITION

Saturday 30th March, 10.30am – 7.30pm, and

Sunday 31st March, 10.30am – 5.00pm,

at the St Johns Memorial Halls,

St Johns Lye, St Johns, Woking.

Although last year we opened the exhibition for three days instead of two, the number of visitors only slightly increased over the previous year, and so, as many of the exhibitors had difficulties finding volunteers to help 'man' their stands, we have decided this year to return to the two day format. We have also decided to cut out the small hourly talks to allow us more exhibition space. The talks at other venues during the festival will compensate for this. One thing that hasn't changed from last year is the popular 'Festival Tea Shop', run by Mrs Hodge. Having turned 'professional' after the last festival she promises to have an even better array of goodies for sale this year!

Exhibitors this year cover all aspects of local history. The West Surrey Family History Society will have a display about tracing your family tree. Their popular microfilm viewers will also be available for those wishing to make a start straight away.

The Surrey Wildlife Trust and Surrey Heathland Project have both been invited to deal with the natural history of the area. Their displays will show just how precious Woking's countryside is. And local artist, Chris Howkins will also have a display of his wildlife and countryside drawings.

The Surrey Heath Archaeological Trust will hopefully be in attendance with information about their 'dig' at Lightwater, and

there will be a small display on Woking's Prehistory – proving that Woking is 'older than you thought'.

For those interested in Conservation, the Woking Civic and Conservation Association (WOCCA) have expressed interest in a stand on how to 'Save the World – starting with Woking', and for local historians the research team of the Woking Community Play will display some of their work and try to encourage more people to get involved in local history research.

Other local groups that we hope will attend include the local history society, the Woking Philatelic Society, and possibly the Surrey & Hampshire Canal Society – with a display on the restoration of the canal.

Finally, local school, colleges and individuals will be staging small displays on the area's past – so there will be plenty to see over the Festival weekend.

MORE FESTIVAL WALKS AND TALKS

On Easter Monday, 1st April, two walks will take place – 'In the Footsteps of the Monks'. The first, starting at 10.00am at St Peter's Church in Old Woking, will examine the history of the church before heading down Cemetery Lane to Woking Palace. The route taken will follow the line said to be walked by the ghostly figure of a monk who 'floats' from St Peter's to the Palace and on to Newark Priory. From the Palace you will return to Old Woking via Roundbridge Farm and the Ancient 'Sheep Walk' in time for lunch. Lunches will be available in the garden of the White Hart at Old Woking if the weather is fine.

In the afternoon, starting at 2.30pm, the walkers will meet at Pyrford Common Car Park for a walk taking in the bounds of the Great Park of Woking Palace, St Nicholas Church at Pyrford and Newark Priory.

Then on Tuesday 2nd April, at 8.00pm, (probably in the former Church Street School at Old Woking), Tom Harding and Iain Wakeford will present 'An Evening of Memories', with slides of the village from the past. Views of the town centre will also be shown to contrast with the old town and bring you up to date. It is hoped that refreshments can be provided in the interval when you will have a chance to see a small display on the village's past.

On Wednesday 3rd April, Martin Humphrey, author of the recently published book on 'Woking's Tree Walks', will give an illustrated lecture on Woking's Tree Heritage. Copies of his book will be on sale, along with a display by 'The Men of the Trees' organisation. Again we hope to serve tea during the interval.

On Thursday night (4th April), at 8.00pm, local artist and wildlife expert Chris Howkins, will give an illustrated talk on 'Local People and their plants'. This will probably be at the First School in West Byfleet. Again, copies of his books will be on sale and we hope to arrange refreshments.

On Friday our penultimate event of the ten day festival will be a talk in Horsell on H.G. Wells' 'War of the Worlds'. Based on the article in the second edition of the Woking History Journal, Iain Wakeford will show what Woking was like in the 1890s when Wells lived in Woking and wrote his world famous novel.

Then, on Saturday 6th April Iain will lead his 'War of the Worlds Walk' over Horsell Common & Maybury Hill. The walk will be in two halves. The first part, around Horsell Common, will start at the Anthony's Car Park on Horsell Common at 10.30am (returning to the cars at about 12.30pm). The second part, a three hour walk around Maybury Hill, will commence from Oriental Road at 2.30pm. Both walks can be taken independently or together.

Entrance to all events (except the opening talk) will be free, although a donations jar will be on show at all the talks and the exhibition. A hat will be passed around after the walks! Woking's History is YOUR history, and we cannot charge you for something that is already yours. We hope that sponsorship from local firms will cover the cost of the halls, the posters, the programmes and the advertising to make the THIRD WOKING HISTORY FESTIVAL the best yet.