



GREAT WAR 100

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FROM OUR ARCHIVE



Our image above shows the museum back in the days when it served West End as a Fire Station, complete with tower. The fire engine half out of the bi-fold doors of the station was the last in a long line of appliances based here. You can see that the height and width of the vehicle has increased so much that it leaves very little space above or at the sides. Compare with the black and white image at right taken when the station opened in 1940!



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**WEST END
PARISH
COUNCIL**



THE ODDFELLOWS: a friend in need

By Sue Ballard, PhD.

In 1891, the Loyal Jubilee Lodge was established as the West End branch of the Manchester Unity of Independent Order of Oddfellows, initially with just 17 members. They were one of several friendly societies to open branches in West End. In addition to the Oddfellows, the procession in June 1920 for the unveiling and dedication of the War Memorial Cross in West End included the Hearts of Oak Society, the Independent Order of Rechabites, the Ancient Order of Foresters, the Hampshire Friendly Society and the Co-operative Society. But what were these strangely named societies and what did they do? Were they really secret societies?

Friendly societies, as they are collectively known, are much more prosaic than their reputation as secret societies suggests. They were simply mutual benefit societies, in which the contributions of members were invested to provide sick pay and funeral expenses as an alternative to relying on parish relief, the workhouse and a pauper's burial. But there came a period when they were forced into secrecy out of necessity.



Demonstration Committee. Loyal "Jubilee" Lodge. M.U. outside The New Inn, West End 1905

The Independent Order of Odd Fellows is believed to have been the earliest friendly society in England. During the Georgian period, various independent "convivial societies" incorporating the name Oddfellows were formed which were similar to gentleman's clubs for drinking and gossip, but with their membership drawn mainly from the trades rather than the nobility. The oldest surviving set of rules for an Oddfellows lodge is that of the Royal Aristarcus Lodge No. 9 (implying eight earlier lodges) in London, dating to 1730. However, by the end of the 18th century these had joined together as the Patriotic Order of Odd Fellows, which developed into a friendly society in the full sense of a mutual benefit society, known as the Independent Order of Oddfellows. Others soon followed, including the Royal Foresters established c.1745, the Ancient Order of Druids founded in 1781 (not to be confused with Victorian Gothic neo-pagans!) and the Loyal Order of Ancient Shepherds founded 25th December 1826. In 1838 there was also a Loyal Britons in Union Friendly Society at West End, which was summoned by a member for refusing sick payment of nine shillings. Of the other friendly societies at West End in 1920, the simply named Hampshire Friendly Society was founded in Romsey in 1825 and the Hearts of Oak Benefit Society was founded 20th June 1842 at the Bird in Hand Tavern, St. Martin-in-the-Fields. Its name was chosen for the strong oak ships' timbers of the Royal Navy that protected Britain from invasion. Names such as these, and others even more fanciful, were deliberately chosen for their connotations of great age and endurance, instilling confidence in the society and a sense of pride in belonging.

Continued on page 3

Continued from page 2

The Independent Order of Oddfellows has a legend that friendly societies have their origins in exiled Israelites banding together for mutual support in Babylon, which continued among Jewish prisoners in Ancient Rome after the fall of Jerusalem. Creation myths such as these further contribute to a sense of age and continuity intended to imply security. The swearing of oaths and the use of signs and symbols, elaborate ceremonial and regalia, were a deliberate and calculated recreation of the ritualised behaviour and material culture of the powerful and influential trades guilds of the Middle Ages in the pursuit of similar prestige. All these elements were utilised to bolster confidence through a feeling of unity and to provide a sense of occasion, adding colour to otherwise dull and depressing lives, in much the same way as the pageantry of the various trade unions and the Temperance Movement would in later years. The crest of the Oddfellows comprises four quarters each with a single emblem. The Hourglass signifies the shortness of Time and the certainty of Death as a reminder to be prompt in assisting those in need. The Crossed Keys signify the security of the Order. The Beehive represents prosperity as the reward of hard work. The Lamb & Flag is the emblem of faith, purity & humility. A ribbon beneath the crest bears the motto of the Order: Amicitia, Amor et Veritas – Friendship, Love & Truth – symbolised by the three links surmounting the whole.



**CREST OF THE INDEPENDENT ORDER
OF ODDFELLOWS**
(Courtesy of The Oddfellows)



**THE HAMPSHIRE FRIENDLY SOCIETY
MEDAL**

The use of signs and symbols was also important in the early days because many members were illiterate, but it inadvertently garnered for friendly societies a reputation as being secret societies akin to the Freemasons, founded in 1717 out of an older tradition dating back to the medieval guild of stonemasons. Although many friendly societies modelled their organisation into Lodges similar to those of the Freemasons, their aims and principles – and indeed their membership – were very different. Members of the Freemasons in this period tended to be wealthy, of high social status and occupying positions of power. By 1800 nearly all male members of the royal family were Freemasons, with the Prince of Wales serving as their Grand Master from 1790 to 1813. With royal patronage, the Freemasons were not under threat, so they had no need for secrecy. Instead, they deliberately chose to be a secret society. Secrecy contributed to their exclusivity; membership was by invitation only. This exclusivity afforded a basis for nepotism, including controlling trade deals and advancing the causes of favoured parliamentary candidates. They met in purpose built Masonic Halls embellished with their signs and symbols.

In contrast, friendly societies, like the trade unions after them, held their meetings in the spare rooms of pubs. In the early days their meeting places were temporary both because their existence was precarious and because their funds were needed for welfare rather than grand buildings. Membership was formed largely of working class men, with some support from the middle classes, especially non-conformist ministers. In this period, the working classes had no power at all. Subject only to relatively minor changes of three Reform Acts, only land owners or tenants of land above a certain value had the right to vote before the Representation of the People Act 1918. While groups such as Chartists and Owenites agitated for radical political and labour reforms, including universal male suffrage, friendly societies eschewed politics,

Continued on page 4

Continued from page 3

aiming only to provide economic support to their members. Their regalia and parades were one of the few ways in which such disenfranchised men could publicly express their solidarity. By far the majority of friendly societies were all-male preserves. However, there were some exclusively female friendly societies, mainly in regions where high numbers of women were employed, such as the mill towns of the north, but they tended to have more mundane names and lacked much of the pomp of the male institutions. They also appear to have been organised on a local rather than national level. The York Female Friendly Society was established in 1786, the Kenilworth Friendly Society in 1798 (which in addition to sick benefits made provision for lying-in) and the Neston Female Friendly Society in 1811. A little slow to catch on, the Oddfellows did not admit female members until 1893, only granting them equal status with male members five years later.

A House of Lords Private Act (33, Geo. III., c. 54) of 1793 had been passed for “the protection and encouragement of Friendly Societies” in order to provide relief for the poor through mutual aid – “promoting the happiness of individuals and at the same time diminishing the public burdens”. Each friendly society was required to present its rules at the Quarter Sessions for approval by the local Justices of the Peace, which only enabled them to be organised and administered on a local level. The Act did not facilitate nationally organised societies with local branches, which would remain illegal for over eighty years – for a very good reason. In the late 18th century the French Revolution, following on the heels of the American Revolution, exacerbated the government’s genuine fears of insurrection here. The paranoia continued under the threat of French invasion during the Napoleonic Wars of the early 19th century. Amid such fears, the British Government became suspicious of any societies that “administer oaths and correspond by signs and passwords” – such fraternities became illegal and were driven underground. Government informers were paid to infiltrate them, ironically necessitating as protection the very use of signs and passwords that the government feared – and so the myth of secret societies became a reality.

In 1796 persecution in London had become so great that the Grand United Order of Odd Fellows felt compelled to move its headquarters from Aldwych to Sheffield. Other northern branches were dissatisfied with the shift of power to Yorkshire and formed splinter groups, of which the Manchester Unity Independent Order of Oddfellows which seceded in 1810, is the sole survivor, now operating simply as The Oddfellows. It was in this atmosphere of fear and distrust that the Tolpuddle Martyrs emerged in 1834. The six Dorset men transported to Australia, and who now stand as martyrs of the trade unionist cause, were not actually convicted of being trade unionists. The 1799 Act to Prevent Unlawful Combinations of Workmen (39 Geo. III, c. 81), which had outlawed coming together in groups to gain better working conditions, had been repealed in 1824, so trade unions were no longer illegal. Instead, the local magistrate who wanted to suppress their activities tried them under Section 5 of the Unlawful Oaths Act of 1797 for swearing an oath of fealty to the Friendly Society of Agricultural Labourers, of which they were the founders. It was a technicality; although membership of a local friendly society was encouraged under the 1793 Act, swearing the oath of fealty was illegal. The men were convicted at the Dorchester Assizes in March 1834. The hypocrisy of the conviction did not go unnoticed or unchallenged. Letters of protest to the press pointed out that King William IV himself, while Prince of Wales, as well as the Dukes of Cumberland and Sussex had all sworn oaths of allegiance to the Freemasons with impunity, which under the 1797 Act must also be unlawful. The Tolpuddle Martyrs’ conviction acted as a timely reminder to all national friendly societies that their status was still technically illegal; many members rushed home to burn any incriminating papers. While oaths and rituals were considered an important part of friendly societies to bond men together in mutual trust, the societies felt compelled to abandon the taking of oaths and change some of their rituals for fear that they could be interpreted as treasonous. Even having dispensed with oaths, national friendly societies remained illegal because they were unable to register under the current legislation, which was still set up for local societies only. Despite this, on 25th August 1835 a new Independent Order of Rechabites was founded, which employed lawyers to fight for rights and privileges for friendly societies, including the right to have a central administration with local branches. The Friendly Society Acts of 1829, 1834, 1840 and 1846 were repealed by the 1850 Act (13 and 14, Vict., c. 115) with further amendments in 1852, 1853 and 1854. But all applied only to locally administered societies and

Continued on page 5

Continued from page 4

none enabled the registration of national societies with local branches that could invest their members' contributions more economically. In 1850 the Parliamentary discussion of the Friendly Societies Bill was concerned with maximum sums for life insurance and whether the life of someone "from that class of persons" would be worth insuring for £100 – and with ensuring that stamp, probate and legacy duties would be paid – ignoring the continued controversy over the legality of nationally organised societies.

Although the law remained unchanged, friendly societies were gradually becoming accepted in society as a whole. The middle classes opposed trade unions because their claims for higher wages threatened their own profits, but approved of and encouraged friendly societies as examples of working class self-help in the perpetual fight against poverty. Self-help was the buzz word of the day, with educational self-help being organised through Mechanic's Institutes and Young Men's Improvement Associations. In 1844 a physician named Samuel Smiles helped to found a mutual improvement society in Leeds and in 1859 published a manual for self-improvement, "Self-Help", which was widely quoted from as a model for progress. His manual drew together strands from a wide range of sources; articles on self-improvement had been appearing in magazines since the 1830s and the YMCA had delivered a series of public Lectures to Young Men on the subject of self-help in 1849 & 1850. Smiles argued that thrift was the key to self-help and that by saving a penny a day, a working man could work toward independence. It was amid this culture of a self-educating, self-helping working class, that friendly societies proliferated and flourished despite the restrictions of law, especially in the industrial north, where working conditions were so harsh. By 1842, the oldest, the Manchester Unity Independent Order of Oddfellows, was also the largest with 3,500 lodges and 220,000 members. As an aggregate, friendly societies had more followers than any other organisation apart from the Established Church, having grown from an estimated 925,000 in 1815 to about 4 million in 1872. They were still illegal. Secrecy was still a necessity.

In 1875, following the Royal Commission on Friendly Societies Report, the Friendly Societies Act (38 & 39, Vict., c.60) finally legalised the registration of mutual benefit societies with a central administration and local branches, enabling them to own land and property in the names of their trustees in order to provide sickness benefit, life assurance and pensions, subject to auditing. The long years of enforced secrecy were finally at an end. The status of friendly societies was considerably enhanced when, under the National Insurance Act of 1911, the government approved friendly benefit societies – including the Ancient Order of Foresters & the Manchester Unity Independent Order of Oddfellows – to administer National Insurance. Friendly societies had progressed from secret societies to respected institutions.

The West End Parish Magazine for February 1920 reported that the Meeting of the Church Council on 29th January had discussed a paper by Dr Powers entitled "Relief & Thrift" and raised the question "Are the conditions of life among many of the working classes in West End satisfactory, and if not, why not?" The conclusion was that conditions in West End were not satisfactory. The Sick & Needy Fund had been in deficit for two years and this, together with donations to the Clothing & Coal Clubs and West End Nursing Association, accounted for a considerable portion of the church's charitable expenditure. It was claimed that a larger proportion of inhabitants of West End received relief than was average in either Hampshire or the whole of England & Wales. This was despite West End having 6 friendly societies to offer mutual benefit aid. So what was the problem?

The Winchester Diocesan Advisory Committee Report declared that each breadwinner should be able to provide for his family with a little put by in case of sickness or unemployment and that the need for relief "implies some failure of character". Despite this harsh judgement, which was probably rooted in ignorance rather than prejudice, they offered sensible but very limited advice to the District Visitors who visited the sick and needy of the parish: they should be encouraging thrift, independence and mutual help. "Great emphasis is laid upon the necessity for recommending all to join a properly registered Friendly Society". This advice differed little in principle from Smiles's "Self Help" manual sixty-one years previously – conveniently forgetting that not all working men in 1920 could afford the subscriptions to friendly societies, any more than casual labourers living at subsistence level could save a penny a day in 1859. Like

Continued on page 6

Continued from page 5

most advice to the poor, such “easy” common-sense solutions were posited by members of the middle class who had no real concept, or experience, of the realities of poverty – or any understanding of its underlying causes, many of which are beyond the control of the individual. Income may be restricted by a number of factors, including poor education and lack of skills, poor rates of pay, irregular employment (especially for farm labourers), unemployment (which increased from 2% to 11% between 1920 & 1921), infirmity due to sickness, injury or age – and in 1920, for many families, loss or disability of the main breadwinner in WW1. Increased demands on this reduced income included large extended families, rents and rates which were rising fast – and inflation, which due to the effects of the War on the national economy was at a crippling 15.4% in 1920, although it had reached as high as 25.2% in 1917. It is notable that unlike the early days of working class friendly societies, West End’s Loyal Jubilee Lodge enjoyed from the outset the support of substantial middle and upper class honorary members, including 2 JPs (one of whom was Edwin Jones) and Lieutenant-General Sir Frederick Wellington John Fitzwygram, 4th Baronet of the Leigh Park estate near Havant and former MP for Hampshire South (1884) & Fareham (1885-1900), who was also an honorary member of the Royal Naval Lodge of the Oddfellows.



**SIR FREDERICK WELLINGTON JOHN
FITZWYGRAM 4th Bt.
by Southwell Brothers,
albumen carte-de-visite, 1860's
NPG Ax46341**

Copyright National Portrait Gallery, London

Today, friendly societies have a modern corporate image as savings banks and insurance companies, the main difference being that they have no shareholders and all profits are ploughed back in for the benefit of members. For those who wish to participate, they do still have social events, albeit perhaps without all the pomp and ceremony of their forebears. And no more secrets.

NB.

West End Museum is custodian of various items relating to the West End Lodge including a set of the Oddfellows regalia, these items can be viewed by prior arrangement with the Curator.

PICTURES FROM OUR ARCHIVE

**Miss Jane May's
shop in Chapel
Road, West End**

**(possibly Jane in
doorway)**

**Photo taken about
1910**



**Outside the 'New
Inn', West End in
1902**

**Bitterne & West
End Brass Band
along with
members of the
local Lodge of the
Oddfellows**

**Possibly at The
Wilderness, West
End**

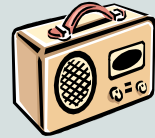
**The local
Oddfellows Lodge
Banner and float**

**Possibly at an
early version of
West End Carnival**



RADIO TIMES

A Review by Roy Andrews



The June Talk by John Pitman was sub titled Broadcasting Memories from the 1930's to 1960's and with an array of old radios on the stage, I thought we might get some hiss and crackle replays of some of the old programmes, but it was not to be.

The first radio broadcast was made on Christmas Eve 1906 but it was not until 13th January 1910 that the first programme, an opera, was broadcast and by 1920 Marconi was giving news bulletins from his station in Essex. By 1922 there were regular broadcasts and on 31st January 1936 the BBC was born.

John reminded us how in the early days, with very few houses having electricity installed, accumulators (batteries) were used to power the sets. Made of glass, recharged ones could be delivered to the home; I remember one being converted into a fish tank in my house. For those lucky enough to have electricity, this usually meant using the light socket as the plug in.

King George V made the first Christmas broadcast at 3pm on Christmas day 1932, which heralded a tradition only broken once since, in 1969. King George VI made his first broadcast in 1937 and his last in 1951. John read extracts from speeches made on air by the likes of Chamberlain and Churchill during WWII and reminded us of Lord Haw-haw's infamous broadcasts.

With most homes having a radio by the start of the war, it was seen as a way of boosting morale and in 1940, *Garrison Theatre* with Jack Warner started, followed by *ITMA* with Tommy Handley. Others were *Saturday Night Theatre*, *Those were the days*, *Music while you work*, *Workers Play Time* and many more. Every Sunday night after the nine o'clock news, every national anthem of those countries invaded by Germany was broadcast. It was also found that the radio was a useful tool for sending coded messages hidden within programmes to Europe.

On 28th September 1923, *The Radio Times* was published for the first time, followed by *The Listener* on 15th January 1929. During and after the war, given the many shortages, these two publications were found to be very useful in the toilet, and not just for reading!

After the war, with TV not yet wide spread, the number of programmes broadcast really took off and John listed at least 25 that were very popular and still today remembered fondly if the comments from the audience were anything to go by. And he did mention my two favourites, *Meet the Huggets* ("Hello, hello, hello, anybody at home?") and *Journey into space* with Jet, Doc and Lemmy. I was allowed to stay up late and listen to events that eminent scientists of that time were saying could never possibly happen!

The names of the stars were endless and included the likes of Ted Ray, Jimmy Jewel, Ben and BB Lyon, Anne Shelton, Max Bygraves, Max Wall and Wilfred Pickles.

And then after his half hour or so talk was over, John rounded off the evening bizarrely by singing us three Music Hall type songs. John's whole presentation was given with his usual enthusiasm and humour, I'm not sure where the songs came into the theme though. I must say I was a little disappointed as rather than a long list of programmes, all of which I had to write down, it would have been nice to have a bit more detail i.e. script extracts or even snatches of the theme music from fewer of them.

WEST END CARNIVAL 2018

Photographs courtesy of Mr J.D.H. Chapman



Carnival in West End this year was on Saturday 16th June, and the theme which was wholeheartedly embraced by everyone judging from the above photo's was "Music of the 60's,70's & 80's". The weather held up and apart from a little dampness by and large was fine. The Carnival Procession started at 1pm in Quob Lane, crossed Chapel Road into Hope Road, then into St. James' Road and then to the High Street and finished as usual at Hatch Grange Jubilee Gates by Hatch Lodge. This was followed by the Fete on Hatch Grange and there was a very good attendance both to the Procession and the Fete. Well Done! Ed.

THE COLOURFUL HISTORY OF OAKLANDS NURSING HOME

By Pauline Berry

Oaklands House, a nursing home today, is sited part way up on the eastern side of Allington Lane, just beyond the junction with Quob Lane. It is still fortunate to be surrounded mainly by open fields, reminiscent of its rural past. There used to be several thriving farms in existence then, one of them being on



OAKLANDS HOUSE AS IT WAS IN 1999

the Oaklands site, occupied by tenant farmers. In 1787 the entire area was called the Townhill Estate, all 4.5 thousand acres was owned by Nathaniel Middleton. His prosperity had come, like many, from the British East India Company, which enabled him to purchase this huge estate in 1787 until his death in 1807.

Following the final auction of this extensive property based around Townhill House, his home, it was then purchased by yet another wealthy man, William Hallett, who had inherited his wealth from his grandfather. In his will, he stated that he bought the Townhill Estate for £98,000 (£6 million today) which included a mortgage of £30,000 (£1.5 million today). Hallett did not appreciate the state of his new home, Townhill Park House (now The Gregg School) and demolished parts of it and had the materials transported to another property Denford Park in Berkshire.

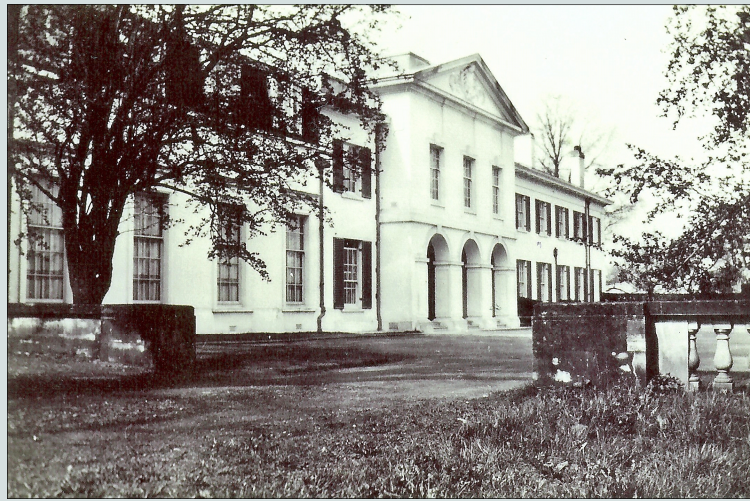
William Hallett, probably in need of funds due to a reported gambling habit, started selling off parts of Townhill Estate. This included, according to letters written by the Revd. Richard Baker of Botley, 40 acres of land including the Shutter Telegraph site in West End, close to the Moorhill Road in 1815-16. Different information tells us that Hallett sold the Great Allington Estate, surrounding Allington Manor, to Henry Twyneham in approximately 1825.

He soon decided to live elsewhere on his vast estate, that place being the former 'Oaklands' site, off Allington Lane. He took over the rundown farmhouse, and rebuilt it, sometime between 1810 and 1820. Hallett called his new, more modest home 'Candys' and later referred to it as his main home in his will of 1842. He stated that he had spent over £2,000 (£100,000 today) on the rebuilding and creation of attractive gardens. The name 'Candys' was probably named after the Candys family, tenant farmers, who had cultivated the area for centuries (see Candy's field in the 1845 Tithe Map).

Continued on page 11

Continued from page 10

William Hallett and his first wife Elizabeth (who died in 1833) lived here, rather than Townhill Park House, until his death in 1842.



TOWNHILL PARK HOUSE now THE GREGG SCHOOL

During those intervening years he made several influential friends, including William Cobbett, the author of 'Rural Rides', who on his travels on horseback, visited Candy's in 1826 and *"had the very great pleasure of seeing him (William Hallett) in excellent health."* After the death of his first wife, Hallett soon remarried Mary-Jane, much younger than himself who was not well-off financially. He continued selling off parts of the Townhill Estate until it was much reduced in size.

The 1851 census records reveal that his son, another William, described as *"a barrister and farmer"* took over Candy's with his wife and family. This William Hallett Jnr. died in 1863 aged 77 years and was buried in St. James' churchyard, West End. He was not mentioned in his father's will (why?).

By the 1871 census, however, 'Candy's' had been renamed 'Bluelands', possibly because certain plots of land nearby had long been named 'Blueland Field' and 'Blueland Field' as in the 1845 South Stoneham Tithe map. Interesting to note that George Hallett, aged 24 years, was described as a mere *"agricultural labourer"*. In 1874, in an auction of Great Allington Manor Estate, Lot 2, 'Bluelands' was included as *"a convenient residence or hunting box (base)"* with *"good stabling, gardens and pleasure grounds amounting to 13 acres"*. Later, in 1878, it was advertised again, *"to be let ... containing 4 sitting rooms ... 6 bedrooms ... a coach house for 5 horses, cowhouse, piggery, walled kitchen garden etc.."*

Thereafter, 'Bluelands' was occupied by a series of tenants, mainly retired or active Royal Naval officers over a period of many years, including RN Comdr. Arthur Cowburn, RN Capt. Andrew and RN Lieut. Paul H. Millar. The name of Bluelands House or Farm had changed to 'Oaklands' by the 1880's when it may have been rebuilt. It was 'uninhabited' in the 1901 census.

The records of Haines Brothers Builders showed that yet another RN officer, Captain Philip C. Pearson was living in 'Oaklands House' in 1920 until his death in 1933. (Doris Moody, the sister of the late Bob Moody, told me she had been a cook there in the 1920's). The Revd. Richard Babinngton wrote in the St. James' Magazine (1933) that the late Capt. Pearson *"was always ready to help in any good work ... he was a Christian gentleman, a good friend, the best of neighbours"*. He had also been a member of Winchester County Council, a Church Warden at St. James' and a school manager. His widow, Mrs P. Pearson continued living at Oaklands for many years and was well known in West End for her good works including the opening of the newly built Fire Station (now partly occupied by our Society's museum) in 1940. She may even have witnessed the WW2 plane crash on 26th August that year? A British Blenheim bomber L8870, having returned from a night-time sortie to France, hit a local barrage balloon cable and

Continued on page 12

Continued from page 11

met its fate in the field adjoining Oaklands. The late PC Joe Molloy, coming off night duty in Portswood, cycled to the crash site and confirmed this story. A clump of brambles still mark the spot where the crew died.

A relative, Cecil Pearson, occupied 'Oaklands House' in the 1960's and Ian Caldwell followed according to Kelly's Street Directory. Afterwards, as we know well if we are Westenders, the well-known nursing home took over the old building and being so popular a large extension has recently been added to Oaklands Nursing Home.



**"The Morning Walk" painting by Thomas Gainsborough in 1785
THE NATIONAL GALLERY**

The painting shows Mr and Mrs William Hallett who are referred to in this article

THE EARLY YEARS OF GIRL GUIDING IN WEST END (1930's)

By Elizabeth Bamber



**WORLD ASSOCIATION
OF GIRL GUIDES
AND GIRL SCOUTS**

It was 1910 when the Girl Guide Association was officially started. In the UK it was initially led by Agnes Baden-Powell (sister to Lord Robert Baden-Powell). By 1912 there were Girl Guide and Girl Scout groups in 6 countries and by 1928 when the World Association of Girl Guides and Girl Scouts (WAGGS) was formed there were groups in at least 26 countries.

In 1930 a Girl Guide Company was set up in Westend. It looks like there was a good response to the invitation in the January issue of Westend Parish Magazine to those interested in joining the Girl Guides. On 31st March 1930 a new Girl Guide Company, made up of 14 Guides, was established. When it was first set up, this Girl Guide Company had connections to the Girls' Friendly Society (GFS) and was therefore named "1st Westend G.F.S. Guides". The Captain was Miss Jordan, a local teacher and the Lieutenant was Mrs Babington, the wife of the Westend vicar Rev Babington.

Continued on page 13

Continued from page 12

The Guide Company appears to have been active and was developing the girls' skills right from the outset. In May 1930, during an Empire Day picnic in College Woods, all the Guides present passed a test for lighting a fire in the open.



The following month on 28th June the Guide Company took a train journey down to Bournemouth to attend a Guide Rally. HRH Princess Mary, who was the Girl Guide President at that time, attended the rally. The Guides reportedly felt lucky to have seen her so soon after the formation of the Company. During the rally 1st Westend Girl Guides were responsible for demonstrating the art of tracking. A task that they did well and it merited them praise from the Commissioner.

On 12th November 1930 a concert was held by the Guides, in which the performers were said to have enjoyed themselves as much as the audience. And rather intriguingly, the report lets us know that "the part that the Brownies played in the entertainment was most effective". The concert was also deemed a success for the funds it raised.

The Guide Company's first birthday was marked on 30th March 1931 by a visit from the District Commissioner who presented 10 Service Stars and 11 2nd Class Badges. In addition, 3 new members were enrolled which brought the number of Guides up to 25. One of the Service Star recipients was named as F Upson – is this a relation of one of our current WELHS members, Ray Upson?

At this time the Guide leaders were seeking assistance from villagers to train the Guides in a number of skills so that they could gain more Proficiency Badges. In 1931 there were 65 badges in total. There is not a full list of the 65 badges but the ones listed were:

Child Nurse / Cyclist / Domestic Service / Embroideress / Hostess / Sick Nurse / Toymaker



News on the Guide Company's activities during 1931 is sparse though we know that there were plans to Camp at the District Camp in Hamble during "Whit-week" of that year.

The following year on 18th April 1932 the Guides were judged in Company Drill and Signalling by the local District Commissioner and a Commissioner from Middlesex. This was the first part of a Girl Guide Annual Competition, among all the Companies in the district. The Company scored 223½ out of 300, which put them in the lead! The second part of the competition included Nature Work and Camp Craft and was to be held at the end of the summer of 1932.

The industrious nature of this Westend Guide Company meant that during "Whitsun week" (1932) some of the Guides had passed exams for badges. The badges earned by 8 of the Guides included:

Thrift (x1) / Home-maker's (x1) / Cook's (x2) / Writer (x1) / Needlewoman (x1) / Friends to Animals (x2) / Child Nurse (x7) / Health (x1) / Domestic (x5)

As we can see the Company was flourishing so it was sad to read that during the summer of 1932 they lost their Captain, Miss Jordan, who resigned as she was moving to teach at a school elsewhere. By August 1932 Mrs Babington had moved up to be the Captain and a Miss Winterbotham had become Lieutenant.

Continued on page 14

Continued from page 13

With the new leadership it looks like the high standard, that had been set, did not dip. In March 1933 the result of the Girl Guide Annual Competition was revealed by way of “hearty congratulations” to the Guide Company for distinguishing themselves by “carrying off the Cup”. They had achieved this despite being the youngest Company in the district. Well done indeed to our Westend Girl Guides!



Note: Barring the introduction all the information in this article was gathered from the Westend Parish Magazines. If any readers have further information/photos or memorabilia related to Girl Guiding in West End it would be great to hear/see.

Acknowledgments:

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THE MAYFLOWER AND THE SPEEDWELL IN SOUTHAMPTON

a talk by Geoffrey Wheeler

Review by Angela Andrews



On a very warm evening in July, there was a good attendance for the presentation by Geoffrey Wheeler, Southampton Tour Guide, who gave us both a comprehensive account of events leading up to and beyond the sailing of these two famous ships and also dispelled several widely held myths about the event.

Geoffrey started by making us aware that 2020 is the 400-year anniversary of the sailing and he was keen to promote knowledge of the history surrounding this important event in Southampton's history. The first 'myth' to be corrected was that the passengers going to America were not Puritans but Separatists who were a group of people who believed it was possible to worship God without a priest and without acknowledging the King as having divine right to govern the church. James 1 was trying to bring an end to religious unrest by asserting his authority, for example by commissioning the King James Version of the Bible to be used in all churches. While Puritans tried to reform the church from within with their strict code, the Separatists preferred to separate from the church rather than reform it. They were not against the king, indeed they flew the English flag on their ships, but they felt the need to leave England from their base at

Continued on page 15

Continued from page 14

Scrooby, Nottinghamshire, and, after three attempts, went to Holland in 1608. They settled in Leyden where they took all sorts of jobs and established a close community where they remained for 12 years.

Around 1620, things were changing for the Separatists. They were fearful that renewed hostilities between Spain and Holland could mean religious persecution for them but there were other circumstances closer to home that influenced the move to America. The original travelers were now ageing and their children were not as inclined to stay within their community. Many wanted to marry outside the group and others wanted an easier life. They wanted to go somewhere they could worship and live as they chose.

So, at this point, we are introduced to the workings of the Company of Merchant Adventurers of London, a group of business men and investors in ships who were looking for opportunities to provide passage to America and then import goods on the return journey. Thomas Weston was the London merchant who met the Separatists in Leyden and made the deal for them to travel on the Speedwell and leave Holland.

King James 1 was keen to expand his empire and had set up by royal charter the London Virginia Company with the purpose of establishing colonial settlements in North America. (At this point, Geoffrey told us that an earlier survey had been undertaken of part of the eastern coast of America and the surveyor had used Indian tribe names as place names. King James did not like this so he asked his son, Charles, to make the names English and Charles suggested English place names, including Plymouth. So Plymouth, America had already been named before our settlers got there!) Settlers would be given a piece of land to farm and if they were still working it after 7 years, then it became their property. They owned a ship the Mayflower but also wanted a smaller, shallower ship to be able to go into the bays. They got the Merchant Adventurers to buy the Speedwell and so two ships arrived in Southampton in July 1620: the Mayflower carrying settlers from Rotherhithe and the Speedwell from Leyden with the Separatists aboard. The plan was for the Separatists to go to Virginia under the same terms as the settlers but they would be allowed to keep their land.



**THE MAYFLOWER MEMORIAL IN
SOUTHAMPTON**

The role of Southampton in the journey is now important as it was a good place to stock supplies and take on sailors and other workers. One such recruit was John Alden, a cooper, so very useful as everything was carried in barrels, who joined the ship possibly to avoid being conscripted by the Navy.

On August 15th 1620, the two ships set sail for America. But things started to go wrong. There had already been problems with the Speedwell leaking on the journey from Holland. In spite of repairs being carried out at West Quay (probably not far from the present West Quay shopping centre), the ship continued to leak and the ships had to anchor, firstly in Dartmouth and then at Plymouth where it was decided not to continue on the Speedwell. Some passengers joined the Mayflower, others returned to London. And so the Mayflower set sail from Plymouth on September 16th. There is a plaque at Newlyn claiming that town was the last port for the ship before the journey to America and it could be she had to stop there for water. Apparently 102 passengers sailed and the same number arrived although not the same people as one crew

Continued from page 16

Continued from page 15

member had died and one baby was born on route.

When they reached America, they realized that, because of bad weather and taking the wrong route, they had arrived at Cape Cod bay, Massachusetts and not Virginia but they could travel no further and landed at Plymouth Harbour. As they were the first settlers to land there, they needed to form a community and wrote the Mayflower Compact to order their lives and their society. This eventually formed part of the American Constitution. This colony was different to others like Jamestown because it consisted of families – women and children - rather than mainly pioneering men and boys and set in place rules to live by. They were also fortunate in that the native Indians were friendly towards them –this hospitality was recognized with a party for the Indians which became Thanksgiving in the American calendar.

In Southampton, we have several key landmarks to show the importance of the Mayflower and the sailing to America. There is a plaque in Westgate and the Mayflower Memorial, erected in 1913 to mark the significance of the voyage. Many Americans visit and feel emotionally connected to Southampton; indeed Geoffrey quoted research claiming 30 million Americans are descended from those settlers and that number includes Clint Eastwood, Bing Crosby, Marilyn Monroe to name but a few.

As Geoffrey drew his interesting and fact-filled talk to a close, he hinted at many other stories he could have told in connection with this, stories that can be heard on the tours around Southampton and which will help celebrate the 400 year anniversary in 2020.



SIDNEY SMITH OF THE (LATE) INDIAN NAVY AND INDIAN POLICE FORCE

By Paula Downer

In the Old Burial Ground of West End lies a tombstone dedicated to :-

**SIDNEY SMITH
ALSO OF
ELIZA BURGESS SMITH
HIS DEARLY LOVED WIFE
DAUGHTER OF THE LATE REV'D R.M. LAMB C.M.S.
AND WIDOW OF THE LATE LT. A.F. CUMBERLEGE R.A.**

The story begins with Richard Martindell Lamb who began his vocation as a Perpetual Curate at the Holy Trinity Church in Over Darwen, Lancashire. In 1845/6 he was instructed by the Missionary Church to work

Continued on page 17

Continued from page 16

in India. The Reverend Lamb and his wife Charlotte embarked the steamship 'Ripon' at Southampton to travel to India via the Overland Route which, before the Suez Canal opened in 1869, entailed an arduous trail of travelling by sea to Alexandria, taking two boats to Cairo, travelling across the desert by carriage then embarking another steamer at Aden for India. Having disembarked ship in India the Reverend Lamb and Charlotte then travelled onto the Mission Church in Meerut, Bengal. Their task being to further the work of bringing Christianity and education to the natives.

In June 1848 their third daughter Eliza Burges was born, they were further blessed with four more sons and another daughter (two daughters and a son had been born in Over Darwen).

But, alas, the young children's time with their father was short lived. In June 1857 The Reverend Richard Martindell Lamb met with a tragic accident during a convalescence period at the Hill Station of Mussoorie, a journey on horseback took a turn for the worse when his horse slipped and fell down a steep precipice, the Reverend was killed. It is possible that he may have been caught out by the heavy monsoon rains which normally begin mid-June.

In 1868 Eliza Burges Lamb married Archibald Fullerton Cumberlege who was a Lieutenant in the Royal Artillery and then on probation as Assistant Surveyor. In due course, Archibald Fullerton Cumberlege became Assistant Surveyor 2nd Grade for the Revenue Survey Branch, Bengal. This entailed surveying land in areas of India under British Crown control, the purpose of this survey being to assess and calculate the amount of land tax/revenue due for each district. In the past, under the East India Company, this had been a main source of revenue. Boundaries were defined using theodolites and steel chains. Archibald Fullerton Cumberlege must have been in his element, to quote from a General Report of the Revenue Survey Operations for the Province of Oudh in 1866-67 'the General Maps executed by Lieutenant Cumberlege are excellent specimens and well suited for photography'. Maps were lodged in the Revenue Collector's Office with a second set in the Superintendent of Revenue Survey's Office.

The year before Eliza Burges Lamb's marriage, a Sidney Smith married Archibald Fullerton Cumberlege's sister Mary Charlotte Cumberlege in Mussoorie. Sidney Smith originated from Heanor in Derbyshire, he had joined the Indian Navy, and may possibly be the same S Smith who was appointed as a Midshipman in 1858 (*source* - A History of the Indian Navy by Charles Rathbone Low). As a Midshipman, he would have been in training to become an Officer, his development included navigation, keeping a log and watch duties on board ship. A son, Archibald George Smith, was born to Sidney and Mary in 1870.

Tragedy was to come to Eliza Burges once again, her husband Archibald Fullerton Cumberlege died in March 1870 at the age of 26, due to the nature of his work he may have picked up a disease from Northern India's malaria prone swamps and jungle. A few months later, in September, Sidney Smith's beloved wife Mary passed away at the age of 30. In time, Sidney Smith and Eliza Burges Cumberlege got together and were married in 1876, in Futehgarh, Bengal; one of the witnesses being his father Joseph.

In 1863, the Indian Navy had been abolished to become Bombay Marine. It is possible that Sidney Smith may have been familiar with the Indian Survey Department as, in its later years, the Indian Navy had the additional task of undertaking Marine Surveys. Geological samples were taken, charts and maps of the seas around the Indian coast were produced. In 1861 the Indian Survey Department was transferred to the Hydrographer of Admiralty at Whitehall in London. When the Indian Navy became Bombay Marine all survey work in progress was abandoned, leaving charts and maps incomplete. Unfortunately this survey work had not been regulated, there had not been a central office in which to lodge these maps.

So it could be that a disheartened Sidney Smith decided that it was time to leave the Indian Navy/Bombay Marine and turn to the recently reorganised Indian Police Force. By 1862 a new police system had been put in place whereby each British Crown Presidency/Province e.g. Bengal, Madras, Bombay, North Western and Oudh was governed by an Inspector General and his Deputies, each Presidency/Province was further divided into districts, each district under the command of a District Superintendent and his Assistant

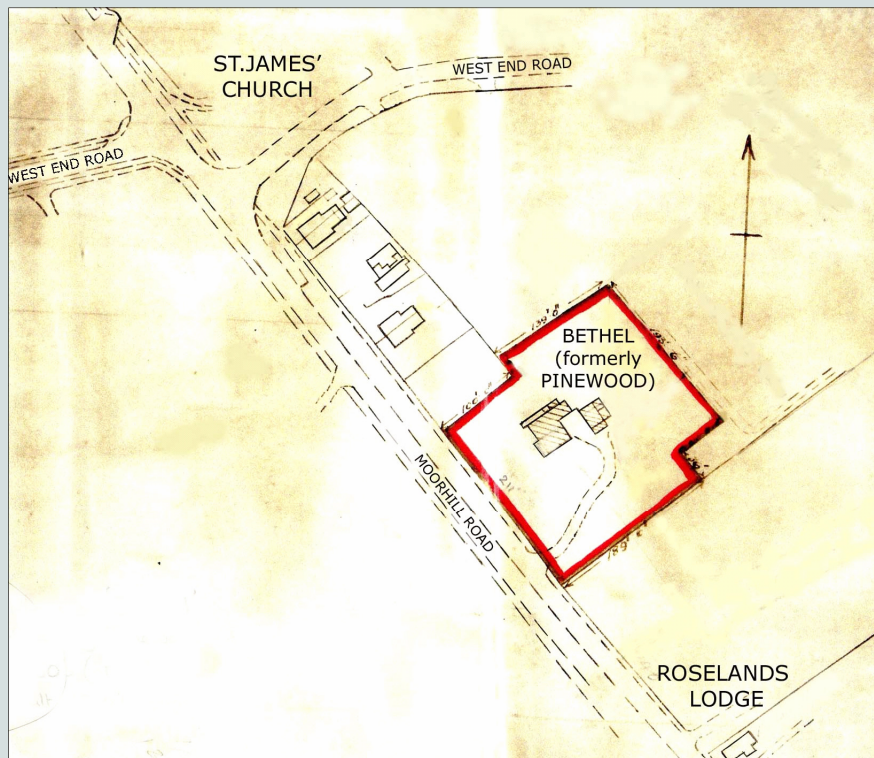
Continued on page 18

Continued from page 17

District Superintendent. These positions were normally bestowed on ex-Army or ex-Navy Officers. A number of police stations were located in each district. Sidney Smith was a District Superintendent, he would have been in charge of his subordinate policemen such as the Inspectors and Constables. His other duties included the inspection and discipline of his police stations and being on the scene of any major crime in order to supervise his detective. The Bengal Constables wore dark blue military coats with a belt complete with an embled cartouche box.

With the old Police system, in each district, the man in charge was a native called the Darogha or Station Officer, under him was a clerk, a sergeant and 12-15 constables. The appointment, promotion, dismissal and punishment of the staff was undertaken by the Head of the district i.e. the Magistrate. The Daroghas could be a wily lot, feared by the natives. If a native offended the Darogha, he could be reported to the District Magistrate for an offence that had not been committed. Innocent men were tried and sentenced. However, in the reorganisation the old Daroghas were kept on in order to train the new policemen. It cannot have been an easy life in the Indian Police Force, they were constantly having to deal with gangs of robbers (dacoits) and bribery. Dacoitry was organised crime, properties were sized up beforehand then plundered by gangs of 15-20 natives armed with sticks, swords and/or guns. The Daroghas turned a blind eye in return for a share of the booty.

Presumably unscathed, Sidney Smith and his wife Eliza Burges came to live in West End, South Stoneham, Hampshire. In 1900 they purchased a house named 'Pinewood' from John St. Barbe Baker (the father of Richard St.Barbe Baker who was founder of 'Men of the Trees Society'). The 1901 Census for the Parish of West End shows Sidney and Eliza Smith in residence at 'Pinewood' with their Cook and Housemaid. Sidney Smith died on November 12th 1901 aged 58.



Site Plan of Bethel (formerly Pinewood)
(Courtesy of Pauline Berry)

Eliza Burges Smith died on 2nd August 1912 at the age of 64, her stepson Archibald George Smith is named as Executor of her Will (effects £2761 9s 11d). 'Pinewood' was sold to Mr & Mrs E.W. Sandstedt and the house was renamed 'Bethel'. Sidney and Eliza Smith are buried in the Old Burial Ground of St.James' Church in West End.

Continued on page 20

RECIPE CORNER - Sue Ballard

Violet Vare's Plain Madeira Cake

Violet Vare was born in 1910 at Alma Cottage in Upper New Road, West End, where she was brought up. Violet's memories were published by Pauline Berry in Volume 4, Issue 10 of Westender. We are lucky enough to have Violet Vare's recipe book in the archive of WELHS Museum. It offers a fascinating insight into her domestic life, as in addition to her recipes, she made notes of remedies for poultry and humans, instructions for knitting "mother's stockings" – and a prayer for courage during air raids. This, together with wartime recipes half-way through the book, an impressive list of jams and bottled fruits in 1942 and a 1949 recipe for Christmas pudding, date the book to the late 1930s & 1940s – probably starting from around the time of her marriage in 1937 to Ernest Frederick Brown. Here I have chosen her recipe for a British classic, Madeira cake. Madeira cake is intentionally plain, without fruit, spices or fillings, to offset the very sweet Madeira, a fortified wine, with which it was fashionably served in the mid nineteenth century and for which it was named. The first known published recipe for Madeira cake was in Eliza Acton's "Modern Cookery for Private Families" in 1845, which used plain flour with bicarbonate of soda as the raising agent. Self-raising flour was patented by Henry Jones of Bristol the same year but was, perhaps, not widely used, as Acton's 1868 edition still did not include it. Violet Vare's recipe is a modern version which uses self raising flour.

Violet's recipe as written:

½ lb butter

¾ lb self raising flour

6oz caster sugar

grated rind half a lemon

3 eggs

Put butter, sugar and lemon rind into a pan and with a wooden spoon beat it until light and creamy. Add yolks of the eggs and gradually the sieved flour. Beat well then stir in the stiffly whisked egg whites. Add a little milk if necessary.

No oven temperature, baking time or size of cake tin are specified, because the recipe was for Violet's own use, simply as a reminder of exact quantities of ingredients. My own mother's recipes are similarly sparse on details. It was assumed that women knew how to bake a cake – they had few cake tins from which to choose and were familiar with the idiosyncrasies of their own ovens. The BBC recipe below, with more specific details, has similar proportions, (2 parts butter to 3 parts flour) though Violet's uses less sugar, perhaps due to rationing. The main difference is that Violet separated her eggs and beat the whites separately, folding them in at the end, which should give a lighter result – perhaps Violet's own innovation, as hers is the only Madeira cake recipe I have found that does so.

175g (6oz) butter, at room temperature

175g (6oz) caster sugar

3 eggs

250g (9oz) self-raising flour, well sifted

2-3 Tbsp milk

zest of 1 lemon

- 1. Pre-heat the oven to 350F/Gas 4 / 180C (160 fan). Grease an 18cm (7in) round cake tin. Line the base with greaseproof paper and grease the paper.*
- 2. Cream the butter and sugar together in a bowl until pale and fluffy.*
- 3. Beat in the eggs, one at a time, beating the mixture well between each one and adding a tablespoon of the flour with the last egg to prevent the mixture curdling.*
- 4. Gently fold in the sifted flour, with enough milk to give a soft dropping consistency.*
- 5. Fold in the lemon zest.*
- 6. Spoon the mixture into the prepared tin and bake for 30-40 minutes, or until golden-brown on top and a skewer inserted into the centre comes out clean.*
- 7. Remove from the oven and leave to cool in the tin for 10 minutes, before turning it out on to a wire rack to cool completely.*

Continued from page 18



**The last line of Sidney and Eliza Smith's gravestone reads :-
'Forever With the Lord'**

N.B.

Archibald George Smith became a Lieutenant Colonel in the Royal Artillery. He retired with his wife Ethel Florence to East Cowes, Isle of Wight. He died in 1937 and is buried in St. Mildred's Churchyard, Whippingham, Isle of Wight.

DATES FOR YOUR DIARY

September 5

NELSON AND HMS VICTORY: Their Lives and Times *Colin van Geffen*

October 3

HOBARTS FUNNIES : the inventions in ‘Churchills Toyshop’ that made D-Day successful
Dr. Henry Goodall

November 7

DEFENCE OF THE REALM : gun culture in Tudor Southampton
Dr. Cheryl Butler