



WESTENDER

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Website:

www.westendlhs.co.uk

E-mail address:

westendlhs@aol.com

EDITOR

Nigel G. Wood

EDITORIAL AND PRODUCTION
ADDRESS

40 Hatch Mead

West End

Southampton, Hants

SO30 3NE

Telephone: 023 8047 1886

E-mail: woodng@aol.com

FROM OUR ARCHIVE



QUOB FARMHOUSE - WEST END



Our picture is from the Fred Woolley archive and shows Quob Farmhouse as it was in the 1930's. The house still stands, it is now divided into flats but the lovely sunken garden has disappeared under a housing estate. The ornate orangery in the picture was destroyed in WW2 by the cable of a runaway Barrage Balloon and was never re-built, the tiled floor was used for many years after as a patio.

West End Local History Society & Westender is sponsored by



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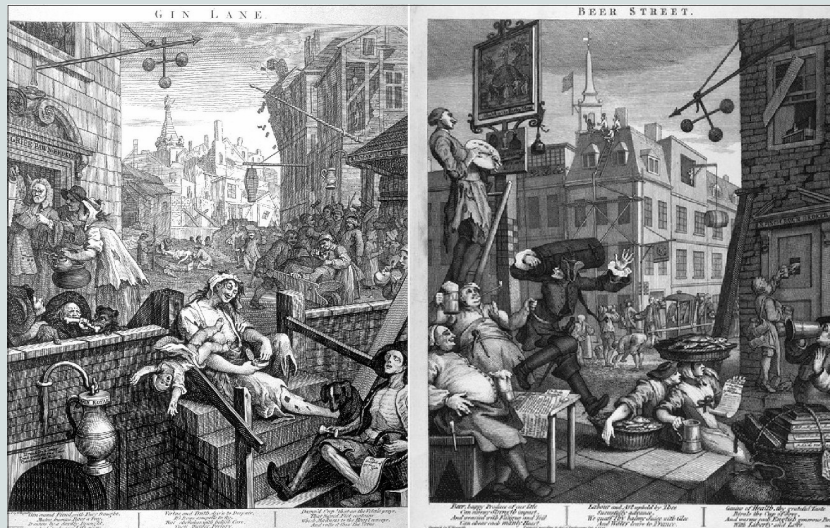


DONNING THE BLUE RIBBON :

the Temperance Movement in West End

By Sue Ballard, PhD.

The West End Branch of the Temperance Society first met in 1879, holding monthly meetings in the schoolroom. At the meeting of 12th February 1884 the Society enjoyed entertainment by Rev. G.T. Turnbull of St. Mary's, Southampton & his large temperance choir, which seems to have been a regular form of entertainment. We are told that the meeting was a great success and such was the enthusiasm generated that many who had been indecisive took the plunge and 27 new members joined the Society, donning the blue ribbon. Tickets were sold for a special meeting to celebrate the Society's fifth anniversary on 11th March 1884 consisting of a public tea at 6p.m., followed by a formal meeting of the Society at 7p.m., with addresses by three speakers: the Vicar of St. Luke's (Southampton), the Assistant Curate of St. Mary's in Southampton, and Frank Willan Esquire of Thorn Hill House, a local employer and influential member of the community – and president of the Bitterne Branch of the Church Temperance Society. Such enthusiasm appears to have been short-lived, however, and in less than two years, the Temperance Society meetings no longer appeared as a regular feature in the pages of the West End parish magazine.



Hogarth's famous print "Gin Lane", illustrating the evils of addiction associated with gin drinking was originally intended to be contrasted with his "Beer Street" shown on the right, which offers a scene of a healthy, well ordered and industrious population, resulting from drinking nourishing British beer. They were published in 1751, when copies sold for 1 shilling each.

A foundation date of 1879 may seem rather late in the history of the temperance movement, which had been active long enough to warrant the publication of a History of the Temperance Movement in 1862. Alcohol had been seen as a large-scale social problem since the Georgian period, when cheap gin ("mother's ruin") imported from the Low Countries was the drug of choice for the poor. In an attempt to reduce gin consumption through making it unaffordable for the poor, the Gin Act was introduced in 1736, which imposed a duty of 20 shillings per gallon (equivalent to £143 today) and an annual fee of £50 (£7,166 today) for a licence to sell gin. Gin Riots followed. The Act was repealed in 1743 after it became clear, from the sheer number of prosecutions for smuggling and for selling spirits under false names or disguised as medicines, that the law was unenforceable. It was followed in 1830 with the Beer House Act, which enabled any householder to buy a license to sell beer or cider (but not spirits), designed to encourage the consumption of beer instead of gin. There were a number of reasons for this: drinking beer was seen as more patriotic than foreign imported spirits, brewing beer and ale helped to make use of agricultural surpluses, it was relatively low in alcohol and it was safer to drink than water, which was often contaminated. Over 24,000 beer houses opened up within the first year of passing the Act. Increasingly though, throughout the Victorian period, alcohol was demonised as the root cause of crime, domestic violence and familial neglect.

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The Temperance Movement itself began in America with the formation of the first American Temperance Society in Boston on 13th February 1826. It soon spread to Ireland and Scotland and the first meeting in England was convened by a Bradford merchant, Henry Forbes, in 1830 after attending a Glasgow temperance meeting when visiting the city on business in 1829. At first, temperance societies, which had the support of the Church of England, the middle classes and even the brewing industry, opposed the consumption of spirits but endorsed the drinking of beer, which was seen as healthy. Following the introduction of the “total abstinence pledge” in Preston in 1832, the movement increasingly leaned away from the temperance (i.e. moderation) for which it was named and toward total abstinence. As a result, by 1840 its insistence on total abstinence had lost it the support of the middle classes, the brewers and the Church of England and the movement was supported mainly by non-conformist sects. However, there appears to have been a resurgence of interest from the 1860s: the Church of England Temperance Society was founded in 1862, with the establishment of new branches throughout the 1870s and into the 1880s, while members of the Blue Ribbon Movement from America toured Britain holding mass meetings between 1880 & 1882. So West End had joined the second wave of the movement. Early references to the temperance society in West End refer to it as the Parish Temperance Society, but later it is called the Church of England Temperance Society, suggesting that it perhaps began as an independent group of like-minded parishioners, who later became affiliated to the much larger and presumably more formal Church



Temperance narratives of fall and redemption were popular in prose, song and illustrations - “Fearful Quarrels, and Brutal Violence are the Natural Consequences Of the Frequent Use of the Bottle” is one of a series of eight engravings forming a Narrative entitled “The Bottle” by George Cruickshank, published in 1847.

of England Temperance Society, which had local branches across Hampshire.

Alcohol was inextricably linked in the popular imagination with poverty, supported by treatises such as William Hoyle’s “Our National Reserves & How They Are Wasted” published in 1871. This study of the economy, based on a wealth of statistics, mapped among other things the increase in poverty. He showed a steady increase in the numbers of paupers across England & Wales from 851,020 in 1860 to 1,081,926 in 1871. Chapter Five, “On The Main Cause Of Bad Trade & National Waste”, explicitly cited alcohol consumption as the underlying cause of poverty (ignoring such factors as low wages, unemployment resulting from increased mechanisation and rising prices as Britain was now importing three-quarters of its grain and half of all other foodstuffs). As evidence, he compared the expenditure on alcohol to that of expenditure on other commodities, the increase in the number of retailers selling alcohol and the steady increase in arrests for drunkenness. Hoyle used government statistics to calculate the annual cost to the nation of the effects of drunkenness, including loss of labour time (£50 million), destruction of property (£10 million), costs of police & courts (£3 million) and public spending on poor relief (£10 million), concluding that the loss to the nation over a four year period was more than the total of foreign trade and would pay off the national debt with £170 million left over. He argued that if the money spent on alcohol were to be spent on manufactured goods or building houses, for example, it would provide more

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employment and less expenditure would be needed for poor relief or policing.

Temperance Movement leaders estimated that over £67 million had been spent on alcohol in 1830, averaging £3 per person – more than the weekly rent for a labouring family at that time. Today, it is easy to look back and judge a man for squandering money on alcohol, with rent to pay and a large family to feed and clothe on minimal wages. But aside from the fact that ale or beer was safer than contaminated water, Professor J.F.C. Harrison points out that alcohol consumption had for centuries been part of daily life: a ration of beer was sometimes part of a man's wage, men working hard in difficult conditions needed to slake throats parched by coal dust or chaff, bringing in the harvest ended in feasting and drinking, bargains and contracts were sealed with a drink, marriages and births were celebrated with a drink, wakes required toasting the departed, finishing an apprenticeship was celebrated with a drink – and trade unions and coroner's courts often met in public houses, where free use of the meeting room was offered on the understanding that all members would buy a drink. Drinking was such an integral part of working class culture, that to give up alcohol meant isolating oneself from many aspects of community life. Temperance reformers sought to replace these with an alternative community and provided entertainments of their own, including tea parties and picnics, football & cricket, concerts and excursions. For a few years Portsmouth even boasted a Temperance Theatre of Varieties, run by the London Temperance Entertainment Co., although it was not very successful and there were many closures. It closed permanently after a fire in April 1882.



Illustrated Police News 1886 - women's drunken behaviour was a major social problem in many years.

There seems to be no mention of such entertainments in the reports of the West End Temperance Society, which appear to be restricted to monthly talks or magic lantern shows and the singing of temperance hymns, which may perhaps explain why it does not appear to have thrived. Or perhaps alcohol consumption in West End was not at a level to have been a problem in the first place and the Society had been set up as a good idea by well-meaning parishioners in response to national campaigns. Significantly, there are relatively few newspaper reports of arrests for drunkenness in West End in comparison with other areas at this time, which suggests that it was not a major social problem here and at the April 1885 meeting it was announced that meetings would be changed to Mondays to “avoid being outdone by our friendly rivals at the Chapel.” Clearly, West End did not have enough drunkards to support two temperance societies!

As well as entertainment, alternative alcohol-free dining rooms and accommodation were catered for by Temperance hotels, although they were by far in the minority. Southampton's first temperance hotel was Wither's Temperance Hotel in Oxford Street, established around 1843 by James Wither, a former tailor. Within four years he had sold out to former mariner Benjamin Lee. Lee's Commercial Temperance Hotel closed sometime between 1853 and 1859. In 1876, Southampton still boasted only one temperance hotel,

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Flower's (established around 1853) in Queen's Terrace, but 90 licensed hotels & inns, 20 breweries, 28 ale & porter merchants and 24 wine & spirit merchants. By 1884, Flower's had been joined by another, Blake's, in Terminus Terrace, which appears to have been short-lived (surprisingly, perhaps, Flower's continued in business until at least 1940.) At this time, West End had 5 public houses (Crown & Thistle, Blacksmith's Arms, White Swan, New Inn & Sportsman's Arms) and 2 beer retailers selling beer under the 1830 Beer House Act (Silvester Gale the grocer and George Roper) amongst a relatively small population. The "Handbook to Temperance Hotels" published in 1888 listed 4 temperance hotels in Southampton, out of a total of 18 across Hampshire; there were none in West End.

It is notable that the majority of Temperance reformers were middle class. However, within the working class Chartist Movement, which called for men's suffrage among other reforms, a Temperance Chartist movement grew with the vain hope that campaigning against alcohol would prove to the authorities that working class men could be responsible enough to be granted the vote (they did not get the vote until the Representation of the People Act 1918, or Fourth Reform Act, which also gave the vote to women over the age of 30.) Working class men were not the only ones who drank to excess. Drunkenness was common among women, too. When Charles Booth conducted his great survey of poverty in London he found many instances of alcoholism among women. Several school teachers told him of pupils' mothers who drank habitually. One told Booth: "The poorest and most destitute seem to look upon drink as the first necessity of life." A clergyman explained the reason: "Worry is what they suffer from, rest and hope what they want. Drunkenness dulls the sense of present evil and gives a rosiness to what is to come." Alcoholism among women was associated with working class poverty because it was more visible than among middle class women. Working class women tended to drink cheap beer, readily available from pubs and beer-houses, public spaces where they were easily noticed. Social and class conventions dictated that middle class women did not leave their homes, so they were better able to conceal their drinking. As they had no access to beer, this often came in the form of alcohol-based medicines (laudanum was an alcohol-based opium suspension available over the counter) or, in extremity, perfume (distilled floral essences in an alcohol suspension). Because of their association with motherhood and the care of the home, drunkenness and alcoholism was far less socially acceptable in women than in men, and the punishments for drunkenness convictions reflected this.

The rise of the temperance movement coincided with the "Asylum Age", which saw the establishment of county asylums, the rise of psychiatry and widening definitions of insanity in which any deviance from perceived socially acceptable behaviour was considered a form of insanity. Alcoholics were therefore seen as being guilty of "moral insanity" and accounted for the majority of asylum patients. The consumption of spirits had increased by 57% between 1801 & 1901, while the number of asylum inmates as a percentage of the population more than doubled between 1859 & 1909. Doctors believed that will power alone would be sufficient to cure moral insanity, effectively supporting the stance of the Temperance Movement.

But the Temperance Movement was not only concerned with habitual or public drunkenness; it wanted to stamp out all alcohol consumption, everywhere. At a meeting of the Board of Guardians of the South Stoneham Workhouse on Tuesday 5th May 1885, a circular letter from the Western Temperance League was read aloud, which urged the Board to reduce or abolish the use of stimulants for inmates. Another letter, from an unnamed individual in Dorset, claimed that the annual cost of supplying malt liquor to 213 pauper inmates at the South Stoneham Workhouse was greater than the total spent on alcohol for the inmates of 125 other unions altogether – 29, 421 individual paupers. A call for tenders to supply Articles of Food & Necessaries for the South Stoneham Workhouse in September 1876 listed among its required weekly provisions: 30 gallons of porter (a dark malted beer), 6 pints of gin, 5 pints of brandy and 5 bottles of wine. The matter arose again at the meeting of 29th March 1887, when a letter from the Guardians for the Parish of Hound stated that a resolution had been passed at the vestry meeting that an inquiry should be instigated into the necessity of the consumption of alcohol in the Workhouse. Not surprisingly, the discussion which followed on each occasion was not concerned with the moral question of the use of

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alcohol, or even related health issues, but with the cost involved and who had the authority to make the decision. The question had arisen many times before and always came to the same conclusion – alcohol was considered part of the diet of sick and elderly inmates, which came under the doctor’s jurisdiction so therefore the decision must lay with the doctor. Most of the discussion centred on the prescription of “malt liquor” (stout) and porter, of which half a pint per day was considered to be nourishing due to the grain content, but a report in the Hampshire Advertiser on 13th May 1885 was concerned with two fluid ounces of brandy per day being prescribed at the South Stoneham, Southampton and New Forest Union Workhouses. In the Victorian period, brandy was genuinely considered medicinal and was prescribed both as a stimulant for the heart and as a sedative, being listed in the British Pharmacopoeia as Spiritus Vini Gallici. The Temperance movement did not go unchallenged and the argument continued over several years; a letter published in the Hampshire Advertiser of 10th October 1891 in favour of serving alcohol to the inmates of the workhouse in moderation accused the advocates of temperance of “a very mean and cowardly attempt on the part of some few to deprive the poor old men and women of their allowance of porter ... which must of necessity be of very great comfort to them.” Nonetheless, alcohol consumption in workhouses all over the country declined during the 1890s, through a combination of changing attitudes in the medical profession as to the efficacy of alcohol in the diet and the campaigns of a specialised branch of the temperance movement, The Workhouse Drink Reform League founded in 1887 with the Duke of Westminster as its President. The Salisbury and Winchester Journal of 7th January 1893 reported on the latest publication from The Workhouse Drink Reform League in which a map of workhouse alcohol consumption across the country showed Hampshire marked in black as being among the worst offenders, spending on average 6s. 8d. per head annually on alcohol, compared to 1/4d. per head in Leeds and a shocking 12s. 10d. per head in Rutland. The newspaper report noted the League’s focus on expenditure and the lack of any suggestion for an improved diet for inmates to compensate for the proposed banning of alcohol.



South Stoneham Union Workhouse at West End

Although the Temperance Movement in Britain continued until the 1930s, by 1885 the West End Branch of the Church of England Temperance Society was already falling into decline. In February 1885 the speaker was the Army Scripture Reader from Netley Hospital, Mr Roberts, who told them that he had found total

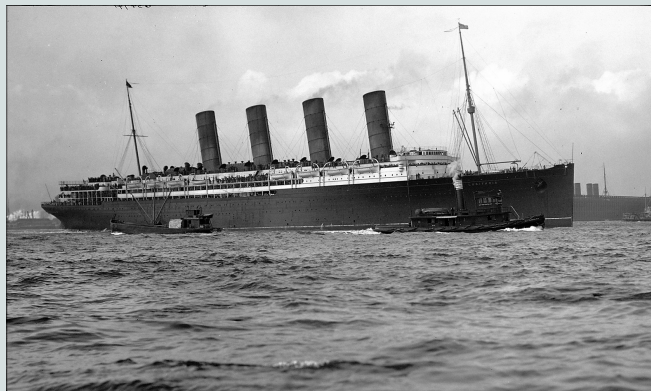
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FORGOTTEN WRECKS OF THE FIRST WORLD WAR

A review by Roy Andrews

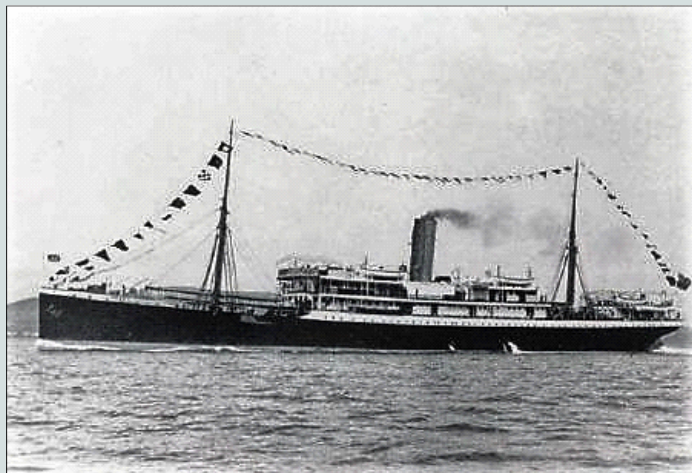
The speakers we have at our monthly meetings are usually very good and have previously done their homework on researching the history records compiled over the years of the given subject for our delectation but our speaker at the October meeting, Jacqueline Arnold, was in a class of her own as right now she, with others, is diving into the deep to discover the history that has been forgotten or lost of ship wrecks around the south coast and her enthusiasm for it showed throughout her talk.

In 2011, as the centenary of the First World War approached and much research was being started to commemorate various aspects of the war, the Maritime Archaeology Trust, of which Jacqueline is part, was tasked with revealing some of the stories of the many shipwrecks as the result of enemy action around our coast.



RMS Lusitania

Some stories like the Lusitania 1915, Jutland 1916, SS Mendi 1917 and the 52 ships of the German Navy sinking at Scapa Flow in 1919 are well known. However, between 5800-6800 ships were sunk during that war as against 3000-4000 in World War 2. Why so many more in the first war? Well, the Royal Navy, as it



SS Mendi

learned to its cost, had not considered German submarines to be a danger and with no real way of combating them, it took until 1917 for the convoy system to be instigated. The number of sinkings rose year by year through the war, reaching a total of 1197 in 1917 but once the convoy system started, the number dropped to 544 the following year.

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The project area of Jacqueline's group is the whole length of the south coast and up to twelve miles out and, starting in 2014, so far they have identified 1100 wrecks, most under water but some hulks have been located in rivers and creeks.

Wherever the wrecks are, the intention is to leave them there as various laws protect them to a greater or lesser extent; 150 are official war grave sites where 6000 died and cannot be touched. What the researchers realise is that, owing to the deterioration of the wrecks over time, this may be the last chance to study what is left. Some of the wrecks are the only surviving examples of their type and being able to study them, it may be possible to confirm or dispute the story of the sinking. It may also be possible to commemorate the crews who served on them. Where there were survivors, the senior crew member was required to fill out a six page questionnaire on the sinking; all these accounts are stored in the National Archives and are a valuable source of information to the Trust.

We were given details of some of the wrecks like the SS "Eleanor" sunk on route to Malta; 34 of the 35 crew died. SS "War Knight" collided with a tanker, caught fire and was deliberately sunk and the trawler "John Mitchel" sunk 15 miles off Swanage. The Trust had been videoing this and hopes to make a virtual model of it.

To show what research means at the sharp end, Jacqueline showed a video of herself and other Trust divers at sea in quite appalling weather conditions but as she said once under water all was calm; she failed to mention dangerous currents. Most of the time visibility is next to nothing as we were shown but she was lucky to dive just once when the water was absolutely clear as the video of the wreck showed.

Funding for the Trust's research into this interesting subject lasts until next year then the Trust will move on to its next project. Further information and up to date news can be found at:

www.maritimearchaeologytrust.org

Twitter: @maritimetrust

Facebook: @maritimerarchaeologytrust

A CHRISTMAS MESSAGE FROM THE EDITOR



Here we are again, yet another Christmas is soon going to be upon us, it has been quite a busy year, particularly with the ongoing work to preserve our archive of documents, photographs and artefacts. My thanks to Sue and Nigel (Buzz) for their ongoing help and hard work in this respect over the last 18 months. Our membership is slowly rising (at time of writing it stands at 80) and we have had a good year of speakers talking to us on a variety of historical subjects. Membership represents excellent value for money with 10 speakers per year plus two social evenings all for the princely sum of £12 per annum! Our museum continues to thrive, with more material being added to our collection all the time and a few more members taking time out to help man the museum on Saturdays. Thank you all who one way or another have helped out this year and here's to a successful 2018! Happy Christmas to you all.

ED.

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An 1845 advert for Southampton's first Temperance Hotel

abstinence to be the “strongest safeguard to health” in Egypt, China & India. He claimed that all our troops in Egypt were now abstainers. The following month, Society members were treated to a talk and magic lantern show, again by Mr Roberts, about the War in Zululand and the Defence of Rorke’s Drift. In the report of this meeting we find clues that attendance was falling away. It states that the collection made at the door, totalling 5 shillings and six pence half-penny, was “nearly sufficient” to pay Mr Roberts’s travelling expenses. In April 1885, a “very large attendance” was predicted for the following month’s tea to celebrate the Society’s 6th anniversary, which had been delayed due to difficulties securing a speaker – this year there was only one speaker rather than three. Subsequently, the attendance at the anniversary tea was a “great disappointment”, although the following talk was well attended. This was put down to people having little spare money after the Easter celebrations, a reasonable explanation as tickets for the tea cost 6d., while those for the evening talk cost 2d. That month’s report was accompanied by a request for members to pay their subscriptions regularly. The June meeting also had a poor attendance. At the October 1885 meeting the Licensing Laws Amendment Bill promoted by the Church of England Temperance Society was explained to members and a resolution in favour of it was proposed. Again, attendance was very poor and the discussion had to be postponed until enough members were present to enable a vote to be taken. Despite the optimistic tone of the reports, the constant disappointments in attendance and poor contribution payments tell their own story; the West End Church of England Temperance Society was waning.

FROM OUR ARCHIVE

According to the St. James’ School Registers which have been lodged with the society for safe keeping the original spelling for Moorgreen in 1862-3 was commonly More Green (two words). Moorhill Road was written as More Hill Road likewise. It would seem after this the spelling was regularised as Moor Green (still two words) and Moorhill Road.

Today Moorgreen is usually written as ONE word not two. In fact it was common years ago for West End also to be written as ONE word - Westend, although in the 1950’s it was common to see both versions of the name used in documents.

A GEORGIAN GENTRY CHRISTMAS

By Paula Downer

In times past, Christmas celebrations were banned, a religious group of English Puritans, with their god fearing ways, saw Christmas as extravagant, immoral, sinful and a discredit to God! They had the sympathy of the Lord Protector Oliver Cromwell. However, in 1660, under the monarchy, to the relief of the many non Puritans, the Christmas season was restored.

The Georgians loved to celebrate Christmas which lasted from St.Nicholas Day December 6th to the feast of Epiphany on January 6th; parties, balls, family time were very much the norm. On Christmas Eve, country houses were decorated with huge garlands of evergreen such as holly, ivy, rosemary, bay, laurel, mistletoe dressed with spices, apples, ribbons and candles. It was considered bad luck to do this before Christmas Eve. The estate farm hands sought out the largest log that they could find (bearing in mind that it had to fit in the firegrate!), wrapped it in hazel twigs. By tradition, it was lit from a piece of the previous year's Yule log. A large blazing fire set the scene, it was kept burning throughout the Christmas season.

On St.Nicholas Day presents were exchanged, this meant that the Christmas celebrations could begin ! December 25th was a National Holiday, the gentry preferring to spend the day at their country residence. The family went to church in the morning then returned home to Christmas dinner. An enormous quantity of food was consumed; soup followed by Christmas dinner of turkey, goose or venison then Christmas pudding. At the table, the gentlemen sat at one end and the ladies sat at the other. Savoury mince pies made from minced meat, currants, prunes and spices were also being offered. The venison often came from the gentry's estate, this was seen as a status symbol.

On December 26th, St.Stephen's Day, the gentry gave their servants 'Christmas Boxes'. These boxes may have contained gifts such as secondhand clothing, food left over from the Christmas dinner or money. The servants, having worked Christmas Day, were then allowed to spend the rest of the day with their own families (*n.b. this is thought to be a possible origin of Boxing Day*). The landowner may spend his day fox hunting, seeing it as a chance to recover from the overindulgence of the previous day! Fox hunting was a popular pastime.

January 6th, the Twelfth Night, meant a Grand Ball - more eating, drinking and dancing! On the table, the centrepiece was a Twelfth cake, often elaborately decorated with moulded sugar creations. A slice of cake was offered to each member of the household and guests. Carols were sung, cards and hilarious, boisterous games were played such as 'Hunt the Slipper', 'Blind Man's Buff' and 'Shoe the Wild Mare'.

Just as we do today, after the Twelfth Night, the decorations were taken down and the greenery burnt - otherwise it meant bad luck!

n.b.

The Christmas tree was a German custom brought to Britain by George III's wife Queen Charlotte and did not become popular until the Victorian period.

I have not come across any clues to how or if Nathaniel Middleton and his family celebrated Christmas at Townhill House but I would like to think that the above could be a taste of those times!

MERRY CHRISTMAS !

WHEN NEW WAS OLD

Part 1 - Upper New Road

By Pauline Berry

The original nameless stony lane which we now call Upper (and Lower) New Road, is clearly shown on the 1844-5 South Stoneham Tithe Map. Before that date, the late James Barlow Hoy had been the owner of most of the land surrounding this lane and by the above date, it was in the hands of his executors and occupied by Richard Langley. Much of West End village was open arable or pasture land, although many cottages and a few businesses had sprung up on the north side of the High Street.

Daniel Haines and his brother Henry arrived from Wiltshire in the 1840's and started up their building trade in the newly promising, developing village of West End. They may also have been attracted by the brickyard and kiln, sited near the top of the present Orchards Way and the clay deposits, as in 'Clay Pit Field' (701) on the east side of the Upper (New) Road on the Tithe Map. When this brickyard was worked out they probably moved onto the next, including 4 kilns, to the west of Chalk Hill (the South Road).

Improvements to the whole length of this road must have been made, for in the 1868 Ordnance Survey map the original name 'New Road' is marked, with no distinction between the upper and lower sections. The upper part must have been a boon to the villagers living near the bottom of this hilly area, who had an easier access to St. James' Church, Harefield Estate and Bitterne with its many businesses. The reverse was also true, with the attraction of the village shops, the Bugle Inn, the school and the Bible Christian Chapel (built circa 1846) at the bottom of the hill.



HAINES BROS BUILDERS YARD



PROSPECT HOUSE TODAY



Mr PARKERS HOUSE, HIGH STREET

Haines' building yard, workshop and office, is shown on the 1868 map, on the crossroads, where the post office stands today. Their business was flourishing in the village, having already constructed three pairs of semi-detached cottages and shop at the bottom of (Upper) New Road, plus a terrace of ten small cottages higher up (opposite present day September Close, but now long gone).

This terrace of cottages was built originally for Haines' workmen, but by the 1871 census was occupied by a gardener, carpenter, groom, bricklayer and a seaman. General labourers continued to live here well into the 20th century, before it was demolished in the 1960's. Mr Geoff Snook remembers his aunt Miss Nellie Mintrum, who was a cleaner at Tower House, living at No.1 in the 1950's. The retired Private George James Jeffrey formerly of the Queen's Own Cameron Highlanders, also lived there. An invalid, he died in 1933 and received an amazing funeral, with pipe band and a Buick funeral car leading a large cortege slowly towards the Old Burial Ground. Haines Bros, also undertakers at this time, organised this funeral, amongst many others.

In 1872, Daniel Haines purchased a large triangular tract of land by (Upper) New Road, Cemetery Road (West End Road) and the High Street. Half way up New Road, opposite the present Hemdean gardens, he acquired two acres for himself and built his home, 'Prospect House', a white villa which still stands as 'Tower House', with extensive views towards Winchester and the north of the village. He and his wife Charlotte, were recorded as living there in 1875, until his death in 1899. A very similar house, minus the tower, was erected soon after for John St. Barbe Baker in Beacon Road, still called 'The Firs'.

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The three pairs of aforementioned semi-detached cottages were purchased by Charles Parker, the garage owner nearby, who became their landlord. He later had a house 'Braeside' built by Haines on the adjacent corner of the crossroads. There was no mains drainage in the 1800's, just ditches to the sides of Upper New Road to take up the surplus water, rainwater and house sewage water, which must have smelt in hot weather! Wells for fresh water were shared by these houses and the grappling hook proved useful for lost buckets! The front room of No.1 was rented out to the Winchester Rating Office and No.2 to the Moody family at the turn of the 20th century. The numbers have since been changed and this pair of cottages are still there, named 'Park Villas'. After his marriage the late Bob Moody brought up his family in the cottage now numbered 8!

In his book, 'I Remember, I Remember', Bob Moody (born in 1906) recalled that New Road outside his home, had a granite surface, down which he would career on his home-made go-cart, making a lot of noise and usually ending up in a ditch.

It must be mentioned that there was a small house, almost like a house extension, attached to the lowest cottage on the hill, which Bob Moody referred to as 'The Bank' which was a small 'drinking house' in Victorian times (originally 'The Bank of England' in the 1871 census). He stated that it closed as such about 1910 and the district nurse took over and moved in. This building has been replaced by a modern house in recent times as has the corner shop which was run by J.N.Langford, grocer and postmaster in Bob's time. A bakery adjoined it.



LANGFORDS STORES



LOOKING UP UPPER NEW ROAD IN SNOW

Another memory of Bob' was the small field or paddock, opposite his home near the bottom of Upper New Road, which was home to Barney the donkey, belonging to Miss Synge who then lived in Tower House (formerly Prospect House). Her donkey and cart was a common sight in West End village, often transferring theatrical equipment to and from the old Parish Hall, for use in plays, concerts etc.. Barney had a reputation for refusing to haul his heavy loads up the hill until it had been removed! His companion in the paddock was a white pony belonging to Colonel D. Corrie of 'The Lodge' in Moorhill Road. The pony was a well-known escape artist, prone to jumping over the five-bar gate and causing locals to give chase! Mention must be made of the 'ghost' of Upper New Road, then tree-lined, where a white figure would appear near the top and accost passers-by in the dark. It eventually turned out to be a large Borzoi dog from the vicarage nearby, which would greet people by jumping up and placing his paws on their shoulders. Now, of course, there have been many changes to Upper New Road, especially after the sale of the late Daniel Haines properties in a 1919 Auction. Houses, bungalows and cars now predominate this fairly busy road which is often used as a short-cut to the village centre and the super-stores two miles away. How life has changed!

NB. For more information, try reading Bob Moody's book 'I Remember, I Remember' and Pauline Berry's book 'The Haines Legacy' both available in West End Museum.

THE KINGS LAWYER

A review by Roy Andrews

The October meeting had a presentation by Dr. Cheryl Butler about a man who rose from obscure beginnings to become rich, influential and powerful. He chose to live in Southampton but, after his death, quickly disappeared into obscurity; he was named Sir Richard Lyster.

He was born in about 1480 in Wakefield and began practising as a lawyer, the earliest record of him being at the Middle Temple in 1501. During the reign of Henry VII, he rose through the legal hierarchy until, in 1516, he became Lord Chief Justice, Head of the Judiciary, a post he continued to hold during the turbulent years of the reign of Henry VIII.

Lyster seems to have managed to stay on the right side of the monarch throughout Henry VIII's reign, the first major legal quagmire being over the King's wish to have his marriage to Catherine of Aragon pronounced invalid which precipitated the break with the Church of Rome.

The marriage of the King to Anne Boleyn was followed by her execution two years later in 1535 shortly after she and Henry had visited Lyster at his home in Southampton. Lyster oversaw the show trial of Sir Thomas More over the break with Rome and of Bishop John Fisher, both of whom were executed. In 1547 Lyster undertook the trial of Thomas Howard, Duke of Norfolk, another Show Trial; however, Henry died before he could sign the death warrant.

With Lyster's private life, there is some confusion as to how many wives he had. There is reason to believe, although no record can be found, that Lyster married in Wakefield. He moved to Southampton when he married a rich local widow believed to have been named Jane Dawtrey. It would now appear that in fact she was the first wife of one John Dawtrey and predeceased him; in 1509 Dawtrey married Isabel c. 1493 and she was widowed in 1517. Isabel inherited her husband's wealth which included Southampton's Tudor House and this is the widow Lyster married and why he came to make his home at Tudor House (well away from the intrigues of London?).

The Southampton Lay Subsidy register for 1524 shows that Lyster was more than twice as rich as the next richest resident in the town at a value assessed as £250 and by 1545 his wealth had grown to £311.

In 1547 Lyster made his will—the same year that Henry VIII died— and left various bequests to children, adopted children and grandchildren with no mention of a wife so it is presumed that Isabel predeceased him. Lyster was still practising as a lawyer and local JP but in 1548 he retired.

The inhabitants of Southampton were outraged in 1550 when Lyster enlarged Tudor House by incorporating adjoining houses thus depleting the already short supply of housing in the town.

Sir Richard Lyster died on 17th March 1553/54 and is buried in St. Michael's Church opposite his old home. Intriguingly, in 1567, a memorial to Lyster was built in the church by his wife Elizabeth whom he presumably had married after his will was made—why it took her so long to have it made and who she was is not known.

Twenty years after Lyster's death, Tudor House was subdivided into tenements.

MY QUEST TO FIND A PICTURE OF NATHANIEL MIDDLETON'S HOUSE AT TOWNHILL

By Paula Downer



Above :-
Nathaniel Middleton's
House at Townhill ?

Left :- Watercolour painting of
Hastings Nathaniel Middleton
(1781-1821) by Thomas Heaphy
dated 1802

Image courtesy of web page :-
fineartamerica.com/featured/thomas-heaphy-1775-1835-mr-hastings-nathaniel-middleton-thomas-heaphy.html

Having researched and written an article on the original Townhill House (ref. Westender Vol.10 No.8), I longed to find a picture or clue to what the house may have looked like. I doubted that I would find anything, considering that it was before the days of photography and that the house had only stood for a relatively short while (built 1792, dismantled 1810). After much searching on the net, I came across a painting of Hastings Nathaniel Middleton by Thomas Heaphy (1775-1835) who was a successful English portrait and watercolour painter from London.

Hastings Nathaniel Middleton was the son of Nathaniel Middleton esquire of Townhill House. The painting is dated 1802, Hastings Nathaniel Middleton was still single so he may have still been living at home, his father Nathaniel Middleton had a home both in London and at Townhill. Hastings Nathaniel Middleton may have posed for this painting at Thomas Heaphy's London studio; the background of the painting being added later. Is it possible that the house depicted in the background is the original Townhill House built for Nathaniel Middleton ?

The house in the picture is very similar to the Manor House described in the Particulars for the Sale of Townhill Manors, Mansion and Estate in 1808, with the five Portland stone steps leading up to an elegant semi-circular portico complete with entablature and parapet supported by six Doric columns. The windows of the First and Attic floors are in correct proportion as is the 'substantial and well-framed' roof. The house being surrounded by a 'richly' wooded park.

So I believe that it has to be Nathaniel Middleton's House at Townhill, West End !

NEW OCCASIONAL FEATURE

RECIPE CORNER - "Gingerbread" by Sue Ballard

Christmas is almost upon us and so is the time for Christmas baking. One baked treat that is often associated with Christmas is gingerbread – particularly in the form of gingerbread men, first introduced in the court of Elizabeth 1, or the gingerbread house, most often associated with Germany and the story of Hansel & Gretel. In the Middle Ages, gingerbread production in Germany was strictly controlled by guilds and it is still very important there, where the crisp, dark and aromatic lebkuchen is prominent in the Christmas markets.

Gingerbread has a long history. The earliest references to gingerbread in Europe date to the late Saxon period when it was brought to France by an Armenian monk. In Britain it was a popular treat at fairs and festivals and for special occasions wealthy people could pay for gilded gingerbread, decorated with real gold leaf (gold is inert and therefore edible). The texture of medieval gingerbread was much softer than the ginger biscuits we call by that name today. Sugar was incredibly expensive, so much so that it was used in tiny quantities as a spice until the late sixteenth century when sugar cane plantations worked by slaves made sugar increasingly cheaper and more readily available. Medieval & Tudor recipes for gingerbread therefore relied on honey as the sweetener, which was simply heated with a knob of butter, spiced with powdered ginger and mixed with stale breadcrumbs until stiff enough to hold together, then cooled, rolled out and cut. For the breadcrumbs to absorb the honey, you need roughly equal quantities by weight. Spices were expensive, so would only be used in very small quantities – about a teaspoonful per pound of gingerbread.

Later recipes were more akin to the biscuits we know today. Like mincemeat, which no longer contains meat, gingerbread no longer contains bread. By the time of Jane Austen, the breadcrumbs had been replaced with flour and butter and gingerbread was baked in the oven. Martha Lloyd, who lived with Jane & her family at Chawton, included caraway seeds and brandy in her recipe. There are many regional variations of gingerbread, including Cornish Fairings, which have cinnamon in addition to ginger and the famous Grasmere Gingerbread from the Lake District, developed from a recipe by Sarah Nelson in 1854 and described as “a cross between a biscuit and a cake”, still made and sold by her descendants using her original secret recipe.

A modern recipe for gingerbread biscuits.

12 oz (350g) self-raising flour
 2 tsp ground ginger
 1 tsp cinnamon
 9 oz (250g) butter
 4oz (125g) caster sugar



Preheat the oven to Gas Mark 4 /180C /160 fan.

Sift together the flour and spices.

Cream together the butter & sugar and gradually add the dry ingredients. Mix well.

Roll pieces of dough into walnut-sized pieces and place well apart on a baking tray. Press the top lightly with a finger.

Bake for 15 minutes.

Cool on the tray for 10 minutes to firm up before moving to a wire rack to cool completely.

2018



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WEST END LOCAL HISTORY SOCIETY PROGRAMME

VISIT OUR NEW WEBSITE AT: www.westendlhs.co.uk

2018

January 3 MAKING OUR MARK : Chalk Cut <i>Figures in England Andy Skinner</i> February 7 BY ROYAL APPOINTMENT <i>Garret & Haysom</i> <i>Geoff Watts</i> March 7 SALISBURY : A Tale of Two Cities Part 3 <i>Andrew Negus</i> April 4 <u>ANNUAL GENERAL MEETING</u> Plus THE NORMANS IN WESSEX <i>Kay Ainsworth</i> May 2 FROM ROMANS TO NORMANS <i>The Birth of the English Parish Church</i> <i>Dr. Frances Hurd</i> June 6 RADIO TIMES : Broadcasting Memories <i>from the 1930's to 1960's John Pitman</i>	July 4 THE MAYFLOWER & THE SPEEDWELL IN SOUTHAMPTON <i>Geoffrey Wheeler</i> August 1 SOCIAL EVENING AT THE MUSEUM <i>(including raffle and free refreshments)</i> ALL WELCOME September 5 NELSON & HMS VICTORY : Their Lives & Times <i>Colin van Geffen</i> October 3 HOBARTS FUNNIES : the inventions in 'Churchills Toyshop' that made D-Day successful <i>Dr. Henry Goodall</i> November 7 DEFENCE OF THE REALM : gun culture in Tudor Southampton <i>Dr Cheryl Butler</i> December 5 SOCIAL EVENING CHRISTMAS BUFFET & RAFFLE
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FOR FURTHER DETAILS CONTACT

Nigel Wood or Lin Dowdell

023 8047 1886

Monthly meetings are held at

THE PARISH CENTRE, CHAPEL ROAD, WEST END. SO30 3FE

7.30pm on the first Wednesday - Visitors welcome (£2.00 per meeting) Subscriptions £12.00 p.a.

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