BERKSHIRE Old and New

Berkshire Local History Association

No 10, 1993 £3.00

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BERKSHIRE Old and New

is published by the
BERKSHIRE LOCAL HISTORY ASSOCIATION

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Word processed by Mrs Anne Hallowes
Designed by Hurst Village Publishing
Printed by Direct Copy Services Ltd.

BERKSHIRE Old and New

Number 10 **1993**

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Acknowledgements

The Association and authors would like to express their thanks to all those who have helped in the preparation of the journal and in particular the staff at record offices and libraries. We should also like to thank the organisations who once again have financially supported the journal by their advertisements.

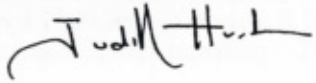
ISSN 0264 9950

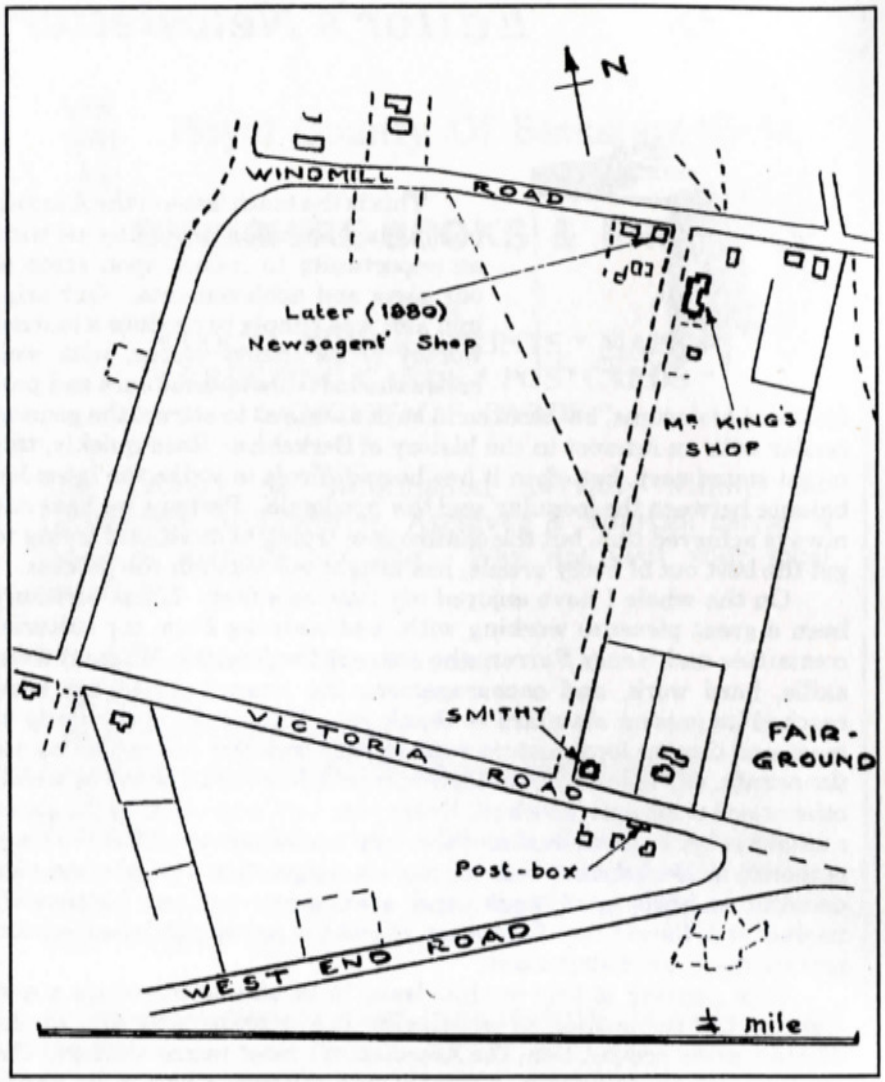
Editor's Newsletter

This is the tenth issue of the journal, and my last as editor, providing me with an opportunity to reflect upon some of our aims and achievements. Our original aim was simply to produce a journal worthy of its county status, with well researched articles by amateurs and professional historians, but written in such a style as to attract the general reader with an interest in the history of Berkshire. Read quickly, this might sound easy, but often it has been difficult to strike the intended balance between the 'popular' and the 'academic'. Perhaps we have not always achieved this, but the challenge of trying to do so, and trying to get the best out of every article, has taught me much in the process.

On the whole I have enjoyed my time as editor. It has certainly been a great pleasure working with, and learning from, my editorial committee and Henry Farrar who sets out the journal. Without their skills, hard work, and encouragement the journal would not have reached its present standard — thank you. Having the opportunity to meet and discuss local history with friends and new colleagues across the county, and to learn about their research, has been a privilege which otherwise I might not have had. Every year I am impressed by the sheer number of books published and the very varied nature of local history research in Berkshire. But let me not forget that the job has also sometimes been hard work, and even tiresome; but fortunately memories of those times fade when at last the newly published journal arrives ready for distribution.

It is pleasing in this my last issue to be able to introduce a new feature: the publication of articles by the winning entrants in the BLHA's essay competition, the Association's most recent venture. The three essays on Mortimer, Grazeley and Wargrave had to be partly rewritten to fit into the journal, as each is only a small part of a wider piece of research. I am also delighted that Joan Dils of Reading University and Peter Durrant of Berkshire Record Office have found time to write for us, and that Margaret Smith of Berkshire Library and Information Service has once again compiled a bibliography.





Map A: A part of Mortimer Common, 1872

The History of King Street, Mortimer Common

King Street in Mortimer, a short, not very important road, encapsulates the character of the village because of the variety of the houses and the way in which it became a community of people from all walks of life. It was not developed by one builder at one particular time, but grew haphazardly as and when someone decided to build a house or group of cottages.

The story of King Street begins in 1870, when on 31st May there was an auction sale at the Horse and Groom public house on Mortimer Common of 'numerous lots of freehold building land suitable for the erection of detached or semi-detached houses'. The land for sale was bounded by the western edge of the Fairground, by Windmill Road and Victoria Road. [1] The Fairground, enclosed from common land in 1804 for a local horse fair, is still in existence, and the gardens of the houses on the east side of King Street still run down to it. The horse fairs, however, have not been held since 1916.

The 25 inch Ordnance Survey map, surveyed in 1872 (see Map A), shows King Street as a track with only three buildings on it, two at the north end and a smithy at the south end on the corner of King Street and Victoria Road. The building on the east side at the north end of the road (now No 35) is the most important in our story as it belonged to a Mr Arthur King, a baker and general grocer; it was his name that was later given to the road. [2] This shop is still in existence. Unusually the bakery itself was on the first floor and there was an outside staircase at the rear up which flour and other supplies were carried. The ground floor was used as the baker's shop. During the 1920s the bakery business was carried on by Mr Upstone, who was also the organist at St Mary's Church and founder of the still flourishing Mortimer and District Choral Society.

In 1919 Mortimer acquired one of its colourful characters — Cyril (Solly) Jewell. He came to Mortimer after serving in the armed forces in World War I. In 1920 he moved to King Street and spent the rest of his life there. First he set up business on his own by going round in a pony and trap selling paraffin. Later on he married the daughter of the King Street newsagent, and then acquired Upstone's, turning it into a general grocery store, although he continued to sell paraffin. Cyril's

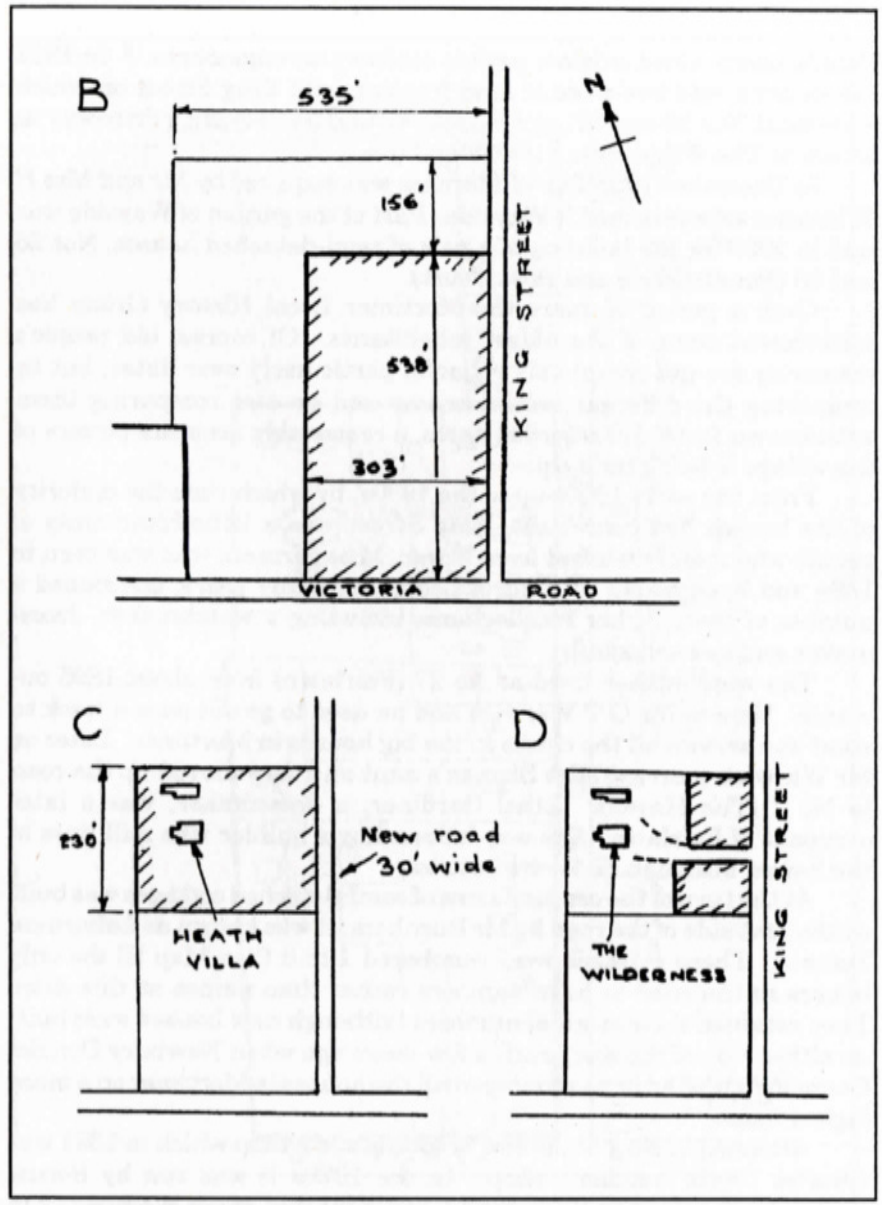
son, Irwin Jewell, carried on the family business which became the village newsagent's, and now his grandson runs the shop as a thriving Calor Gas business.

Opposite this shop is the other building which appears on the 1872 map (now No 44). This was a newsagent's in 1880 run by Charlie Halfacree. All the local tradespeople played an important part in village affairs and Charlie Halfacree was Captain of Mortimer Fire Brigade, a parish councillor, a trustee of the Fairground Trust, and the village lamplighter. Before World War I there were about 20 street lamps spread out around the village. Charlie went round in his pony and trap to fill, clean and light the lamps at dusk and then put them out at 11 pm — all for 5s per week.[3]

Charlie had two daughters, one of whom married Cyril Jewell, and the other, Carrie, who carried on the newsagent's business. Up until the late 1950s this was still a typical village shop, with newspapers stacked all over the counters and sweets in large glass jars. Large well-fed cats draped themselves along the shelves and canaries sang in the window. Now the shop has been turned into a private residence.

The third building on the 1872 map was shown as a smithy, and remained one until the 1920s. It was then run by 'Blacky' Davis, and villagers still remember stopping on their way to school to watch him working at the forge. After he gave up the smithy it was used as a store for a short time. Later it was taken over by Mr Britton as a sweet shop known as 'Britton's Corner'. Len Seward, the son of a local farmer, set up business there in 1936 as a general grocer's. and since then it has been developed by his sons as an ideal example of a well stocked village store.

On 22nd December 1871, Mrs Jane Perkins had purchased a block of land on the west side of King Street, stretching from Victoria Road to about three quarters of the way down the street, from the Berkshire Estate Company for £202. The indenture dated 27th January 1872 refers to 'all that parcel of land together with right of using the road and to erect property ... the new road lately made by the vendors'.[4] (See Map B). A conveyance from Charles Stephens to Daniel Davis dated 9th February 1880 shows that part of this land had been sold and that a house known as Heath Villas had been erected on a plot 300 ft deep and with a frontage of 230 ft (See Map C). In 1906 the property, by then called The Wilderness, (No 24) was sold to John Brown;[5] it remained in the Brown family until 1928. For many years it was run as a guest house. In the village brochure issued in the 1920s, which describes the various businesses, schools and other organisations in the village, there is a charming description of the guest house: 'Good stabling and garage.



Map B: The area purchased by Jane Perkins in 1871
Map C: The land bought by Daniel Davis in 1880
Map D: The two plots sold by the Brown family in 1912

Tennis Lawn, Good cuisine; perfect sanitary arrangements.'[6] In 1912 the Browns sold two plots of land fronting onto King Street on which were built Nos 20 and 22, and Nos 30, 32 and 34, leaving a driveway as access to The Wilderness.[7] (See Map D)

In December 1928 The Wilderness was acquired by Mr and Mrs H W Belcher who renamed it Wayside. Part of the garden of Wayside was sold in 1956 for the building of a pair of semi-detached houses, Nos 26 and 28 (Pendleberrie and Ross Court).

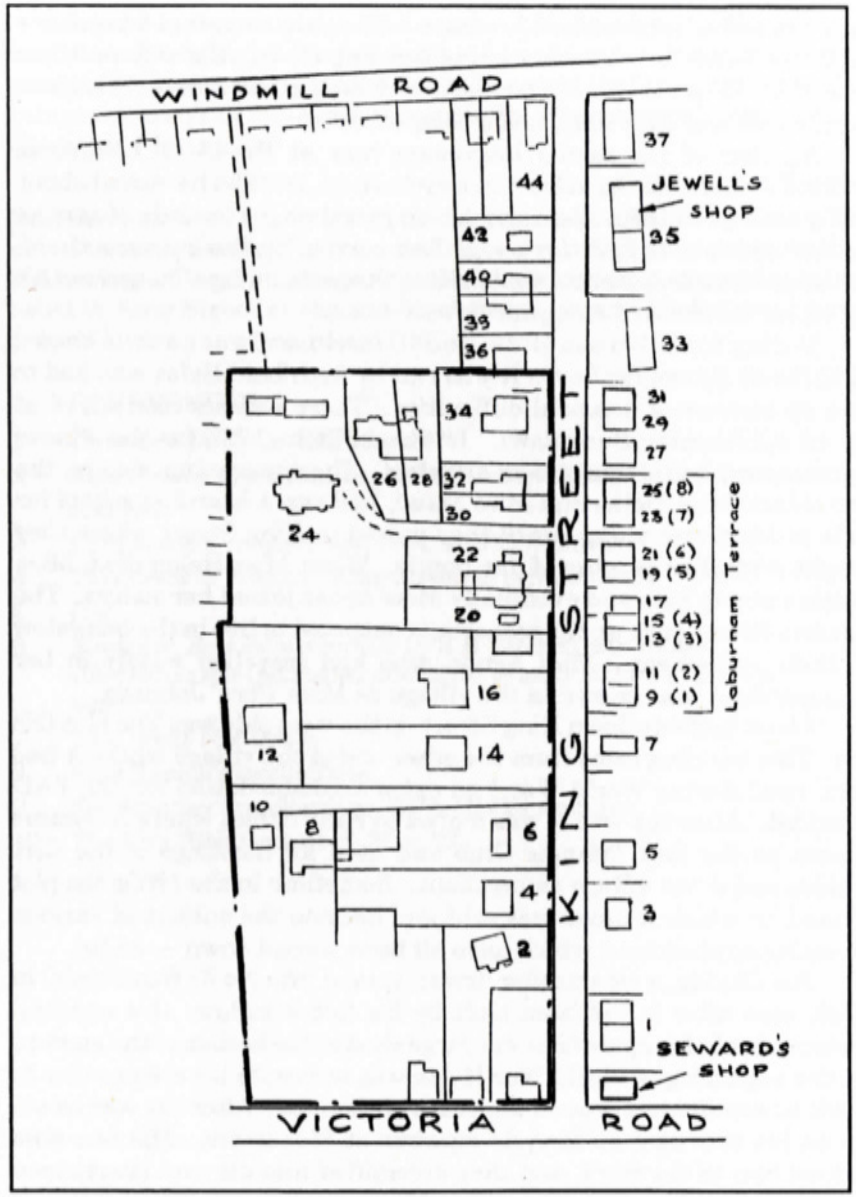
Over a period of years the Mortimer Local History Group has interviewed some of the oldest inhabitants. Of course, old people's memories are not completely reliable, particularly over dates, but by comparing the different reminiscences and by also comparing them with known facts and recorded dates, a reasonably accurate picture of the village is being built up.

From the early 1900s up to the 1930s, by which time the majority of the houses had been built, King Street was a little community of people who mainly worked from home. Miss Sirman, who was born in 1894 and lived at No 38 (Laurel Lodge) for many years, mentioned a number of them in her recollections, including a watchmaker, dressmaker and two schools.[8]

The watchmaker lived at No 27 (Fairlawn) from about 1895 onwards. He was Mr G T Warwick and he used to go out once a week to wind and service all the clocks in the big houses in Mortimer. Later on Mr Warwick married Miss Sirman's aunt and they moved up the road to No 7 (The Haven). Ethel Gardiner, a dressmaker, was a later occupant of Fairlawn. She was followed by a builder who still lives in the house, although he is now retired.

At the turn of the century a row of semi-detached cottages was built on the east side of the road by Mr Burnham; it was known as Laburnam Terrace. These cottages were numbered 1 to 8 (See Map E) the only houses in the road to have numbers rather than names at this date. They retained their original numbers (although new houses were built on either side of the row) until a few years ago when Newbury District Council numbered or re-numbered all the houses in Mortimer on a more logical basis.

Attached to No 4 of the row of cottages is a shop which in 1891 was Charles Davis' butcher's shop. In the 1920s it was run by Bernie Andrews who went to Basingstoke cattle market every Wednesday to choose his cattle. On Thursdays the cattle would be brought by rail to Mortimer Station at the far end of the village and then herded up the road to the slaughterhouse behind his shop in King Street. One resident remembers very clearly keeping a wary eye on the cattle, particu-



Map E: King Street today

larly any bulls, as he walked to school. [9] The shop remained a butcher's until the 1950s; the last owner was Reading Co-op. Since then it has been used for a variety of purposes, including a hairdresser's, a glass shop, a fish and chip shop, and a computer store.

Another of the family businesses was at No 14 (7 Laburnam Terrace), where Mr Spratley had a cycle shop. In 1924 he moved about half a mile to Victoria Road and set up premises for the sale of cars as well as cycles. Mr Spratley's son, Ted, carried on the business there, but when he retired he returned to King Street building a bungalow (No 33) on an old orchard alongside Jewell's shop.

During the 1910s and 1920s No 34 (Hazelmere) was a school known as Hillcroft School for Boys. It was run by Archibald Eyles who had to give up because of financial difficulties. There was another school at No 16 (Chichester Bungalow). It was built in 1922 for the Misses Johnson and had a schoolroom attached. There were four sisters: the two eldest, Miss Helen and Miss Maud, had run a boarding school for girls in Mortimer village until they moved to King Street where they taught a smaller number of day pupils. When Miss Helen died, Miss Jessie came to help and eventually Miss Agnes joined her sisters. The last two sisters gave up the school but continued to live in the bungalow in their retirement. Miss Agnes, who had travelled widely in her younger days, was known in the village as Miss 'Peru' Johnson.

About halfway down King Street on the west side was The Hut (No 18). This building came from the other end of the village where it had been used during World War I as extra accommodation for the VAD Hospital. After the war it was moved to King Street where it became known as the Red Triangle Club and used for meetings of the Girl Guides and other village associations. Sometime in the 1950s the plot of land on which it stood was sold and became the subject of various planning applications, which have all been turned down — so far.

Joe Challis, a steamroller driver, moved into No 6 (Woodlands) in 1938, soon after it had been built by his father-in-law. Joe repaired motorcycles in his spare time in a large shed at the bottom of the garden. At the beginning of World War II Joe was sent with his steamroller to work on aerodromes around the south of England. After the war he set up on his own as a motorcycle repairer at Woodlands. His two sons helped him in the work, and they diversified into car and lawnmower repairs, general engineering and welding.

Monksilver (No 36) was built in 1982 —the last house to be built in King Street — between Nos 34 and 38 on land which had been part of their gardens.

A good many years ago the owners of No 14 (Rehoboth) started a tradition of inviting all the residents of King Street to drinks and mince pies at Christmas time. It is pleasant to record that this custom is still being carried on by the present occupants. May the traditions of King Street long be upheld!

Barbara Webb

Barbara has been a member of the Mortimer Local History Group for about twelve years and has worked on several of its projects, including the history of local buildings and roads. She became especially interested in King Street as she has lived there , on and off, for about forty years.

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Grazeley Manor Farm: a survey 1880 — 1980

At the beginning of this century Capringstone Farm, Dreghorn, Ayrshire was a typical family farm supporting Matthew and Marion Steel and their family of three boys and two girls. However, an acreage of only 90, carrying 16 Ayrshire cows made Marion Steel a slave, milking at 4.30 am, and her son James swore that his future wife would never toil so hard.[1] He could see no future in remaining with his father. Like many enterprising Scotsmen prior to World War I, James Steel came south where there were much greater opportunities than in south west Scotland with its very depressed agricultural industry, determined to take a much larger farm. In 1911 his brother-in-law, Easdale Craig of Southcote Farm, Reading, found him Knights Farm (260 acres) at Burghfield, owned by the Benyon family. His brother, Andrew Steel, followed in 1914 and entered Burghfield Place Farm, another Benyon tenanted holding.

The soil of Knights Farm is mainly gravel. A long and serious drought in the summer of 1915 resulted in a very poor harvest. James Steel approached the Squire for a change of tenancy and was thankful to be offered Manor Farm at Grazeley, some seven miles south of Reading. He moved in at Michaelmas 1916 and remained there until his death in 1950. I spent many days of my youth at Manor Farm, Grazeley, the home of my uncle and aunt, James and Annie Steel. My work as agricultural valuer also brought me into contact with the farm and I knew most of the farm workers during the period 1936 to 1970.

This study of Manor Farm is an analysis of the various social and economic factors which influenced the practice of husbandry over the hundred year period, 1880-1980, based on my knowledge of the farm, James Hewett's diaries, and the memories of Les Allum, who was employed at Manor Farm for fifty years.[2]

During the century 1880-1980 the Benyon family of Englefield only let this holding to three farmers:

TENANT FARMER	TENANCY	LANDLORD
James Hewett	c1880-1916	J H Benyon
James Steel	1916-1950	J H Benyon and H A Benyon
William Biggar	1950-1984	H A Benyon and William Benyon

3

Manor Farm during James Hewett's tenancy was a mixed farm, the main income arising from wheat and milk. He kept about 40 Dairy Shorthorn cows, 16 heifers and 2 bullocks. His Milk Books record his monthly milk sales — in February 1914 he sold 1,178 gallons of 'new milk' at 10½d a gallon for £51 10s 9d, and 28 gallons of skim at 4d a gallon for 9s 4d. During May that year prices fell sharply to 7¾d a gallon for milk, and 2d a gallon for skim, at which price it was hardly worth saving.[4]

At this date, and indeed until 1933 when the Milk Marketing Board was established, wholesale milk buyers were very tough in their bargaining with farmers. Prices were 'agreed' for winter and summer milk, but sometimes in June there was so much milk a buyer would break his contract. The milk was then fed to calves or pigs, and the remainder tipped down the drain.

Hewett's diary reveals a rather poor living, a hand-to-mouth existence and a hard struggle to pay the weekly wages to the farm workers. Pigeons and rabbits sold to Reading butchers, grazing rents for a donkey, and carting 'hoggin' for his landlord, J H Benyon, provided valuable subsidiary income:

4th January 1901	55 pigeons	£2 15s 0d
6th September 1902	Grazing 1 donkey at 1s 6d for 19 weeks	£1 8s 6d
28th July 1911	Killed 30 rabbits (harvest time)	
29th July 1911	Killed 37 rabbits	
9th July 1912	Delivered 61 pigeons 9d each to Geo Pocock West St Reading	
February 1913	(Carting) 12 loads bricks for J H Benyon at 3s	£1 16s 0d
February 1913	(Carting) 1 load clinker J H Benyon at 5s	5s 0d

Diary entries show Hewett supplying Major Drake at Grazeley Court with small quantities of oats, hay, wheat straw, and hiring him a horse and cart for the occasional day or half day. Eggs and butter were also sold in small quantities. Accounts, however, were not paid promptly, ready money was often in short supply, and James Hewett often had a long wait for settlement. He was not paid for the 55 pigeons supplied in January until 7th October, and the accounts for oats, hay,

straw, and horse and cart hire supplied to Major Drake between September and November 1901 were not paid until December.

Pigs were also kept at the farm, but only for farm consumption and James Hewett's diary includes some interesting records of weekly deductions from the wages of the farm hands for home-cured bacon, the pig being fed at the farm. In 1896 George Bye earned about 11s, and for 13 weeks he paid between 2s and 5s per week for the over fat hog killed on 1st February, which weighed 182 lbs dead. The bacon was sliced and eaten cold with bread for lunch, and the family consumed 14lbs each week.

The diaries also give details of the farm workers' wages. The entry for 16th May 1912 records the weekly wages of 11 men and 1 boy:

George Curtis	£1 0 0	
E R Hancock	19 0	
B Payton	15 0	
H Smart and boy	£1 0 0	
J Hussey	14 0	
J Westbrook	13 0	
J Brown	11 0	
J Appleton	12 0	
J White	8 0	casual worker
George Sweetser	4 0	casual worker
Cottrell	£1 0 0	casual worker
Total	£7 16 0	

The daily entries in the diaries recall the long summer days when his men hoed mangolds, turnips and swedes; first singling them and then, during the wet season, going through the rows three times to keep the land clean of weeds. Little other work was done on the farm during June (except milking) other than hand and horse hoeing until the hay was mown in July. Between October and December, the men pulled roots and carted them home. The entry in the diary for 9th November 1911 reads: 'Sam cavin over mangel', which meant Sam was employed laying thrashed straw over a root clamp to keep out the frost and rain. Another entry recorded farm workers 'dirting mangel', that is throwing up earth over the clamp. The roots were either stored in the rickyard or tipped into the root store where they were hand trimmed prior to being sliced, shovelled in baskets, and then fed to the cows twice daily.

Between July and the start of harvest, the men (when not hoeing roots) were walking through the corn, hand weeding. James Hewett's diary for 1911 reads:

3rd	May	'Jack digging docks'
17th	May	'Palmer weeding winter wheat'
30th	May	'Men pulling thistles in oats'
	July	'Couching' (dragging twitch grass to the surface)
	July	'Fallowing ... Harry ploughing'

Arable land that continually grew white straw crops became very foul and needed a rest. Immediately after the corn was stacked the farmers cultivated the stubble and then ploughed, hoping for a hot August sun to bake the weeds trapped in hard clay clods: this was the start of the fallow. Fallowing was a hot dusty task with the horses needing to be changed over every two hours. Early June had been the flowering time for the wretched yellow charlock which grew so plentifully in the spring barley, but this weed could not be eradicated and was one of the causes of low barley yields.

James Steel took over the tenancy of the farm 29th September 1916. It was very different from Knights Farm. Much of the soil is heavy clay which is difficult to cultivate and plant in a wet autumn, and even more trying in a cold, late spring. His tenancy agreement listed 152 acres of permanent pasture and 147 acres of arable land. The lease also included six cottages, let to farm workers, much to the general benefit of the farm.[5]

Within a few years of the change of tenancy, James Steel and his young wife Annie (nee Kirkwood) had transformed Manor Farm into a well-run dairy farm, with Shorthorns, a breeding herd of Large White pigs, and a ewe flock. Being a good judge of people, he selected workers, such as Tom Maynard (thatcher, ditcher and hedger 'par excellence'), Fred Maunder (pig man) and Nell Smith (dairymaid), who have become legends amongst the farming community. These professional farm workers, together with James Steel, made a lasting impact on local village life by their ability to pioneer new techniques in cattle breeding, clean milk production and the production of top grade baconers.

In 1936 James Steel employed twelve workers, several of whom stayed at the farm for a considerable number years:

Fred Collins	38 years' service	cowman
Jack Sturges	36 years' service	cowman and stripper
Nell Smith	30 years' service	dairy maid

Ted Maynard	36 years' service	ploughman
Fred Newman	41 years' service	ploughman
Tom Sturges	23 years' service	foreman [6]

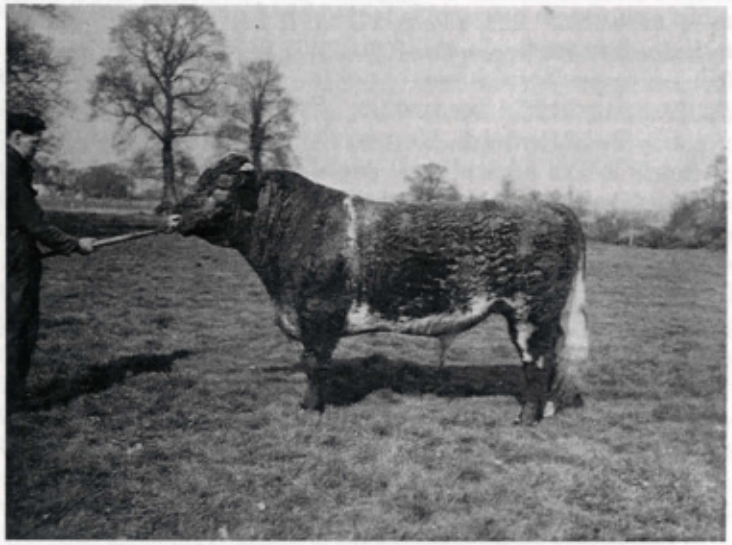
Ted Maynard and Fred Newman ploughed daily for seven weeks from September using a single furrow plough and a pair of Shire horses. Jack Caswell was another ploughman. There were three general farm workers, Tom Sturges (foreman), and George and Bill Prior. By 1942 Les Allum was also employed as a general farm hand; he ultimately completed fifty years service at Manor Farm and was awarded a B E M for long service. Les Allum recalls that in the 1940s he hoed roots at a piece-rate of 1d or 2d per chain and that he could hoe ten rows a day, and earned good money! The acreage used for growing mangolds varied from 10 to 15 acres; five acres were used for cow cabbage and ten acres for kale.

James Steel worked with the same traditional and popular breed of Dairy Shorthorns as Hewett, but on the same acreage of pasture he built up a much larger milking herd. He was able to do this because he greatly increased the fertility of Manor Farm, and co-operated with the nearby National Institute for Research in Dairying. At a time when TB was a scourge he tuberculin tested his dairy herd and practised the most up-to-date methods of 'clean milk production'. He was in the forefront of agricultural improvements. From 1936 he mechanised the arable cropping. His harvest in 1940 boasted 14 ricks, superbly thatched by Ted Maynard. He won the class for the best farmed farm in the South Berks Agricultural Association in 1948 and 1949, and he was a practical judge at major summer shows of Dairy Shorthorn Cattle.[7] In his time, he was considered to be a most progressive farmer.

Generally there were about 120 acres of cereal grown. The wheat was sold, but the barley was kept for animal feed. The corn was cut with a binder, stooked and left in the field 'until the church bell had been rung for three Sundays'. Loading, drawing home, rick building and thatching spread the harvest over four to five weeks. The ricks were thatched by Ted Maynard during September, and during the winter and spring Lucas of Shinfield was called about five times to 'thrash out' three ricks whenever the feed bins were getting low (there were no grain silos), or when a shortage of cash demanded the sale of some of the wheat. The farm hands assisted Lucas and his thrashing gang.

In 1950 James Steel died and the farm was taken over by Bill Biggar. He introduced Ayrshire cows to the farm, and from 1963 these were parlour milked. The need for cowmen fell dramatically:

Leslie Allum, employee at Grazeley Manor Farm for over 50 years



Les Allum with a prize-winning pedigree bull, 1945

1916	James Hewett	40 cows	3 men	hand milking
1936	James Steel	70 cows	3 men & dairymaid	machine milking in cow sheds
1963	Bill Biggar	80 cows	1 man	8 stall abreast parlour

The introduction in 1942 of a selective herbicide Agroxone had wiped out charlock from the barley harvest, and by 1960 scientists' discoveries enabled farmers to use chemicals to control the majority of arable land and grassland weeds, with the consequent fall in the demand for agricultural labour. The dearth of experienced farm labour during the war had forced many farmers to switch from growing mangolds to making silage as roots became too expensive to grow and too heavy on the use of manpower. By 1955, fields of roots were almost a rarity around Grazeley. Increased mechanisation saw large horse-power tractors cover 30 acres a day with four furrow reversible ploughs — a great contrast with the single furrow plough and pair of horses struggling in the wet clay to cover three quarters of an acre! In 1951 the binders were sold and Bill Biggar was using a combine harvester — one man in a self propelled machine. Manor Farm had always carried a heavy burden of 'fixed costs' for the hedging and ditching of some three and a half miles.[8] The advent of the power hedging machine and mechanical ditcher accelerated the drift from the land which by 1955 was under way. When Bill Biggar retired in 1985, Les Allum was the only employee left at Manor Farm.

All three yeoman farmers were appreciative of the fact that they were tenants of a sympathetic landlord who played his part well by moderating rents. All three farmers, as stewards of the soil, were conscious of the environment and never bulldozed out hedges or raped the earth for maximum profit. Each knew the breeding strength and weakness of every cow in their dairy herds, and believed in a fair return from mother nature. The farm workers who served Manor Farm during this hundred years were skilled and loyal employees, and many remained between 30 and 40 years, but harsh economic factors drove them off the land in increasing numbers from 1950 onwards. Today Manor Farm has been amalgamated with Hartley Court Farm at Three Mile Cross, and there are no dairy herds left in Grazeley Parish.

The exodus from dairying around Grazeley also seriously affected the livelihood of many professional and trades people, and led to the break up of the village community. The veterinary surgeon, the milk recorder, the cattle inseminator, the feed merchant and the dairy engineer, all lost out. The milk tanker driver passed by the end of the road and the cattle haulier missed his trips to and from the market.

Les Allum felt 'lost and unwanted', attending Wokingham Show with no cattle to wash and parade — a way of life had gone for ever.

Kerr Kirkwood

For more than 30 years Kerr was an agricultural auctioneer and valuer. Since his retirement he has been researching the history of the Wokingham Agricultural Association (1835-1985). Until recently Kerr was one of the joint editors of BLHA's Newsletter.

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8 Information from Les Allum who cleaned the ditches at Manor Farm on an annual rotation basis

A Hermit of Medieval Wargrave

The medieval hermit occupied a recognised and highly valued place in society. To find a hermit record in the history of a locality is also to find a neglected and unique point of entry into the period of the hermit's lifetime. Sometimes his presence can become an introduction to the medieval history of the locality.

In the Thameside village of Wargrave a hermit is recorded in the Patent Rolls of 1339. He is described as 'a poor hermit of Wargrave'; his name was Alan de Elsfield. He was granted a licence to beg for alms in churches for one year, in order to build a chapel in Wargrave dedicated to Corpus Christi.[1]

There were many hermits in medieval England. Ten are recorded in Berkshire, between the 7th and 14th centuries. During the 14th century William Langland wrote scathingly of false hermits who used the robes and alms as a means to live a free and easy life. His praise, however, was generous: 'Every anchorite and hermit ... if he follows the way of perfection, is on a level with the Twelve Apostles'.[2] The anchorites, among whom were many hundreds of women, lived reclusive lives, confined to their cells, and often attached to churches.

Bound by his vows to a life of poverty and prayer, the true hermit was licensed either by the King, the Bishop of his diocese, or he was under obedience to a religious order. He was often involved with the daily life of his village, town, or city, occupying a position of particular authority by virtue of his separation from the dominant needs and desires of his time. Like Alan de Elsfield he might, for a time, be a wandering hermit, gathering alms for a specific purpose, or as a permanent feature of his vocation. He could be a focus of counsel both spiritual and practical, and a provider of shelter and food for anyone in need where he had resources to spare.[3] Hermits were not usually strangers to their chosen community. The 13th century hermit of Reading, Laurence Burgess, was a bailiff of the town, with property in New Street, before becoming a hermit.[4]

The de Elsfield family appear in the Oxfordshire records, their manor being at Elsfield near Oxford. They first come into local prominence in the 13th century when the acquisition of land, mainly through judicious marriages, brought them property in various parts of Oxfordshire, including Bolney (now a lost settlement) near Wargrave, but on the Oxfordshire bank of the Thames. The second of the three Gilbert de Elsfields held Bolney in 1313, and a knight's fee in 1315. In 1322 Sir Gilbert was accused of poaching in several of the Bishop of Winchester's fisheries at Wargrave.[5] Whatever his exact relationship to them might have been, the hermit was likely to have been associated with the de Elsfields of Bolney.

Three other details of the Patent Roll entry remain to be explored: the building of the chapel, its dedication to Corpus Christi, and the hermit's village.

Of the chapel there appears to be no further records, nor has any archaeological evidence of it yet come to light. If the hermit did succeed in his intention, the chapel may have been made in the parish church of St Mary, or at some settlement away from the main village. On so large a manor, a chapel at a frequented but remote point would have been welcomed, as would the services which the hermit could provide, especially if he was a cleric.[6]

The feast of Corpus Christi was first celebrated in England in 1318.[7] By the 1350s it had become a nationally celebrated summer event of great popular importance. The churchwardens' accounts of St Laurence's Church at Reading record payments from 1498 for refreshments of bread and ale, and for materials to make costumes for the pageant, which was a feature of the procession round the town. These materials included flax for wigs, coarse canvas for caps and ears — perhaps for devils — and a crescloth 'coat' for Eve. Crescloth was a fine linen, in this instance made flesh coloured and very tight fitting to resemble Eve's state in the Garden of Eden. The Corpus Christi bell was rung by the sexton.[8]

Village pageants and processions were often quite as lavish as those in the towns. Local rivalries sometimes influenced events in style and content. Alan de Elsfield's choice of Corpus Christi for his chapel dedication may therefore indicate the presence of a community able to support the celebration of a popular feast.

Wargrave first appears in documentary record in 1086 as a Domesday manor, a large and prosperous village, with three fisheries, a mill, and a population of about three hundred. *The Book of Wargrave* describes the early landscape: '... the site had various attractions. The river, its tributaries and backwaters offered all kinds of fish ... there

were freshwater streams where gravel soils offered warmer and drier land than the nearby alluvium, on which to farm and build.[9] This fertile landscape and propitious river site influenced the character and development of the medieval village, as did its later possession by the Bishops of Winchester.

A charter of Edward the Confessor's reign, dated 1061-65, states that Queen Emma, Edward's mother, gave the Manor of Wargrave to the Minster of Winchester. This document is believed to be a forgery and the *Domesday Book* records that Queen Edith, Edward's wife, held the manor. However, a pre-Conquest possession by Winchester may be indicated in a papal charter of 1137 which is recorded in the Winchester Cathedral Cartulary. This refers to Wargrave as 'taken from the church [of Winchester] by King William I and lately restored [to Winchester]) by [King] Stephen.[10] Stephen's restoration was made to Henry de Blois, his half-brother and Bishop of Winchester, together with the manor of Menes[11] which was often linked with Wargrave in the records, and like Wargrave a manor of value and significance.[12] Emma's gift of Wargrave would therefore have been made before she was stripped of all her lands by her son Edward in 1043. The events involving Emma are obscure, but legends survive of her ordeal by fire and these may hint at the actual causes for Edward's dispossession of his mother. Legends of Emma's presence in Wargrave have survived the centuries.

During the 13th century the Manor of Wargrave underwent extensive and ambitious development. In 1218 a charter was granted to the Bishop of Winchester for a market to be held in Wargrave every Monday. In 1225 it was recorded as a borough and hundred. This increase of status was supported by a spectacular clearance of land for arable crops. More than a thousand acres had been added to the manor by 1256 with a corresponding increase in population.[13] While village buildings appear to have been centred on Church Street and High Street, land clearance took place on the higher land towards Waltham St Lawrence, at and around Billingbear.

In 1252 a new sub-manor was created 'upon the great place of the Forest [Windsor Forest], which is called Billingbear ...' There were other such encroachments, '... in other places throughout the whole Hundred of Wargrave, to the great damage of the beasts of Chase of the

Lord the King.' The Bishop also claimed at this time to have 'free chase in Billingbear and throughout the whole of his land of Wargrave'.[14] The privileges that the 13th century bishops claimed were still in existence for Sir Henry Neville to claim and receive in 1570.[15]

Manorial accounts for 1552/3 reflect some of the developments taking place. A length of 1050 perches (5,775 yards) was dug for ditches at 1d per perch, and 5,700 willows were bought and planted for hedges at a cost of 6s 6d. A thatched dairy was built for 7s, the thatcher being paid a stipend of 1s (a thatcher was paid 1s 9d a week in 1346) and a lock was bought for 3d. Gates were made for a meadow and a purpresture, costing 2s 4d, bolts were added for 6d. A ditch was dug for watering the cows and the 'great gate at the entrance to Billingbear' was bought for 4s. In 1257 Billingbear, with 68 cows, became the largest dairy farm on the Winchester estates.[16]

Woodland maintenance and the cutting down of forest trees for timber is mentioned in several years. About 1233 'six good oaks' from Wargrave were sent to Windsor Castle for building works. In 1240 the Archbishop of Canterbury complained that he had yet to receive the twelve oaks he had been promised from Wargrave. In 1248 Henry, master carpenter to the Bishop of Winchester, was paid 3s 10d a week and given a summer robe, valued at 10s, for the 42 weeks he had spent supervising the felling of timber at Wargrave. A sale of wood in 1253/4 resulted in the considerable sum of £42.[17]

In 1284 Wargrave's market was still in existence, and the great Winchester Fair of St Giles was held at Wargrave, as it was on most of the Winchester estates.[18] Only fifty six years later in 1340 — the year after Alan de Estfield applied for his licence — there were no 'market men', and much land was lying uncultivated because of the poverty on the manor; manorial profits were very much reduced. Disease among the livestock, combined with three decades of bad weather and poor harvests had eroded the expectations of the new town.[19] In 1349 the catastrophe of the Black Death engulfed Wargrave and some two hundred people died.[20]

By the 1360s prosperity had returned. The number of sheep on the manor in 1347/8 had been only 185, by 1376/7 the number had increased to 454, and in 1370 Wargrave was one of the three estate centres for the yearly wool collection and sale, which had formerly been held at Wolvesley in Winchester.[21] At some time during these years a splendid new timbered roof was constructed for St Mary's Church; it survived until the church fire of 1914.[22]

The Bishops of Winchester came to Wargrave in person on many occasions dealing with business, manorial and church affairs, staying

for periods varying from one day to three weeks. Henry Woodlock (1305-16), a man of 'care, intelligence, and mercy' would arrive on one of his two palfreys, Beresford and Braybrooke. Just after his consecration at Canterbury he stayed for five days, holding an ordination of twenty clerics.[23] The great prelate, William of Wykeham, came to Wargrave on four occasions between 1368 and 1385. As one 'wise in building castles'; he ordered the repair of the manor house in 1371.[23]

Such visits from powerful and notable men, several of whom had held high office in the King's household and government, with their train of officials and servants, would have brought much activity to the manor beyond that of everyday affairs. One such visit by William Edington (1345-66) had a link with the hermit's probable family. On Sunday 25th June 1363, Bishop Edington, in the presence of Robert Wyville of Salisbury, come from his palace at Sonning, John Tattenhall, a Dominican, and the Bishop of Ossary in Ireland, and various Winchester officials, consecrated John Buckingham as Bishop of Lincoln.

This was an uncommon event in a parish church, and it was one which cause much speculation. There were rumours of bribery, and opposition to Buckingham's election, even by the canons of Lincoln who had attempted to elect another candidate. It required six of Edward III's most 'discreet knights' to ensure that they did not do so.[24] Amongst the witnesses to the election were two local knights, Philip Englefield and the third Gilbert de Elsfield, the last of that name. By the mid 15th century the de Elsfields had died out in the direct male line.

The picture of the village and manor of medieval Wargrave that is emerging from this initial research has begun to dispell some of the obscurity surrounding Alan de Elsfield's community. The ebb and flow of events, natural disasters, and rise and decline as recorded at Winchester, raise many questions. Personalities appear momentarily as the manor's complex administration brings them into focus, only to vanish again, the termination or resolution of their problems, grievances, transgressions and obligations, incomplete or unknown. So too is much of the life of the hermit unknown or hidden, but for me he had

fulfilled his ancient role of guide and mentor by leading to a study of Alan de Elsfield's village.

Rosemary Spinks

Rosemary's introduction to local history began in 1985 when Wargrave Local History Society was formed, and has been extended with her association with Berkshire Local History Association as a member and its secretary. Her interest in medieval hermits and anchorites began with Alan de Elsfield and has resulted in the preparation of a traveller's guide to seeking hermits in the many hundreds of places in England where they are recorded, and the various traces where they survive in the landscape, churches, archaeological finds, folklore and history.

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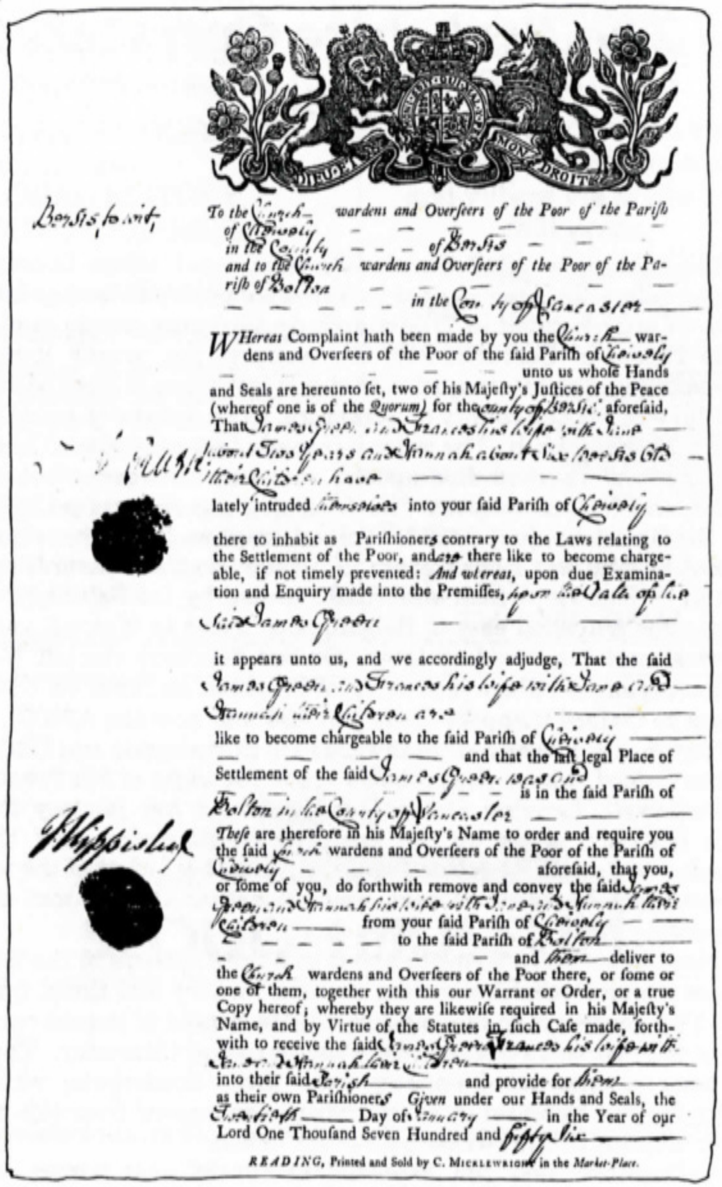
The Berkshire Overseers Project

On 22nd January 1817 Sarah Warman, aged about twenty, was brought before the magistrates in Shrewsbury and interrogated. She had been apprehended in Whitchurch, in the same county, and taken to the House of Correction in Shrewsbury, the county town. It appeared from the interrogation that her last place of legal settlement was Chieveley in the county of Berkshire, so an order was made for her removal to that parish. The order was made that same day. Three days later she had reached Boningdale, mid-way between what is now Telford, and Wolverhampton. The following day she arrived in Tettenhall, Staffordshire, just outside Wolverhampton. From there her journey took her through Birmingham to Yardley, then southwards through Solihull to Knowle, which she had reached by 1st February. From Knowle she travelled east to Balsall, then south to Wroxall and on to Warwick, arriving two days later. On 3rd February she left Warwick for Tredington, a village just north of Shipston on Stour on the Birmingham to Oxford turnpike (later the A34 and now the A3400). From Tredington she journeyed southwards via Burmington and Little Rollright to Oxford, where she probably spent the night of 5th February in the Bridewell. Leaving Oxford she continued her journey through South Hinksey, again on the turnpike, to Abingdon, and through Abingdon to Sutton Wick and finally to Chieveley. Most of the journey was probably by carrier's cart, and altogether it took just about a fortnight.[1]

How do we know so much about this brief episode in the life of an obscure young Berkshire woman living a century and three quarters ago? The answer is to be found in a little bundle of papers surviving among the overseers' records from the parish of Chieveley. The story has been reconstructed entirely from these documents, which are among the five hundred or so surviving 'case papers' from this parish, now on deposit in the Berkshire Record Office.

Altogether over ten thousand overseers' case papers survive among the parish records of Berkshire. In date they range from the late seventeenth century to the 1830s. Coverage of the county is understandably uneven, and in some parishes no documents of this type have survived at all, but all parts of the county are represented, and in


Berks to wit,

To the Church wardens and Overseers of the Poor of the Parish of Chieveley in the County of Berks and to the Church wardens and Overseers of the Poor of the Parish of Bolton in the County of Lancaster

WHereas Complaint hath been made by you the Church wardens and Overseers of the Poor of the said Parish of Chieveley unto us whose Hands and Seals are hereunto set, two of his Majesty's Justices of the Peace (whereof one is of the Quorum) for the County of Berks aforesaid, That James Green and Frances his wife with Jane about Two years and Hannah about Six weeks old their Children have lately intruded themselves into your said Parish of Chieveley there to inhabit as Parishioners contrary to the Laws relating to the Settlement of the Poor, and are there like to become chargeable, if not timely prevented: *And whereas*, upon due Examination and Enquiry made into the Premisses, upon the Oath of the said James Green it appears unto us, and we accordingly adjudge, That the said James Green and Frances his wife with Jane and Hannah their Children are like to become chargeable to the said Parish of Chieveley and that the last legal Place of Settlement of the said James Green was and is in the said Parish of Bolton in the County of Lancaster

These are therefore in his Majesty's Name to order and require you the said Church wardens and Overseers of the Poor of the Parish of Chieveley aforesaid, that you, or some of you, do forthwith remove and convey the said James Green and Frances his wife with Jane and Hannah their Children from your said Parish of Chieveley to the said Parish of Bolton and them deliver to the Church wardens and Overseers of the Poor there, or some or one of them, together with this our Warrant or Order, or a true Copy hereof; whereby they are likewise required in his Majesty's Name, and by Virtue of the Statutes in such Case made, forthwith to receive the said James Green Frances his wife with Jane and Hannah their Children into their said Parish and provide for them as their own Parishioners *Given* under our Hands and Seals, the Fifth Day of January in the Year of our Lord One Thousand Seven Hundred and fifty Six.

READING, Printed and Sold by C. Micklewright in the Market-Place.

Removal order for James Green and family from Chievley to Bolton, January 1756 (D/P 34/13/7/1)

some places, such as Reading (3000), Hungerford (1050), Thatcham (650), Chieveley and Tilehurst (500 each), very large collections exist.

Not all of the documents contain as much detail as the one mentioned above, but many do provide a surprising amount of information. Individually and collectively they contain evidence of value in many different fields of historical study — family history, local history, demographic history, and social and economic history in particular.

The purpose of this article is:

— to describe briefly what the documents are;

— to show by quoting a few examples their value as evidence;

— describe the project currently under way to produce and publish a calendar of the records.

The documents

Overseers' case papers are those documents created by the overseers of the poor in the course of their management of poor relief under the old poor law, which relate to individual applicants for relief. They were created mainly under the various statutes relating to settlement, apprenticeship and bastardy.[2]

Settlement papers derive from the Settlement Act of 1662. This Act was modified somewhat in the century and a half following its passing, but the basic principle that it laid down remained unchanged. This was that people were entitled to poor relief only in their parish of legal settlement and could be removed back to it if they became in need of relief elsewhere. (Indeed, until 1795 mere suspicion of need was sufficient for the overseers to initiate removal proceedings). The three main types of document created as a result of this Act were the settlement certificate, the removal order and the settlement examination.

The settlement certificate was a device to make some mobility possible for the poor. If an individual wished to move from his parish of legal settlement, whether in search of work or for any other reason, he was expected to apply to the parish overseers for a settlement certificate. This document certified that the person to whom it was issued was legally settled in the parish where it was issued. It was, in effect, a guarantee by the overseers of that parish that they would provide relief for that person (and his family) if he required it.

When a person, or a family, became liable for poor relief in a parish other than his or their parish of legal settlement the overseers of that parish would apply to the local justices of the peace for an order to evict them and return them to their last place of settlement. The certificate

would be produced as evidence of settlement. If, however, there was no certificate, either because it had been lost or (in some cases) because one had never been issued, the justices would conduct an examination of the applicant to discover his last place of settlement and would issue the overseers with a signed summary of the result. This settlement examination, which often incorporated a summary of the examinee's life history, would then provide the basis for the issue of the removal order.

Where removal was not possible or appropriate, apprenticeship often provided the overseers with a way of dealing with poverty. Orphans or children from poor families could be apprenticed to more substantial householders for a small premium by means of an apprenticeship indenture. For the duration of the apprenticeship the child's maintenance was taken care of. In theory the child should have had the opportunity to learn a trade or skill to provide him (or her) with a means of earning a living, though it is likely that this was only achieved in a minority of cases.

Documents in bastardy cases reflect the attempts of the overseers to ensure provision for illegitimate children (and often their mothers) at other than the parish expense. The main types of document are examinations, warrants, orders and bonds. When an unmarried woman was found to be pregnant, or in some cases after she had given birth to a child, she was subjected to an examination by the justices, the main purpose of which was to establish the name of the father of the child. Once the name of the alleged father was known, the justices issued a warrant to the parish constable to apprehend him. If the justices, after examination of the father, were satisfied of the truth of the allegations, they might make an order requiring him to contribute to the maintenance of the child. As an alternative the father, or some other person — normally a relative of one of the parties involved — could agree to bear the cost of maintaining the child, and thus save the overseers from becoming further involved. This agreement would have been made binding by a bond.

Although the settlement, apprenticeship and bastardy papers described above will be the most numerous of the oversees' documents, they will not be all that there is in most parishes. Other papers relating to settlement in particular (such as appeals against removal orders) or to other aspects of poor relief in general (such as papers relating to the relief of dependents of men away serving in the militia), besides others too numerous to mention in a short article, may well exist in ones and twos in these collections.

The evidence of the documents[3]

The story of Sarah Warman has already been told.[4] Few removals can be reconstructed in so much detail, but evidence from the removal orders, besides providing useful family details, may also throw light on the way the system was managed. On 29th January 1801, for example, an order was issued for the removal of Richard Allen, Jane his wife and their two children David, aged 4, and John, aged 2, from Inkpen to Chieveley. As Jane was 'unable to travel being with child and near her delivery' the Order was suspended for some three months. However in order that the parish of Inkpen should not suffer financially as a result of this delay, the overseers of Chieveley were required to pay the sum of £3 18s being the costs incurred in relieving the family for the period.[5]

Removal Orders may assist in tracing people who unexpectedly disappear. More generally they may provide some clue as to the level of mobility among the working population.[6] As might be expected, most removals were to adjacent or at least to nearby parishes. Over 80% of the removals documented in Chieveley between 1699 and 1833 were to or from parishes within twenty miles, and the majority of these were within a five mile radius of Chieveley. However, the remainder were to or from parishes often a great distance away — examples are the removal of James and Frances Green and their children Jane (2) and Hannah (6 weeks) to Bolton (1756); Mary Munford, widow, Moses her son, his wife Elizabeth and daughter Phebe (aged 1) to Crewkerne, Somerset (1787); Mary Goddard, widow, and her one year old daughter from Bristol (1801); and several from parishes in London and Middlesex.[7] Interestingly, although the number of surviving removal orders increases considerably as time goes by (only 15 for the period 1711 - 1750, 20 for the period 1771 - 1780, and 47 for the decade 1811 - 1820), at least from the 1780s onwards the proportion of those to or from parishes over twenty miles away remains roughly constant, at between 13% and 17% in most decades. It is of course impossible to say from the study of a single parish whether this is typical.

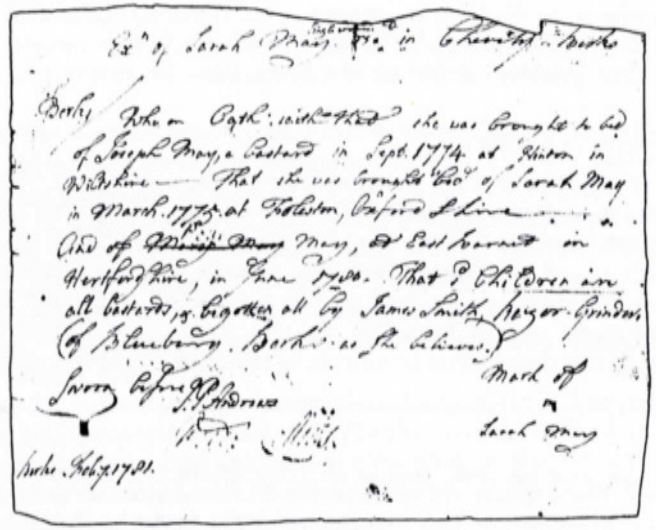
If removal orders provide useful family information and evidence of mobility, settlement examinations can be even more valuable, since they show, often in some detail, how the poor lived. Some provide evidence of considerable mobility. William Waters, for example, examined in 1797, had been born in Stoke St Mary, Somerset. In 1788, at the age of 26 or thereabouts, he had gone to Topsham in Devon to work for a certain Thomas Taylor, and a year later had accompanied Taylor to Jersey. He had worked there for two years before moving to Blackwall, 'near London'. After some time in London he had evidently returned to Somerset, for some twelve months previous to his examin-

ation he had married Martha Parks at North Curry. By November 1797 he was in Chieveley. Another instance of mobility is found in the examination of William Blythe by Warwickshire magistrates in 1781. Blythe had been born in Scotland, but had apparently spent some time in Chieveley, where he had gained legal settlement by working for a year as servant to the Revd Mr Head. In 1781, now aged 70, he was found begging in Aston, near Birmingham. The magistrates ordered his removal to Chieveley, and he was conveyed there via Stoney Stratford, Winslow, Thame and Wallingford.[8]

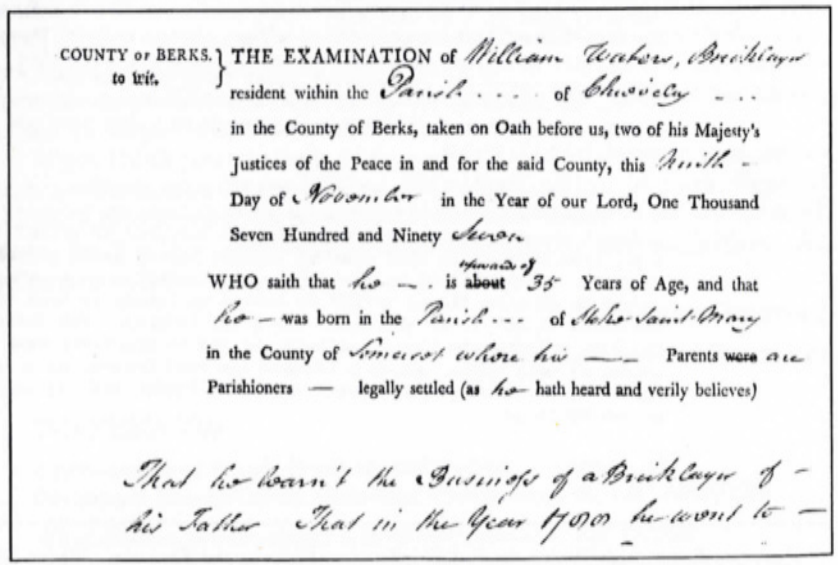
The majority of those examined in Chieveley were, as would be expected, agricultural labourers or otherwise occupied in farming. Several had served a number of masters, moving round in west Berkshire, east Wiltshire and north Hampshire to find places. There are frequent references to hirings at Thatcham and Newbury hiring fairs, and occasionally to hirings at Reading, Abingdon and Lambourn. John Carter, examined in 1783, had been hired at Lambourn Fair by John Palmer of East Garston, had subsequently worked in Ruscombe, and most recently had been hired at Newbury Fair by Farmer Taylor of Hampstead Norris; Thomas Gregory (1787) had served in Winterbourne, Chaddleworth and Greenham; and William May (1827) in Hampstead Norris, Boxford and Donnington.[9]

But while agricultural labourers predominate, this is by no means the only occupation of those examined in Chieveley. Mary Setree, for example (1727) was the widow of a customs and excise officer; John Broomwell (1751) was a shoemaker who had also served seven years in the Marines; Thomas Woollams (1756) was a butcher; John Pinfold (1771) was a bargeman; Joseph Sayer (1779) was a wheelwright; William Waters (1797) was a bricklayer; and William Spicer (1804) was a cooper.[10]

Evidence from other documents may help to establish family relationships (or provide evidence of paternity in bastardy cases), may also provide evidence of mobility, and may illuminate the workings of the system. A few examples will suffice. In 1736 John Bromall, son of Francis Bromall, was apprenticed to a cordwainer in Wolverhampton for twelve years. (After twelve months he ran away; when the apprenticeship was renewed, John was obliged to agree to serve a further seven months to make up for the time he had gone missing.) In 1772 Anne Hayne, widow, and her two children were returned to Chieveley from Thornbury in Gloucestershire after a removal order had been quashed on appeal; the overseers of Chieveley were obliged to pay £3 10s to their counterparts in Thornbury to cover the latters' costs. And in 1781 Sarah May, then living in Chieveley, admitted to having had three



Bastardy examination of Sarah May, 7th February 1781 (D/P 34/15/1/1)



COUNTY OF BERKS. to wit. } THE EXAMINATION of William Waters, Bricklayer resident within the Parish ... of Chieveley ... in the County of Berks, taken on Oath before us, two of his Majesty's Justices of the Peace in and for the said County, this Ninth Day of November in the Year of our Lord, One Thousand Seven Hundred and Ninety Seven

WHO saith that he ... is ~~about~~ upwards of 35 Years of Age, and that he was born in the Parish ... of Saint Mary in the County of Somerset where his ... Parents were are Parishioners ... legally settled (as he hath heard and verily believes)

That he learn't the Business of a Bricklayer of his Father That in the Year 1780 he went to ...

Part of the Examination of William Waters bricklayer, 9th November 1797 (D/P 34/13/1/35)

illegitimate children born successively in Hindon, Wiltshire, Foleston, Oxfordshire, and East Barnet, Hertfordshire, all begotten by James Smith, razor grinder, of Blewbury, Berkshire. [11]

The Overseers Project

Since the autumn of 1991 a project has been under way to produce a calendar (or abstract) of these documents, which will contain all the essential and unique information but eliminate repetition and common form. An index to places, personal names and occupations will be produced. The value of a calendar over a mere index, though it will take longer to complete, is twofold. In the first place it will make the evidence in the documents available to those engaged in general social,

33 33 1) 8 Feb 1793 Exam of 2) James WALLIS (x) resident in Chieveley 6) G MORGAN (+) that he was b in Bradfield, Berks. About 5 yr ago went to live with Mr John LAMB, farmer in Thatcham as a covenant svt. Svd 2 yr then h himself to Mr Thos WESTELL, mealman of Thatcham for 1 yr. No l.sett elsewhere.

34 34 1) 13 Aug 1795 Exam of 2) Joseph SELLWOOD (x) labourer 6) Wm POYNTZ (+) and Hen SAVBRIDGE (+) that he is resident in Chieveley aged 24 b in Chieveley where parents l.sett. Three yr ago h to farmer Richard GODDARD of Wasing, Berks as best Team Carter at 6 gns starting after Newbury Fair. About haymaking time 2) was taken ill and granted leave to go home to his friends in Chieveley for c5 wk. Rcvd wages minus ½ gn. No l.sett since. Wife Mary and Hannah aged 21 wk. Has rcvd no relief from Chieveley.

35 35 1) 9 Nov 1797 Exam of 2) William WATERS (+) bricklayer 6) C DUNDAS (+) that he is upwards of 35 b Stoke St Mary, Somerset where parents are l.sett. Learnt business of brick layer from father. In 1788 went to Topsham par in Devon and wkd there for Thomas TAYLOR by the wk for near a twelvemonth. Then agreed to go with Thomas TAYLOR to Island of Jersey to work for him there at £29 yrly, victuals, drink and lodgings. Wkd there for 2 yr and upwards then came back and wkd at Blackwall near London at wkly wages. About a 12month ago last October he m in par ch of North Curry, Somerset, to Martha PARKS, wid, by whom he has no child.

Extract from the Calendar of Berkshire Overseers Papers. Entry 35 relates to document ref. D/P 34/13/1/35

economic or local history research. Secondly it will provide access to all the available information about individual cases to those pursuing family history research, without requiring them to look at the original documents.

The project relies heavily on work already done in the 1970s and 1980s by volunteers from the Berkshire Family History Society, and the BFHS has given its backing to the new project. The project also has the support of the Berkshire Local History Association and the Berkshire Record Office. The Steering Group of the proposed Berkshire Record Society has expressed an interest in publishing the calendar as part of a Berkshire Record series if such a series should be successfully established. The project is being co-ordinated by Brian Hunt, and I am acting as project consultant.

Already a good deal of work has been done. The parish of Chieveley has been completed, and results issued in a slim volume (limited edition only, but copies are available in the County Record Office and the County Local Studies Library). Work is in hand on a number of other parishes. However, a great deal more needs to be done, and volunteers are needed both to prepare the calendar and to undertake the very necessary checking of the printed text. Most of the work will, naturally, have to be done in the Record Office, but to make it possible for those who find it difficult to get to the office during the week, I shall (if demand is sufficient) be opening the office on selected Saturdays during the remainder of 1992 and in 1993. It may also be possible to provide microfilm copies of certain documents and a microfilm viewer on loan to people interested in working at home.

If you think you can help, please get in touch with me or with Brian Hunt, c/o Berkshire Record Office, Shire Hall, Shinfield Park, Reading RG2 9XD, telephone 0734 233182. If you've never done this sort of work before, don't worry — we will provide instructions and guidelines. All assistance will be welcome!

Peter Durrant

County Archivist of Berkshire

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2. What follows is necessarily a brief introduction. For further information about the main records see P Durrant 'Officials and their Records' in *Berkshire Family History Society Magazine*, Vol 4 Nos 1-4, Vol 5 No 1 (1978-1979) and W E Tate *The Parish Chest*. Cambridge (3rd Ed 1974) pp 188-241.

3. All the examples are taken from the Chieveley overseers' records. This simply reflects progress on the project to date, and is not otherwise significant. To avoid needless repetition in the footnotes only the BRO catalogue reference will be given hereafter.
4. But not the whole story. Some twenty-one months later she was apprehended in St Mary Whitechapel, Middlesex and removed back to Chieveley. D/P 34/13/10/15.
5. D/P 34/13/9/14.
6. Similar evidence is provided by settlement certificates.
7. D/P 34/13/7/1; D/P 34/13/8/21,22; D/P 34/13/9/17. Moses Munford obviously returned to Chieveley, since thirty years later he was examined before the magistrates again D/P 34/13/3/1.
8. D/P 34/13/1/35,22.
9. D/P 34/13/1/27; D/P 34/13/2/15; D/P 34/13/3/5.
10. D/P 34/13/1/6,7,14,17,21,35; D/P 34/13/2/9a.
11. D/P 34/14/1/1; D/P 34/16/1/11: D/P 34/15/1/1.

BERKSHIRE RECORD OFFICE

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RELIGION, LEISURE AND ADULT EDUCATION IN READING IN 1892

Late Victorian Reading was a growing community. The commercial, professional and tradesmen's families, so long the backbone of the local economy, were increasingly outnumbered by newcomers, many young or with young families. They were attracted by the greater opportunities offered in the town by the factories, the railway and the building trades at a time of unemployment and distress in the countryside. By 1892 Reading housed 63,000 souls from very different social and economic backgrounds, all needing some measure of education, recreation, amusement and spiritual solace.[1] Many of the institutions, societies and activities which provided them were associated either with religious organisations or were provided by philanthropic individuals with high moral intentions.

With the profusion of drinking establishments in the town — 113 are listed in the trade directories of 1892 — providing many opportunities for over-indulgence, it is not surprising that the Temperance Movement was strong in the town. Although it was the Methodists and other nonconformist congregations which took the lead in forming their Bands of Hope in the mid 1850s, the *Reading Mercury* could, by 1878, report that 'the adherents of the cause have rapidly increased in numbers, and the temperance platform now forms a common ground on which all parties and members of religious communities can unite'.[2] Temperance Societies for all age groups, numbering their members in hundreds, advertised their meetings at length in the local press. The oldest, established in 1832, only two years after the movement began in England, was the Reading Temperance Society whose premises were in West Street. Prominent in the organisation was the Palmer family, partners in the biscuit factory. During January 1892 George Palmer chaired the Sunday afternoon meetings in the Town Hall; a hymn, a prayer and an address made up the

George Palmer

programme, and only the serious 'flu epidemic then rife in the town curtailed the attendance.[3] Free Saturday evening entertainments, also organised by the Society, were extremely popular. Begun in 1872 by William Isaac Palmer, (George's brother and, like him, a Quaker), the jollifications relied on his financial help and support. He rarely missed acting as the chairman for the evening. They began as a deliberate attempt to provide a more wholesome evening's leisure to that of the pub. but over the years their format changed in an effort to increase the attendance. As the Society commented in 1890: 'the present demands are short speeches and a measure of entertainment.' [4] The formula certainly worked; on 16th January 1892 West Street Hall was so crowded that people were turned away. The Reading Lads' Temperance Association (President Mr William Isaac Palmer) held its meeting on the same evening when some three to four hundred youngsters, aged between ten and eighteen, heard Mr. Wakeley of London deliver an illustrated lecture, 'A Temperance Voyage Round the World'.[5] Women had their own organisation, the Reading Branch of the Women's Temperance Society. The big event of the year seems to have been the Temperance Festival which the Reading Temperance Society held at Padworth Park on Monday, 27th June. Ferried from Reading by special train, adults paid 3d and children 2d to savour the delights of swings, roundabouts, gymnastic displays, Punch and Judy Shows, and to enjoy gingerbread and other refreshments to the accompaniment of brass band music.[6]

The year 1892 was the last in which William Isaac Palmer attended an Annual General Meeting of the Temperance Society; he died in 1893, his funeral being the occasion for another great gathering of Reading people. The motivation for the philanthropy and public service, which had been his main preoccupation outside the Huntley and Palmer Biscuit Factory, was his Christian faith which he shared, though across the denominational divide, with many of the leading men of the town. His assiduous attendance at the Saturday evening Temperance Concerts was the result of his belief, shared by other paternalistic Christian business men of the town, that they had a responsibility to the people of Reading. This was to provide the means whereby a large number of people could spend their leisure in an active rather than a passive way whenever possible. Free time should not be merely pleasant but truly recreational, leading to the improvement, not only of the individual, but also of the society of which he was a part. The climate was right in the 1890s: there was a greater opportunity for leisure than before with the shortening of the working day to ten hours, the greater disposable income of skilled workers, the creation of Bank Holidays and the

increasing use of artificial light which effectively extended the day. The Corn Exchange was among a growing number of public buildings boasting electric light.

Sport provided one of the most obvious opportunites for active leisure and one in which the Palmers in particular were very involved. When in November 1891 he opened the park which was his gift to the town, and which later bore his name, George Palmer said: 'well conducted playgrounds are a fitting sequel to the training of our public elementary schools. Play in the right proportions is as much a moral duty as work'. On Whit Monday 1892 the Park was the venue for the Reading Athletic and Cycling Club Sports on the new cinder track. In glorious weather a huge crowd gathered to watch the events, the prizes being distributed by Mrs Howard Palmer, and over £100 being collected to pay for a fete for the children to celebrate the opening of the Park. Cricket, bowls and quoits were other well supported summer activities.[7]

In winter the Park was used for football which was immensely popular both as a spectator and as a participating sport. The town abounded in teams from the, as yet, amateur Reading FC to the departmental sides from the Biscuit Factory which rejoiced in such names as The Madeline Rovers, The Sugar Wafer Swifts and The Egg Room. Activity there was in plenty, even if the fitness achieved on the field was endangered by the smoker, lavish tea or annual dinner and concert which every club indulged in.

Local religious groups were also prominent in providing opportunities for active leisure. In 1892 there were fourteen churches and several mission rooms of the Church of England, twenty two chapels and meeting houses for the various Nonconformist congregations and two Roman Catholic Churches.[8] Most of these had been built since the religious census of 1851. As the town expanded to accommodate the growing population, so a great spate of church and chapel building followed. The ease with which each new community provided itself with a place of worship varied with the wealth of the people and the generosity of benefactors: St. John's in Watlington Street was, like Holy Trinity in the Oxford Road, largely the result of the philanthropy of local clergy; Mr G May gave the land and Mayor Blandy, Mrs Blandy and George Palmer, contributed to the fund for St. Luke's on the Redlands Estate, completed in 1883 at a cost of nearly £6000.[9] Without such help, parishes might need to use a mission room until they could raise sufficient funds to build. One such mission room which belonged to St. Bartholomew's seems to have survived as a small garage in Cumberland Road, Newtown, and that belonging to St. John's in Princes St. is now a workshop. Some congregations, like the Baptists of Earley,

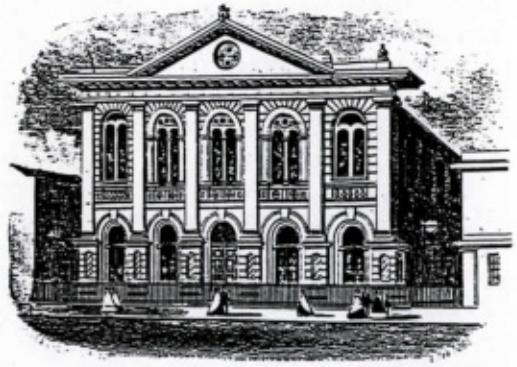
newly formed in 1892, still did not have a place to meet. By various means 25,650 seats in church and chapel were available for the 63,000 men women and children of the town by 1892. It is not known how well they were used, though at the only religious census ever held, that of Sunday, 30th March 1851, Reading did far better than the national average with an attendance of 68.5% at church.[10]

The newspapers of the day carried both advertisements for, and reports about, some of the many activities which were associated with church and chapel. Apart from the Temperance Movement and schools, there were charitable activities, organisations for children and young people, and savings schemes of various kinds. The Unitarian Free Chapel, London Road, offered special Sunday evening lectures for January, the first aptly titled *Happy New Year*. The same month the choir of the King's Road Chapel gave a performance of Haydn's *Creation*, admission free but with a collection for choir funds. Later in the year came Sunday School Festivals like that of Holy Trinity held at the Assembly Rooms. The Drum and Fife Band performed several selections, there were musical sketches and conjuring entertainments, the children received buns and oranges, while the best scholars were awarded prizes. Similar events might be used to raise money for church funds to supplement, and in some cases to replace, that raised from seat rents which were so often a bone of contention. The fund to provide St, Luke's with five stained glass windows gained £21 from a concert at the Victoria Hall which included tambourine drill by the Sunday Scholars.[11]

St. John's Road Mission Room made rather more serious leisure time provision. With the help of Mr Sutton its library and reading room for working men had 600 volumes and the daily papers, and on Thursdays in the Mission Room there were Mothers' Meetings. The AGM in March 1892 agreed that they should also provide a bible class, the Chairman stating in remarkably modern terms that it was 'no use learning until the age of 13 or 14 and then dropping it. They must believe in the necessity for continuing education'.[12]

Another group associated with the chapels was more overtly political. In February, alongside an advertisement for the prosaic and familiar, was the notice that a new religious movement had come to Reading, the Pleasant Sunday Afternoon Society. This was an interdenominational and national movement for men which had begun in the West Midlands. A very flourishing branch in Reading, attached to the Broad Street Independent Chapel, held its first meeting in the town in February 1892, attracting 400 men to the Assembly Rooms. Perhaps they were drawn by its motto: Brief, Bright, Brotherly. It offered prizes

for regular attendance at meetings, a clothing club, sick club and other benefits usually provided by a parish organisation. More significantly it was a working class movement. It organised collections for members who fell on hard times, petitioned on behalf of the unemployed and protested against bad social conditions. It co-operated with the WEA, the Workers' Educational Association, when it was formed early in this century. Together with other working class organisations, it eventually shared in the formation of the Reading Labour Party in 1918.[13]



Baptist Chapel, Reading

The churches had for long played a major, and in some places the only, role in elementary education. Through the Charity School Movement of the eighteenth century and the National Schools and the British Schools of the nineteenth, the parish and the sect had provided basic teaching in the 3Rs and religion, as well as attempting to inculcate habits of obedience, deference and industry. There were few parishes without a Church of England National School or nonconformist British School, sometimes both, by the time of the 1851 Education Census. In 1833 the government belatedly and grudgingly had given some financial support to the religious societies for school building. Though this grant steadily increased, it was not until 1870 that the monopoly of the churches was challenged. In that year the Liberal Government, which had strong support in Reading, introduced a measure which set up School Boards. These were local bodies elected by local ratepayers, empowered to raise a rate to build and support elementary schools where the churches had failed to provide sufficient places. Religion was a major source of contention when the board schools were proposed, only ending when it was decided that they should be non-denominational, teaching religion, about which they were as concerned as the voluntary schools, but only such beliefs and ideals as were common to all Christians.[14]

In the borough of Reading in 1892 there were nine Board Schools, as well as a Central School for those who stayed on beyond the leaving

age of thirteen. Some, such as Newtown and Oxford Road, still function as schools, though the buildings of others, like Katesgrove, now have other uses. There were 6,423 places for pupils to be taught by 159 teachers, a pupil/teacher ratio of over 40 to one! The Voluntary Schools, the new name for the church schools, now lagged a little behind with only 5,613 places.[15]

Service on the School Board, or as one of the managers of a voluntary school, was a time-consuming and demanding job. Though it was elected, the composition of the Reading School Board remained fairly constant. In 1892 the Chairman was Mr J. H. Wilson after whom the school in Tilehurst would later be named. The Board and its sub-committees met on 262 occasions in 1892 in the newly built office and committee rooms in Blagrave Street. It administered a budget of almost £32,645, dealing with matters as trivial as buying a harmonium for Katesgrove School and as important as staff appointments and salaries. In these days before Burnham introduced national salary scales, each Board had its own. In addition to appointing staff, the Board set the syllabus for religious education, provided all books and stationery, arranged and financed the building, repair and maintenance of its schools and, from 1892, visited every one at least once a month. None of them was paid for all this.

Quite separate from this elementary school system in 1892 were the other educational establishments in the town, most of which charged fees which effectively excluded all but the middle and upper classes. No religious or philanthropic individuals were directly concerned with their administration. The Kendrick Schools for 230 boys in Queen's Road and for girls at Watlington House were all that remained of the great Kendrick bequest of 1624 which successive town councils had mismanaged. The schools gave about eight scholarships a year, hardly sufficient to make them accessible to the vast majority of Reading's children; otherwise the fees were £5 per annum. Very much smaller were the Blue Coat School on the Bath Road and the Green Girls' School in Russell Street which were seventeenth and eighteenth century foundations providing free education. The largest and most prestigious of the ancient educational foundations of the town was Reading School, resplendent in its new buildings in Erleigh Road, designed by Alfred Waterhouse. The Palmers had donated the money for a science laboratory. In addition there were many private schools.

For full time students there were also the Schools of Science and Art in Valpy Street; these were grant-aided by the government. The School buildings included the Hospitium, the guest house of Reading Abbey. The Palmers were involved here too, Mr William Isaac Palmer

Students attending the University Extension College's School of Art in Valpy Street, 1900

being the President. At the annual public conversazione on 19th January, there were exhibitions of art and architectural drawings, demonstrations of the application of artistic techniques to industry and chemical experiments, all showing the work and achievements of the students.[16]

These schools kept pupils beyond the leaving age of thirteen, some even going on to University. For those less fortunate, and there were many in Reading in the late nineteenth century eager to continue learning, the School Board in 1892 began Evening Schools at three centres, open to all young people from 14 to 21. The classes ran from 7.15 to 9.35pm on two evenings a week, teaching book-keeping, advanced needlework, geography and writing among other subjects. The Board considered the take-up of 576 students 'disappointing'.[17]

Far more people took advantage of the many public lectures for adults, of which the most prestigious were those of the University of

Oxford Extension Movement. This was a scheme which operated in several towns accessible to Oxford dons, to bring the expertise of the University to a wider public. In Reading the lecture series were organised by the Extension Association, begun in 1885. Its members included the Vicar of St Mary's, the Rev J. M. Guilding, Messrs Walter and George Palmer and the Headmaster of Reading School. In the academic year 1891-2 there were twelve sessions in the Abbey Hall on Saturdays, on the subject of Shakespeare, at a cost of ten shillings. A more popular series of two lectures was received with 'rapt attention' by 'a large number of the more intelligent portion of the working men in the borough.' The lecturer was Mr H. J. Mackinder, Fellow of Balliol, who spoke at the Town Hall on two Tuesday evenings in February at 8pm on *Revolutions in Commerce*, an outline of English trade from the Dark Ages to the Industrial Revolution. At a cost of a penny the talks were intended, said Mr Palmer, who introduced them, to enable working men and women 'to widen their knowledge and generally improve themselves.' He hoped those who heard them would 'feel they had benefitted and be able to write papers (essays) as a result.' [18] Tutors' comments on the papers written by the large number of students attending the lectures at the Abbey Hall the previous session were very complimentary, the best essays showing 'thorough familiarity with the subject' and 'power of thought'. Much of this must have been due to the mutual support students received from the Students' Association, presided over by Rev J. M. Guilding, and to the existence of the Reading Free Library, which was improving its stock of books every year. Obviously there were adults in Reading willing not only to go to a lecture, but to write essays on the subject matter and have them corrected by academics. Moreover the local press reported the text of the lectures extensively, well enough for the non-attender to gather all the important points made.

The *Reading Observer* of 28th May 1892 reported a meeting of the Extension Association at the Abbey Gateway; it was to prove the first in a long series of steps ending at Whiteknights and the University of Reading. At that May meeting George and Walter Palmer, the Rev Guilding and others heard that Oxford had chosen Reading for a great experiment, nothing less than the creation of a local College affiliated to the University of Oxford and headed by one of its fellows, Mr Mackinder, who would be relieved of his Oxford duties for three years. He would be, in the words of the Dean of Christchurch, of whose college he would be a member for this period, 'practically the head of a tutorial

staff who shall direct courses of study in harmony with University practice.' The resident tutors would be few, but non-resident lecturers could easily come to Reading from London or Oxford; even Mackinder was nonresident, claiming that he was 'within half an hour or so of Reading by a dozen trains a day.' The cost of this new college would therefore be very modest; Mackinder had his Oxford salary so the fees he earned from teaching at Reading would be used to hire other staff. The object was to provide a more sequential course of study and better teaching methods than the public lecture could offer. For the young people of Reading it would be an opportunity to enter full time higher education. No-one anticipated residential accomodation being needed at this stage. 'The college,' Mackinder said, 'must meet the wants of all classes; it must increase the opportunities of the so-called masses.' If at the end of three years the experiment succeeded, Oxford would continue to support it.

Why choose Reading? It was partly because it was the oldest and most important centre of the Extension Movement in the Oxford District, but also because the town had shown enterprise and interest in the work of the Movement and Oxford believed it would take advantage of this opportunity to progress further.

The Extension Association not only accepted the proposal but saw its potential and its needs. To ensure accommodation the College amalgamated with the School of Art and Science in June. The formal opening of the University Extension College on 29th September 1892 was therefore in the Hospitium of the Abbey, which was part of the School.[19]

The town had already begun to plan for the changes the new institution would bring. There would be greater expenditure on the borough's Free Library including the provision of a special reading room for students. Guilding and others could see that the college offered hope of providing better education for the town's inadequately qualified teachers, especially the pupil-teachers whom Guilding called 'mere apprentices'. A scheme was adopted by which the College would provide one hour's teaching on three weekday evenings, and two and a half hours on Saturday mornings, for thirty weeks of the year to pupil teachers in all four years of their training. Part-time students were an important part of the new order.

The first calendar of the college in 1892 said this: 'The object of the College is to bring education of a university type within reach of those who cannot go to the university. Its function is to stimulate the desire for intellectual life, to diffuse both 'liberal' and technical education, to

train good citizens, and to erect a ladder by which the chosen intellects of all classes may climb to the universities themselves.'[20]

Through its extramural programme and through the provision of part-time degrees, which are becoming part of its activities, the University of Reading, celebrating its centenary in 1992, is still providing ladders of opportunity, and the excitement of learning, to the people of the town and beyond.

Joan Dils

Joan is a Staff Tutor and lecturer in the Department of Extended Education at the University of Reading with responsibility for history and local history. Her particular interest is the social and economic history of the 16th and 17th centuries.

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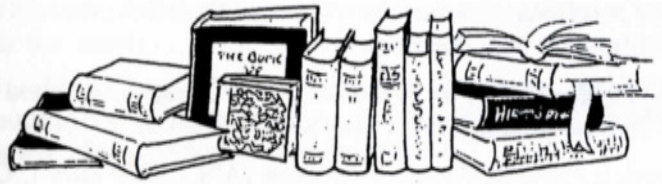

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Stuart Hylton *Reading Places - Reading People.* Berkshire Books (1992) £8.99

Hugh Kearsey (compiler) *Index to the Oxfordshire Census 1851 Vol 3 Wallingford Union.* Oxfordshire Family History Society, c/o Oxfordshire Archives, County Hall, Oxford OX1 1ND (1990) £3.50

Hugh Kearsey (compiler) *Index to the Oxfordshire Census 1851 Vol 10 Abingdon Union.* Oxfordshire Family History Society, address as above (1991) £3.50

C. Leigh *Western Steam in Colour: Branch Lines.* Ian Allan (1992) £8.95 (references to local lines)

W.J.H. Liversidge *Selections from the Municipal Records of the Borough of Abingdon from 1932 - 1951* (1990) (unpublished typescript in the stock of the Berkshire Record Office)

Roger Long *The Crowthorne Chronicles: The Formative Years 1700 - 1939.* Privately published by the author (1992) £4.50

Roger Long *Well, I'll Be Hanged: A Saga of Sudden Death in and Around Old Berkshire.* Saga (Barracuda Books Limited) (1991) £14.95

Duncan Mackay Secret Thames: *A Bird's Eye View of Britain's Most Famous River.* Ebury Press (1992) £19.99 (colour aerial photographs with accompanying text)

E.A. Martin *The Days That Were: Days in the Life of A Country Teacher.* Published privately by the author (1991) £6.95 (reminiscences of West and North Berkshire, including schooldays in Inkpen)

E. A. Martin (transcriber) *Monumental Inscriptions of East Berkshire Cemeteries and Graveyards.* Published privately (1992) (typescript with name indexes of various cemeteries and graveyards)

Ian McLoughlin *Berkshire Murders.* Countryside Books (1992) £5.95

Hugh Pihlens *Hungerford: A Pictorial History.* Phillimore & Co Ltd. (1992) £11.95

Keith B. Poole *Great British Families: Legends and Traditions.* Robert Hale Limited (1992) £12.95 (references to De La Beches, John of Gaunt, Francis Throckmorton (Newbury Coat) and Amy Robsart

Lieut Colonel C N Rivers-Moore *Revelations of A Priory.* .Privately published by Mary Howarth, The Chapter House, Hurley, Maidenhead (1990) £2.00 (introduction and illustrations by Mary Howarth)

Patrick Rooke *Bulmershe: The Life of A College 1964 - 1989.* University of Reading (1992) £9.95

Geoffrey Scott *Gothic Rage Undone: English Monks in the Age of Enlightenment.* Downside Abbey, Stratton on the Fosse, Bath BA 3 4RH (1992) £27.00 (written by a monk from Douai Abbey, Woolhampton - it therefore contains substantial references to Douai)

James and Kay Moir Shepherd *Royal Arms in Berkshire Churches.* Available from Rosemary Pardoe, Flat 1, 36 Hamilton Street, Hoole Village, Chester CH2 3JQ (1991) £1.65

Colin Shepherdson *St Andrew's Church Silver Jubilee 1966 - 1991: A History of Methodism in Central Slough.* Published privately by the author who has now left the area (1991)

Leonard Goddard Smalley *The Baptists in Wokingham: 200 Years of Christian Witness 1774 - 1974.* Wokingham Baptist Church (1992) no price

Sidney Smith and Michael Bott *100 Years of University Education In Reading.* Reading University (1992) £10.00

Peter Speed *Berkshire.* Shire Publications (1992) £3.95 (Shire County Guide No 34)

Gordon Spring *Casual Ramblings Concerning the Waterways of Early Reading and for Those In Peril On The Canal.* Published privately by the author, 11 Buckingham Drive, Emmer Green, Reading RG4 8RY (1992) £3.00

Penelope Stokes *Going with the Grain: The Story of Doltons 1792 - 1992.* H. Dolton & Son Ltd., Hermitage (1992) £7.50

Penelope Stokes *Norland: The Story of the First Hundred Years.* Norland College, Denford Park, Hungerford, Berkshire RG17 0PQ (1992) £15.00 plus £1.50 p&p

Swallowfield Local History Society Souvenir of the 'Local Documents' meeting, including extracts from the Poor Laws of 1833. Available from Ken Hussey, Kimberley, Swallowfield, Reading RG7 1QX (1992) 75p plus 20p postage

Swallowfield Local History Society *History of the Village: Vol 1 1988 - 1989 Vol 2 1989 - 1991.* Available from Ken Hussey at the above address (1992) Vol 1 £1.00 Vol 2 £1.50 plus 20p for postage (consists of extracts from Swallowfield News relating to Society meetings)

Jack Turner *The Benton and Allen Story.* Fairlight Press (1992) £8.95 (about the Maidenhead munitions factory. Also has references to Chalvey, Slough)

J.A. Watkinson *What Happened In Crowthorne Before 1990.* Maze Productions, PO Box 148, Wokingham RG11 2ZE (1992) £1.50

JOURNALS

Berkshire Family Historian Vol 15 No 1 - 4 (September 1991 to June 1992). Berkshire Family History Society

Newbury District Field Club Transactions Vol 14 No 1 (1991). Newbury District Field Club - available from Newbury Museum

Twyford and Ruscombe Local History Society Journal Nos 30 and 31 (Winter 1991 and Summer 1992) £1.00 each plus 30p p&p each

Wokingham Historian, No 4. Wokingham Society Local History Group (1991) £1.00

Windlesora, No 11. Windsor Local History Publications Group (1992) £2.00

JOURNAL ARTICLES

G.G. Astill and Susan J. Lobb 'Excavations of Prehistoric, Roman and Saxon Deposits at Wraysbury, Berkshire' - in *Archaeological Journal* Vol 146 (1989) pp 69-134 plus 86 microfiche pages

Klaus-John Dodds 'Much Ado About Nothing: Cholera - Local Politics and Health in Nineteenth Century Reading' - in *Local Historian* Vol 21 No 4 (Nov 1991) pp 168-176

S. Ford 'The Archaeology Of The Cleeve-Didcot Pipeline, South Oxfordshire' - in: *Oxoniensa* Vol 55 (1990) pp 1-40

S. Ford and others 'Dating Ancient Field Systems on the Berkshire Downs in England' in *Expedition* Vol 32 (1990) pp 34-43

S. Ford 'Prehistoric, Roman and Anglo-saxon Settlement Patterns in North Stoke, Oxfordshire' - in *Oxoniensa* Vol 54 (1989) pp 7-23

S. Ford 'Trial Trenching of a Saxon Pottery Scatter at North Stoke, South Oxfordshire' in *Oxoniensa* Vol 55 (1990) pp 169-171

B.R. Kemp 'Additional Note on Reading Abbey Seals' - in *Saints and Saints' Lives* Essays in Honour of D. H. Farmer. Contained in: *Reading Mediaeval Studies* Vol XVI (1990) pp 97-98

B.R. Kemp 'The Hand of St James at Reading Abbey' - in *Saints and Saints' Lives* Essays in Honour of D.H. Farmer. Contained in: *Reading Mediaeval Studies* Vol XVI (1990) pp 77-96

K. Thomas 'The Adventures of H & G Simonds Limited in North and East Africa' - in *Business Archives* No 62 (Nov 1991) pp 40-54 (the old Reading brewery)

BOOKS : OVER THE COUNTY BOUNDARY

Burnham Historians (editors) *Both Teams at Plough: A Buckinghamshire Farm Diary.* Burnham Historians (1992) £6.50 + £1.00 p&p. Contains several Berkshire references. Available from 38 Conway Road, Taplow, Maidenhead.

Jean Cook and Trevor Rowley (editors) *Dorchester Through the Ages.* Oxford University, Department for External Studies (1985) £2.00

F.D. Godsell *Goring Priory.* Available from A.J. Simpson, 45 Springhill, Goring on Thames, Reading RG8 0BY (1991) £2.50 post free

Hugh Kearsey (compiler) *Index to the Oxfordshire Census 1851* Vol 1 - Henley Union. Oxfordshire Family History Society, c/o Oxfordshire Archives, County Hall, Oxford OX1 1ND (1990) £3.50

Len Noble (editor) *Village Folk: The Hiscocks - A Ramsbury Family.* Wiltshire Publications, Wiltshire Library and Museum Service, Bythesea Road, Trowbridge BA14 8BS (1991) £7.50

C. Pearce *Conservation Areas in London and the South East.* English Heritage (1990) £10.00 (a directory, which also includes Berkshire)

Sue Read and David Empringham *Chiltern Images.* Alan Sutton Publishing Ltd., (1992) £16.99 (includes photographs of a few Berkshire scenes)

Colin Shepherdson *The Thames Valley Circuit (and its Predecessors) of the Methodist Church.* (Unpublished notes by the author presented to the Berkshire Record Office for consultation there, on his leaving the area) (*c.* 1992)

Ken Smallbone *James Potter - Quaker. A Record of Dissent in the 17th And 18th Centuries.* Ebor Press (York 1991) £8.00 (Baughurst, Hampshire)

Laurence Waters *More Last Days of Steam in Oxfordshire.* Alan Sutton Publishing Ltd., (1992) £12.99

Laurence Waters *Oxfordshire Railways in Old Photographs.* Alan Sutton Publishing Ltd., (1989) £7.95

Alfred Williams *In A Wiltshire Village: Scenes From Rural Victorian Life.* Alan Sutton Publishing Ltd (reprint 1992, originally published 1981) £7.99 (about South Marston and other East Wiltshire villages)

Margaret Smith

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of Libraries, Archives and Tourism

In case of difficulty obtaining any of the items listed, most are available for consultation at the County Local Studies Library, though some are held at other major Berkshire libraries. Contact Margaret Smith - Tel: Reading 509243/5 for further information. In addition, a few titles are on sale at libraries.

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