



GREAT WAR 100

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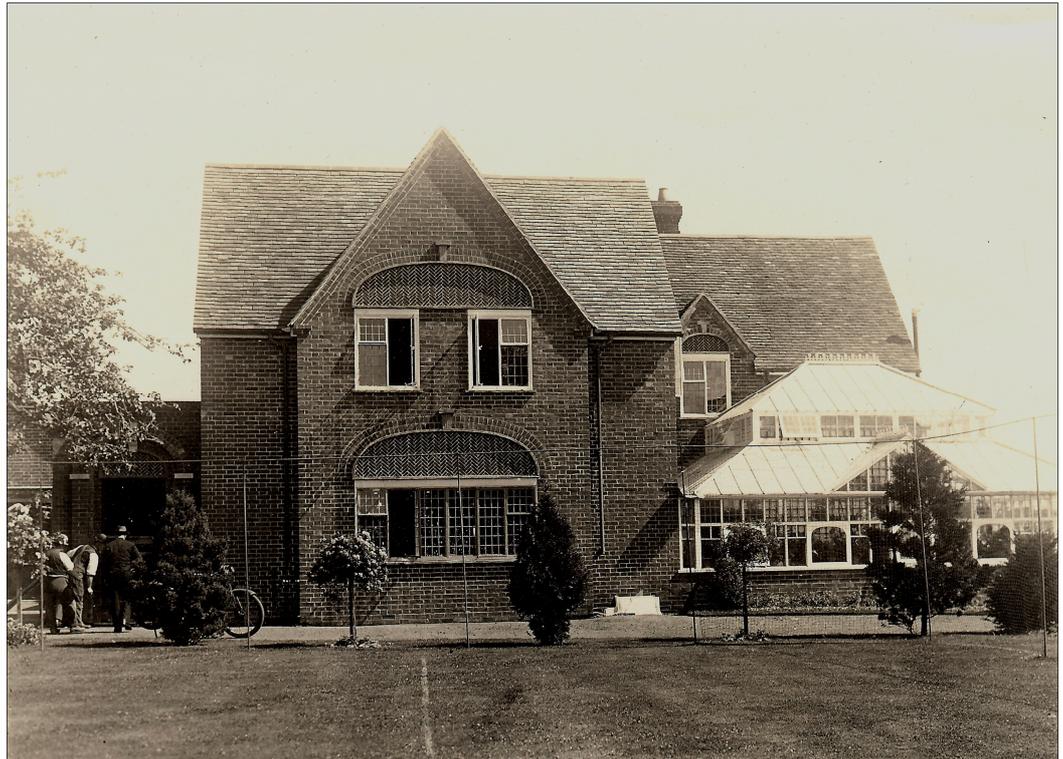
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FROM OUR ARCHIVE



Our pictures this issue show Quob Farm-house, later renamed by its owner Fred Woolley "Burnmoor". Still standing it is now converted into flats and the ornamental gardens that surrounded the house now comprises a housing estate. Gone also is the Orangerie seen in these photo's, demolished by an escaped Barrage Balloon cable during the Second World War. Fred farmed a Pedigree Dairy herd at Quob Farm for many years.



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“RISINGS OF THE POOR” - The Riots of 1795-1800

By Paula Downer

The last decade of the 17th century was a time of great unrest in Britain. The winters of 1795-6 and 1799-1800 had been particularly harsh. This meant poor harvests which were further compounded by Britain being at war with France and a growing population. Bread was the staple diet of the common man, a labourer could spend more than half his wage on bread for his family. The average person ate six pounds of bread a week.

The war against France disrupted European trade, blockades were imposed by the Revolutionary Wars. Provisions became scarce, prices soared and wages were not going up. The poor people became hungry, undernourished and angry.

The local County Magistrate set the price of a loaf of bread to the price of wheat, if it was set too high the poor people retaliated - demanding millers and bakers reduce their price to make bread more affordable. They often tried to set the price of bread themselves and if the miller or baker refused, they were threatened - mills and granaries were damaged, carts overturned, corn strewn across the road, windows smashed. Some bakers did not help matters by trying to sell adulterated (e.g. by adding alum, chalk or even plaster of paris !) or short weight bread (according to the Bread Assizes, a loaf of bread had to conform to a certain size) in order to make a larger profit.

The militia were often called upon to restore the peace. In Southampton, September 1800, a local newspaper ‘Hampshire Chronicle’ reported that a mob (sic) ‘had proceeded to the shops of the principal bakers and insisted on having the bread at 1s 2d per gallon but the Mayor (*Colonel Heywood*), having called out the Volunteers, they dispersed without doing any further mischief’.

On December 3rd 1800, King George III issued a Proclamation requesting families ‘to practice the greatest economy and frugality in the use of every species of grain and to reduce consumption of Bread by at least one third consumed in ordinary times’ and ‘being persuaded that the prevention of all unnecessary consumption of corn will furnish one of the surest and most effectual means of alleviating the present pressure’.

In response to this Royal Proclamation, Nathaniel Middleton esquire of Townhill summoned the principal gentry in the Neighbourhood of Southampton to a meeting for the ‘purpose of taking into consideration his Majesty’s most gracious Proclamation upon the present high price of provisions and deficiency of corn’. This took place on Saturday December 27th 1800 in Swaythling (at Townhill House ?)

With Nathaniel Middleton in the chair, in attendance were :-

David Lance	<i>(Chessel House)</i>
Richard Waller	<i>(Bevis Hill)</i>
Thomas Lewin	<i>(Ridgeway, Peartree)</i>
William Fitzhugh	<i>(Bannisters)</i>
James Dott	<i>(Bitterne Grove)</i>
Hugh Keane	<i>(Merryoak)</i>
John Fleming	<i>(North Stoneham)</i>
Edward Beadon	<i>(Rector, North Stoneham)</i>
Henry Minchin	<i>(Holywell, Soberton / Clayfields, Southampton)</i>
George Waring	<i>(Curate, Peartree Chapel)</i>
Dummer Andrews	<i>(The Grange, Swaythling)</i>
Daniel Lancaster	<i>(Curate, South Stoneham)</i>
J Eyles	<i>(Joseph Eyles ? his family were landowners in East Meon growing corn and grain)</i>

Continued on page 3

Continued from page 2

The matter of King George III's Proclamation was discussed and the following issues were dealt with and unanimously resolved :-

1. To carry out to full effect the letter and spirit of his Majesty's Proclamation and to endeavour to prevail on others to practice every possible frugality in the consumption of provisions of all kinds but more especially in the Article of Bread.
2. To reduce consumption of Bread in respective families by at least one third of the quantity consumed in ordinary times or to substitute a portion of rye, oat, barley meal or pease in the proportion of one third to be mixed with wheaten flour and to restrict each person to a quarter loaf of Bread per week.
3. Not to permit the use of any kind of Bread in respective families that is more than twenty-four hours old.
4. To suspend use of wheaten flour in respective families for making of pastry.
5. To restrict as far as possible consumption of oats and other grain for the subsistence of horses, especially those kept for pleasure.
6. Any servant discharged for non-compliance with the above resolutions shall not be taken on by any of the other families whose names are hereunto subscribed.
7. Resolutions to be published in County papers.

Nathaniel Middleton was then thanked for having called everyone together and for his assistance in conducting the business of that day.

The purpose of the Royal Proclamation was to alleviate the growing crisis in Britain. The situation was improved for a short period from March 1802 when the French Revolutionary War ended and the blockades were lifted (Peace of Amiens) but Britain was soon at war again with France, this time with Napoleon. Even after the French Wars were over, there was further unrest amongst Britain's agricultural workers. As a result of the Industrial Revolution the larger landowners were investing in farm machinery. Unrest and violence continued, the workers feared losing their jobs. This unrest went on for several years, contributing to the 'Swing Riots' of the 1830's.

A MESSAGE FROM KEVIN ALFORD

Our new Vice Chairman

I would like to take this opportunity to introduce myself to you all and to thank Bill White for filling this post over the past few years.

I was born at "Hillside", Telegraph Road in 1958, the second son of Gilbert (Gilb) and Beatrice Alford (nee Munday).

My parents were living with my grandparents at the time but as the family grew we first moved to Midlands Estate for a short while and then onto Ivy Lane.

Growing up was spent playing in the woods and sandpit in Ivy Lane and the park (Hatch Grange) playing football (great days).

I attended the old St. James' Primary School and then went on to Wildern in Hedge End.

I have a keen interest in all things historical and particularly interested in the Society as my family both paternal and maternal go back many generations in the West End area. I enjoy spending time in the museum researching my family tree and also helping others in particular people who have left the area. I support this as a lot of hard work has been done to obtain this information which I would like to be available to share with others in the future.

“THOSE MAGNIFICENT MEN.....” Part 1

By Pauline Berry

The late Joseph Patrick (Joe) Molloy (1914-2013) spent his formative years in West End, living with his parents and sister in a cottage which still stands on Chalk Hill. Joe was a source of many interesting stories owing to his amazing long memory, some of which I have previously recorded in ‘Westender’. Our recent society’s talk on wartime aircraft reminded me of his deep interest in flying machines, especially during the first half of the 20th century.

The development of aeroplanes always held a fascination for him, even from the early age of three or four, when he spotted an airship from his back door, which was passing slowly over the northern fringes of West End village. This sighting was confirmed in later years. Joe took every opportunity as he grew up, to visit the local air-shows on fields such as those adjacent to the Hamble aircraft factories. He also recalled seeing the Schneider Trophy races over the Solent and the Dornier flying boat near Calshot, complete with its twelve engines and mighty wing span of 150 feet.

In 1927, whilst camping with the West End Boys’ Brigade (based at Swaythling Road Methodist Church) at Fort Gomer, near Stokes Bay in Hampshire, the boys were thrilled to view air to ground flying on the Browdown Range by RAF biplane fighter aircraft. They witnessed, Joe recalled, aerobatics, sky-writing and “flying close to ground level then shooting up in a vertical climb”. This all happened close to the boys’ camp and were possibly the Bristol Bulldog fighter planes, he surmised.

Another fond memory was the sight of Amelia Earhart flying her Fokker plane, named ‘Friendship’, circling over the Southampton area in 1928. She was, of course, the first woman aviator to fly solo across the Atlantic Ocean in 1932.

A longed for opportunity to fly came to Joe in 1931, when camping again with the local Boys’ Brigade at Durdle Dor in Dorset, the pilot of an Avro 504 who had landed nearby, offered the boys a flight over Lulworth Cove. Joe jumped at the chance, paid his five shillings (25p.) and enjoyed it so much that he then paid seven shillings and sixpence (37.5 pence) for a special flight involving aerobatics! Despite not being strapped in and having to hang onto the wooden framework, he thoroughly enjoyed ‘looping the loop’ and spins, feeling little fear. This experience served him well in later years when WW2 was raging.

When the Molloy family moved to a bigger house in Bitterne Park in 1932, Joe had a good view of the testing of the Spitfire prototypes from 1936 onwards. He recalls seeing his first Spitfire taking off from the then Eastleigh Airport, because it happened to be on his 22nd birthday, March 5th 1936.

Joe joined the Southampton Police Force in 1938 and one of his more interesting duties was guarding ‘sensitive locations’ such as the Supermarine Flight Shed at Southampton Airport and seeing test pilots such as Geoffrey Quill, George Pickering etc., taking up the Spitfires for test flights over the area. He last saw Harry Lassam, his school friend from West End, working on and inspecting these famous planes, “pale blue-grey in colour, I clearly remember”.

In September 1940, Joe was relaxing during a quiet moment playing tennis with friends at the West End Tennis Club, next to St. James’ Church, when he was suddenly aware of a formation of enemy bombers “flying high at 2-3,000 feet above us”, heading towards Woolston and the Supermarine Works there. On that occasion the Works were missed, but the second raid a few nights later, found its target and the building was destroyed and many killed. One of the victims was Kim Waters who was the brother-in-law of Joe’s sister Kitty (Kathleen) who was married to his brother Cecil, all from West End.

Joe Molloy experienced many close escapes and saw many disasters during wartime in the Southampton
Continued on page 5

Continued from page 4

Police Force (about which I have written in earlier issues of Westender). Life changed drastically in 1942 when he was permitted by the Police Force to volunteer for the RAF Reserve (RAFVR). There had been an appeal for aircrew as either pilots or observers, due to massive losses during the war and Joe applied. Incredibly, as a pilot!

(To be continued in the next issue)

From the author - Thanks also go to Southampton Branch of The Aircrew Association (ACA) for extra information.

SALISBURY - A TALE OF TWO CITIES

A Review by Roy Andrews

Andrew Negus gave us part one of, as he informed us at the July meeting, a three part set of talks on the city of Salisbury. He began two thousand years before that city existed and two and a half miles from its location on the Bishops Down Ridge where Stone Age settlers found the three most important things they required; water, farmland and defence. By 400BC the Celts improved the defences of the settlement we now know as Old Sarum by surrounding it with a twenty-five feet deep ditch still much the same today. There is no evidence that the Romans ever used the settlement but they did call it *Sorviodunham*. By the time of the Saxons, the settlement was still important enough to be a Burgh and have a Mint there and was now called *Searoburgh*.

In 1066, the Celts having abandoned the hill fort, William the Conqueror identified its important location and it is where he disbanded his invasion army and in 1070 ordered the building of a stone castle in the middle of the mound. In 1086 it is where the King began the Feudal system and had the nobles swear allegiance to him. We were shown images of the castle buildings as it was developed with Courtyard House, Bakery and Brewery. At the same time a town was growing around the castle.

In 1092 a Cathedral which had been moved from Sherborne had been built unusually within the castle walls but within ten years had been destroyed by a lightning strike and had to be rebuilt.

Over time the town became more crowded with inhabitants, soldiers and clergy. The location on the hill meant it was exposed to high winds and there was also a lack of water. These conditions led the Bishop to consider moving the cathedral to a better location especially after he had a dream in 1217 in which the Virgin Mary appeared to him. The well known story that an arrow was fired from Sarum and where it landed the new cathedral would be built has to be doubted as the two and a half miles is five times the distance an arrow could travel but the story goes the arrow hit a deer which managed to run that distance before collapsing. The location was important to Bishop Poore as he owned the land and could make money from the workers needing to live around the site.

And so in 1220 the foundation stone was laid and in the remarkably short time of 38 years after starting at the East end, the Cathedral at Salisbury was completed. The first non-clergy burial had taken place within the building in 1226 when one William Longspey was interred. 1263 saw the largest Cloisters in England added to the building, then as an apparent after thought and much to the loathing of our speaker, 6,000 tons of spire was built above the church requiring some major structural changes inside the building. We were shown slides of various features inside the church and mention was made of the best preserved original Magna Carta held there.

As for the city, Bishop Poore's foresight paid off as the town grew around a cross road of important inter-county roads and, as more people moved to settle in the area, a grid system of roads was laid out. 1227 saw a market being started attracting even more business and residents to the town thus creating even more wealth for the owner of all the land, the Bishop. He and those bishops who followed him became the wealthiest men in England, by how much we shall find out perhaps in Part 2 in September.

THE WIDOW'S MITE: raising funds for a new parish church

By Sue Ballard, PhD

St. James's Church, West End is the second parish church to stand on that spot. The original church, built in 1836 on land donated by James Barlow Hoy MP, was paid for by public subscription and had seats for 640, of which 390 were free. However, in June 1875 the octagonal brick and stucco spire was struck by lightning, destroying its south side, and falling bricks damaged the roof of the nave and aisles. The church was left in a dangerous condition, requiring the demolition of the ruined spire and the repair of the roof. The parish continued to invest in it. In August 1885 a new font was installed, which had been designed for a new church and which looked "sadly out of place in the present one." – perhaps it was this that prompted dreams of a new church. New stoves were installed in the winter of 1887. In February 1888 Archdeacon Sumner visited West End and expressed his dissatisfaction at the letting of pews in the middle aisle, with only the side aisles being free. Although legally permitted under the Consecration Deed, this was no longer considered desirable and the Archdeacon advised that all seats should be free. A recent study has shown, however, that the decline in renting pews throughout the Anglican Church during the late 19th century was due to the relative cost of administering the system and its poor financial return, rather than a fundamental change in attitude. At West End, the Vicar and Churchwardens agreed that the letting of pews needed to be reconsidered – as did the physical construction of the pews, which was reported to make kneeling very painful.



The original church of St. James struck by lightning – Illustrated London News, 26 June 1875

Nonetheless, eventually it was clear that the church was no longer big enough for the growing population, which had increased more than tenfold in the years between 1881 & 1891, and a new church building would be required. In March 1889 a resolution was passed to build a new church on the site of the original and the plans for the new building were approved at the Easter Vestry Meeting on 25th April of that year. In his capacity as the official architect of the Diocese of Winchester, the architect of the new parish church was Sir Arthur Blomfield, the designer of the Great Hall at Charterhouse School (1885), the law courts branch of the Bank of England (1886-88) and the Lower Chapel at Eton College (1889-91). The estimate for the new parish church at West End shows his fees and expenses to have been estimated at £350.

In order to avoid debt, the construction project was organised in sections as funds allowed. The first section, costing £3,000, consisted of the chancel, organ chamber, two vestries and a chapel on the south side. The foundation stone was laid on Monday 21st October 1889. The service was conducted by the Bishop of Guildford and the chief benefactress, Mrs Harriett Haselfoot, laid the stone using an inscribed ivory-handled silver trowel. The foundation stone bore a Maltese Cross in a circular niche and certain parish documents were buried in a bottle beneath it. The service was well attended by local gentry and clergy from neighbouring parishes. Following the service, the Bishop read out his notes concerning the original church, which he had made on a visit to the parish some eighteen months previously: "Church frightful; hideous pews, impossible to kneel in them; clerk's desk, reading desk and pulpit one over the other halfway up the church; no chancel; the poor put in sort of open pens at the side; no hassock in the free seats." He stated that he had not needed to urge the churchwardens to make changes as they were as anxious as he that a new church should be built. Within only 50 years, the old church which had been built with such pride had become outdated and obsolete.

Continued on page 7

Continued from page 6

As with the original church building, the new church was to be paid for by subscription and fundraising. The estimate for a new church without a tower totalled £6,500, equivalent to around £2.9 million today. A list of subscribers was published in October 1890, when the amount raised totalled £5,324 leaving £1,176 still to be raised. The Hampshire Diocesan Society had given £100 and Queen's College Oxford £50. Community fundraising efforts included the service for laying the foundation stone, the collections taken during certain church services, a concert, the sale of church photographs and an "American Sale", but the bulk of the money was raised through individual donations from parishioners, several making more than one donation over the years. The consecration of the new church took place on 22nd October 1890 in a service that was again conducted by the Lord Bishop of Guildford, as the Bishop of Winchester was too ill to attend. After the consecration service Edwin Jones organised a Public Luncheon at the Riding School at Harefield toward raising the remaining funds, followed by tea for all the parishioners at 5 o'clock. The Harefield luncheon did not raise the whole of the remaining funds required and donations continued to dribble in over the next few years. In January 1895 an appeal was made in the Parish Magazine for parishioners to help pay off the outstanding debt of just under £300: "Is it too much to hope that four parishioners may see their way to making themselves responsible for £50 each and four more for £25?" In fact, three parishioners gave £50 each and three £25 each and, with smaller amounts over the following few months, by July 1895 the debt was paid off.



The new parish church of St James

West End was fortunate to have several estates and large houses within the parish, with the prospect of wealthy benefactors, and the list of subscribers includes names belonging to most of the big houses in the area: Thornhill Park, Glenbourne, Hatch Grange, Midlands, Chestnuts, Homewood, Heather Mount, Stoke View, Laurel House, Glen Lea, West End Lodge and The Wilderness. The most generous benefactor by far was Mrs Harriett Haselfoot of Moor Hill, the 87 year old widow of an Essex landowner, who donated an outstanding £2,000 (equivalent to around £906,000 today), almost one third of the total cost of the building project. There were over 120 individual subscribers, including the Bishop of Winchester, the Bishop of Guildford, Sir Frederick Fitzwygram (the MP for Fareham, formerly Hampshire South), Edwin Jones of Harefield and George Henry Gater, local landowner and former miller, prior to his death on 28th August 1889.

Apart from Rev. Charles Robert Patey, the vicar of West End (whose mother and two sisters also made donations), several other clergymen contributed to the new church fund, including the vicars of South Stoneham, Sholing, Swanmore & Highfield, the canons of Botley & Winchester and, further afield, the vicars of Englefield and of Beenham (both in Berkshire) – the latter whose his wife and two daughters, like the Patey ladies, also made donations. Before his death West End's first vicar, the late Rev. Dr. Hatherell, had collected £38 13s., and a number of parishioners collected subscriptions using Collecting Cards, presumably gathering coppers from the poorer folk of the parish, which together totalled over £20 (£9,060 today). Individual subscriptions by named individuals ranged from 10 shillings (equivalent to £226.50 in today's money) to £600 (£271,800 today), more than half the contributions being less than £10 (£4,530

Continued on page 8

Continued from page 7

today). How many of us today would be willing or able to contribute these sorts of sums? Such amounts highlight the complexity of motives that informed Victorian attitudes to charitable causes and which would have included genuine piety, feelings of social obligation and the conspicuous spending required by the conventions of class. This contrasts strongly with a plea in the January 1891 Parish Magazine for magazine subscriptions (2s. 6d. per annum) due the previous January that had not yet been paid by the majority of subscribers. The Church Building Fund clearly held more social cachet than a magazine subscription. In addition to subscriptions to the fabric of the church, individuals also donated fixtures, fittings and other articles. Mrs Haselfoot provided the organ; Mrs Hatherell (the widow of the first vicar) gave a font and ewer, while other ladies donated an altar cloth, vases and bookmarkers.

In evaluating the cost of the project and the value of individual contributions in terms of today's currency, all calculations were carried out using MeasuringWorth.com, which uses different measures of worth based on the context of expenditure – personal wealth, wages, commodities (such as the price of bread or coal), or the cost of a major project (in terms of materials and labour) are each based on different formulae, giving very different results. For example, £100 in 1890 is calculated as the equivalent of £129,800 in terms of “economic power” (an individual's wealth relative to the total output of the economy), £45,300 in terms of “labour earnings” (relative to the earnings of an average worker) or £9,925 in terms of “historic standard of living” (the relative ability to purchase a fixed bundle of household goods and services – food, shelter, clothing etc.) For the purposes of this article and to simplify matters, I have used the “labour earnings” formula, as the parishioners' contributions would have been a proportion of their wage or income and at its simplest the cost of a building project can be seen in terms of labour costs, enabling direct comparisons to be made.

We can see more clearly that labour earnings and standard of living are two very different things when we remember that at the period in question, many people in Britain could not afford the basics of shelter, food and clothing. Henry Mayhew's “London Labour and the London Poor” published in 1851 and Charles Booth's poverty maps published in his great survey “Inquiry into the Life and Labour of the People in London”, undertaken between 1886 and 1903 illustrate the stark differences that existed between wages and the cost of living. These differences were not restricted to London; Benjamin Seebohm Rowntree carried out similar studies of poverty in York in 1899, 1935 and as late as 1951. It is unlikely that these extreme levels of poverty were to be found in West End; it was more usually associated with inner cities. However, West End would have had its share of poor folk. In the late Victorian period agricultural labourers were the lowest paid of all workers, especially in the South of England, where many of their jobs had been lost to mechanisation. Censuses show many farm labourers and other low paid workers living in West End, including general labourers, domestic servants, stable boys, a char woman, laundresses and jobbing gardeners. Tradesmen such as butchers and grocers would have been generally better off in terms of housing, food and clothing, but may not have had much disposable income to spare, yet Mr Kersley the grocer found himself able to give 10 shillings.

Wages offer a simple means of comparison between the relative spending powers of different workers. British Labour Statistics show that in 1890 agricultural labourers earned just 13s. 6d per week (£42 per annum in 1891). By comparison, in 1891 general labourers earned an average of £63 per annum, policemen £72, skilled builders £91, teachers £134 and clergymen £337 per annum. Surgeons averaged £475 per annum and solicitors and barristers £1,342 per annum (£592,100.00 today, in terms of “labour earnings”.)

These wages can be compared to the cost of living to give us some idea of people's spending power. Arthur Sherwell's “Life in West London” (1897) published the household accounts of the family of a poor tailor in London in 1895 who on a good week had earned £2 3s. 9d. and on a bad week had earned nothing at all. On a good week, the family were able to pay rent, hire a sewing machine and buy coal, soap, and a pair of boots for one of the children. When they had earned nothing at all, they could not pay rent and had

Continued on page 9

Continued from page 8

to trim their household expenses to the minimum, which still came to 8s 9d. Sunday dinner was left over tripe and potatoes from the day before. On Monday they had two bloaters for a family of six. On Tuesday they had no dinner. On Wednesday they pawned a pair of blankets, had stew and paid the coal man. Thursdays' dinner was potatoes in dripping. They had no dinner on Friday. On Saturday they had a haddock. Even with no rent and two days without food, this amounted to more than half the weekly wage of an agricultural labourer. Rent was by far the biggest expense for any poor family – around 7s. per week for a working class house in the 1890s – and food was often sacrificed to keep a roof over their heads. Rowntree's study showed that in 1899 it would cost 3s. 3d. per week to feed a single adult on a nutritionally balanced diet. At this time, bread cost 9d for a 3lb loaf and many poor townspeople subsisted on poor-quality bread and tea. In more rural areas like West End, they would have been able to grow their own vegetables and keep chickens, even perhaps a pig; wages would be reserved for rent, coal, bread and boots – in fact, West End had a Coal Club to enable poorer parishioners to purchase coal at discount prices. In February 1886, the vicar recorded that it had been a hard winter for many parishioners as work was very scarce and many had been unable to get it; a soup kitchen was opened, operating two days per week, “thanks to the generosity of the gentry” and it appears that this operated in subsequent winters. In November 1886 a Clothing Club was begun, followed by a Boot & Shoe Club in January 1887. In contrast, “Cassell's Household Guide” published in 1869 offered a recommended household budget for a middle class family of five with an income of £500 per year which allowed £250 per year for provisions (food, coal, gas, laundry – including servants' wages). The remainder was divided between rent, taxes, transport, clothing, education, insurance and medical expenses – leaving £20 per year (7s. 6d. per week) for incidental expenses, which can be seen as disposable income – almost half an agricultural labourer's wages.

There is no doubt that Harriett Haselfoot's contribution to the new church was very great; she was a wealthy lady and contributed much to the parish, including the building of a Reading Room and generous donations to the Relief Fund for the poor. It is also likely that she was the anonymous donor who paid for the new font in the original church, “the gift of a lady who has been for a very long time connected with the parish” – Mrs Haselfoot had moved to Moorhill shortly after the death of her husband in 1863. When valued for probate after her death on 14th December 1900, her entire estate totalled £84,026 16s. 11d., which using the “labour earnings” formula is calculated to be the equivalent of £31.66 million today, most of which had been inherited from her late husband – although the greater part of this would have been tied up in land, stocks & shares, rather than disposable income. But considered as a percentage of one's household income, the farthings or pennies given by another parishioner may well have been every bit as great as Mrs Haselfoot's very generous contribution.

FROM SILK TO SOAP - the Trade of Medieval Southampton A Review by Roy Andrews

Well that was the title of the talk by Dr. Andy Russel at the May meeting but for the first half an hour I thought he had his talks muddled as there was neither mention of silk nor soap.

He started by naming sheep as the source of the town's wealth as it became a busy port by 950-1000AD together with wine and, of all things, mill stones. The climate in this country is good for sheep rearing and the wool they produced was in demand abroad and so most of it was exported through Southampton. For payment money did not often change hands, although a large hoard of French coins was dug up in the town, but a system of bartering evolved a large part of which was swapping wool for wine.

After the Norman Conquest, wine from France became even more important to the town and after the king's castle was built, unusually within the town, it did not take long to recognise the amount of wine flowing into the town and so he slapped a tax on the trade. Paying the tax, as ever, was open to various

Continued on page 10

Continued from page 9

fiddles depriving the crown of income so the tax was changed; now the crown took ten percent of the wine imported. To hold the vast quantities, a huge vault, still here today, was built under the town castle, accessed through the town wall from the quay. The wine was used by the crown not only for entertainment but given to staff in lieu of wages.

To transport the wine to this country, to serve it and drink it, various types of pottery containers were used, vast quantities of which have been found in archaeological digs in the town. We were shown slides of many of the finds and Andy stressed how much better the quality of the pottery was coming in from the continent than the home grown potters could produce.

Andy explained that Southampton has possibly the best records of medieval trade as all goods passing through the town were recorded by the Town Broker as they came off the ships and as they left via the Bargate and to what destinations around the country they travelled and he showed maps of the types of trade and where it was distributed. Bizarrely, mill stones were shipped from Yorkshire and having arrived in the port, were then sent overland often almost as far a Yorkshire, some were shipped abroad.

After the French raid on the town in 1338, the crown was upset at losing all of its wine and wool tax and ordered the building of the missing seaward town wall, although it took another sixty years to complete. And by now the Italian Merchants, we heard about in an earlier talk, having been kicked out of London, arrived in the town to trade and live; it is now that we got to hear about the silk and soap of the title as well as other luxury items such as tusks, skins, emeralds and fine Italian glass and wines that these merchants imported from not only Europe by North Africa and the East. Some of the merchants would go on to live here 20-30 years and one even became mayor.

HOW YOUR CORNER SHOP HAS CHANGED

By Nigel Wood

Corner shops have been with us for a very long time, but in more recent times they have undergone a transformation to become Convenience Stores. Recently one such store, formerly a Tesco Express until closure, that stood on the corner of Barbe Baker Avenue and High Street in West End was demolished and a new one built in its place. It is difficult to imagine but in late Victorian West End there stood a totally different shop on the site to the one we see today. Built in around 1887 by local builder Haines Brothers it comprised a shop with an adjoining house called 'Rosemount'. This name is today remembered in the naming of Rosemount Court, the block of apartments built next door on the site of the former 'Lamp and Mantle' pub. As far as we can tell the first occupier of these premises was a George Edward May—Baker and Grocer, who founded his business in 1840. The shop was extended on the left hand side next to the 'New Inn' (later to become the 'Lamp and Mantle') with an additional shop area and two extra rooms over the top in 1904-05, again built by local builder Haines Brothers. George May was quite a prominent personality in the small village of Westend bringing up three sons and two daughters (according to the 1891 and 1901 Census). He took part in many local activities and organisations including the 1902 Coronation Committee and carried on his business with one of his sons as his assistant until his death in



GEORGE EDWARD MAY OUTSIDE HIS SHOP c.1901

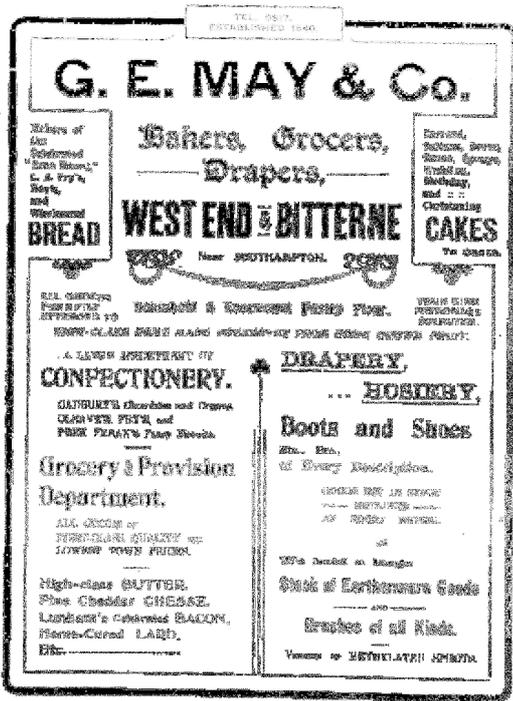
Continued on page 11

Continued from page 10

November 1920. One of the early advertisements in the St. James' Church magazine of 1920 mentions 'Rosemount' bread baked by Mr May, as used by C.B.Fry the celebrated sportsman, an early form of

product endorsement. George May's wife carried on the business for a couple of years after her husband's death, but in 1923 Reuben Forrest Fray bought the business. He was the son of Albert Fray of Hatch Farm, and came from a large important West End family. The store known as R.F.Fray & Co., Butchers and Grocers grew and after major improvements in 1927 carried on trading and building up the business to include Grocery and Provisions as well as a Butchers. Later the shop became the Co-op before it was demolished in the 1960's.

Many local people will remember the single storey building erected in its place; in the 1970's it was a Freezer Store and later a Spar Grocers and finally a One Stop store, before being converted to a Tesco Express convenience store with the left-hand part the Sizzlers Kebab Takeway. In mid 2016 the store closed, was demolished and a brand new one built in its place, opening in early 2017 it is now operated by The Southern Co-operative. A site that has seen many changes over the passage of time and has been essential to the local community.



FRAYS STORE c.1930



TESCO'S STORE 2008



On the right: THE NEW CO-OP March 2017

THE NEXT MEETINGS ARE....

September 6
SALISBURY - a tale of two cities Part 2
Andrew Negus

October 4
FORGOTTEN WRECKS OF THE FIRST WORLD WAR
Jacqueline Arnold (Maritime Archaeology Trust)

OBITUARY

ROSEMARY ISABEL BLANCHE VOLLER

5th June 1932 - 9th May 2017



Founding members of WELHS - Rose Voller is second from the left

An appreciation by Bill White...

Rose was born at Kintbury, near Newbury in 1932, to parents Linda and Howard Rogers, they later moved to Upavon. Sadly Linda died when Rose and her sister Barbara were very young, a few years later Howard married Linda's sister Millie, they went on to have another daughter and named her Linda.

The family then moved to Thornhill, Southampton and Howard opened a Butchers shop in Bitterne, next to "Sports" at the top of Lances Hill.

When Rose finished school she wanted to become a nurse, but with her two younger sisters to bring up her father could not afford to support her financially, so she applied for a job at Cleansing Service in 1947 at the age of 14. Her starting wage was 17 shillings and 6 pence, with a promise of a 2 shillings and 6 pence rise after 4 weeks. With no rise after 6 weeks, she contacted Mr Hart to ask about her rise, he agreed she should have it, just for her cheek! Rose remained at Cleansing Service for forty years, retiring in 1987.

In 1957 Rose married Bill Voller and moved to Hope Road, West End; Bill passed away suddenly in 1981. Rose continued to spend many years in her lovely bungalow enjoying her garden full of roses.

I (Bill) met Rose when she was about to retire and then she had the stroke, she eventually recovered and we spent lots of times going to our various interests making many friends; The IA Group, Family History, Sinatra Society, The Concorde Jazz Club, the Stroke Club and when West End started a History Society we joined that as well. Rose volunteered to be the Minute Secretary at the first meeting and suggested that I joined the Committee also, my post was Vice-Chairman and I have only just recently given it up.

A few more health problems happened and Rose left Hope Road to be looked after in a Care Home. A friend writing to me said "These strokes are a cruel thing and Rose was an inspiration to me when she was recuperating, smiling and battling on 'to beat it'".

Meeting Rose about 30 years ago, I could not have met a more loving, happier lady and we enjoyed life together with our many activities, friends and families in spite of her health issues.

God bless you Rose, Love Bill x