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Acknowledgements

Tadley and District History Society (TADS) had expressed a desire to re-publish Florence Davidson's book on a number of occasions. We are grateful for funding from Basingstoke and Deane Borough Council which finally enabled us to start work on the project.

However, re-publication would not have been possible without copyright permission to re-print. It was a difficult search, made particularly so by Florence and her sisters' lack of immediate relatives. Our main debt of gratitude goes to Joy Watts, who we thank most sincerely for granting the copyright to TADS. Here we must also thank Gill Cooper for aiding us in our search for Pearl and subsequently Joy.

A book of this kind could not have been produced without the help of numerous people and the Project Team (Peggy Anscombe, Bob Brown, Ian Burn, Pat Galvin, Heather Lawn, Carol Stevens and Derek Ward) are indebted to those who have given so generously of their time and knowledge.

We wish to offer particular thanks to the following people: Jean Burn for re-typing the original text, made especially difficult because of its oddities in spelling, punctuation and grammar; Alison Burn and Vickie Ward who so diligently checked and proof-read the book and Sylvia Wood for her painstaking transcription of John Mulford's will. We also thank Barbara Applin, Revd Peter Cooper, Guy Elliott, Vic Latson, Grace Simpson, Ken Smallbone, John Owen Smith and Iris Stanley.

We also gratefully record the ready assistance of the staff at the following libraries and archival repositories: AWE, the British Library, the Public Record Office (Kew), Hampshire Record Office, University of Reading Library, Basingstoke Library, Hampshire Museum Services, the Willis Museum, Winchester Local Studies Library, Reading Local Studies Library, Tadley Library, Newbury Library and the Probate Office (London).

Finally, thank you Florence for your original book, without which there would be no new edition!

Foreword

In 1999 Tadley and District History Society (TADS) published *Around Tadley – fact and fable*, an encyclopaedia of information about Tadley and the surrounding area. During 1997-98, when we were researching material for the book, we asked local people for help and information. We kept being referred to Florence Davidson's *The History of Tadley*, published in 1913. We were shown but never allowed keep, several old re-typed editions of this long out of print publication. One almost felt as if the Antiques Roadshow came to Tadley someone would produce a copy for examination and valuation!

Over recent years TADS has tried to keep the memory of the book alive by suggesting re-publication, whilst at the same time researching the life of its author, Florence Davidson.

In 2007 Basingstoke and Deane Borough Council publicised a scheme of grants awarded for projects promoting the heritage of the Borough. TADS thought a proper new edition of the book might be a suitable project for consideration. We discussed the purpose of the reprint and how we might add to the original. Eventually it was decided that we should seek to make more people aware of this historic document by improving the presentation, while adding to it with comments, background information and where necessary modern interpretations. As part of the project copies of the book will be donated to local schools to encourage the younger generation to take a greater interest in the history of their part of the Borough.

Our thanks go to Basingstoke and Deane Borough Council for their financial backing which has given us the freedom to undertake additional research and produce such a professional edition. We hope you enjoy Florence's book.

Tadley and District History Society, 2008

Florence Davidson and family – a biography

Florence Alexandrina Grieg Davidson (1857–1955) was born in the United States of America, the youngest of six daughters born to Mary and William Jarvis Davidson. Her mother was American but William was born in Scotland in 1813–14. His occupation in 1850 is recorded as a merchant. He had obviously lived in America for some time prior to this as their eldest daughter, Mary, was born there in 1842. Some time between 1860 and 1871 the family moved to England as the 1871 census shows Mary and William with five daughters and two servants living in Nottingham. In 1868 daughter Mary had married Augustus Bolle de la Salle. No record of Mary, Augustus and their three children are found after 1881. Following the death of her father, in 1876, Florence, her mother and the other four unmarried sisters: Lucy, Jessie, Charlotte and Lillias Campbell, moved south to Portsmouth. In 1882 Lucy married Peter McQuid and by a strange coincidence when Peter died in 1909 the address on his will and probate was ‘The Laurels’, Basingstoke.

The main recorded place of residence for Florence, her three sisters and their mother, remained in Portsmouth. In 1904 their mother, Mary, died aged 84 years. The sisters were ‘of independent means’ having inherited income and property in the United States. No doubt to occupy their time and intellect, Florence and Lillias took up writing. The British Library catalogue records 19 fiction and non-fiction titles written by Lillias, with later re-prints of some books. Her first, *Hints to lady travellers at home and abroad*, was published in 1889. One other book attributed to her is in the Devon collection of children’s books at Exeter Library. Her writings continued to be published right up to 1935, the year after her death.

Possibly inspired by her sisters' achievements, Florence had what is believed to be her first book, *King Alfred's Winchester: the Ancient Capital of England*, published in 1899. She developed a passion for the history of north Hampshire, perhaps due in part to the fact that Lillias had a country house in Pamber Road, Silchester known as 'Cole Byron'. Jack Lambden (1904–99) lived near 'Cole Byron' as a boy and recalled that he, with other local lads, would go there to weed Miss Davidson's garden, for which they were paid. This is supported by a reference in *The Book of Silchester* by James Thomson c1915 (vol 1 page 150), where he states "...Miss Lillias Campbell Davidson and Miss Amy McLaren, both well-known authoresses, have country houses in Silchester". It would seem probable that Florence spent much of her time in this area writing a succession of local histories.

Florence and her four elder sisters remained close throughout their lives, all residing in Hampshire. Each lived to a venerable age: Lucy died in 1929 (aged 84 years), Lillias in 1934 (aged 80 years), Jessie in 1936 (aged 88 years) and Charlotte in 1944 (aged 94 years). When Florence left Hampshire we do not know, but she later moved to Exeter where she died in a nursing home on 13 April 1955. What such a prolific and enthusiastic local historian did for the forty years following her last known publication in 1914–15 is not known. Her book *The Romance of Children's Games* now lodged, like her sister's book, at Exeter Library, may have been written later. It has, however, become apparent, through recently acquired letters sent by Florence, that by 1927 she was living in Exeter. At the age of 70 and conscious of the wealth of research material in her possession, it appears that over the next few years she dispatched documents to relevant interested parties, libraries and archival repositories. Florence is buried in Exeter Higher Cemetery, Heavitree. Sadly no headstone marks the site of her grave and no obituary was submitted to either the Exeter or Portsmouth local newspaper.

In the years prior to her move to Exeter, Florence lived in Southsea, where her sisters Jessie and Lillias lived at the time of their deaths. The sole beneficiary of Florence's will was Pearl (Montagu Lowe) Jones of 8 St Ronan's Road, Southsea. We believe Pearl may have been a housemaid or companion to Florence, and perhaps also her sisters.

To obtain the copyright to re-publish *The History of Tadley*, we took advice from the executors of her probate, The National Westminster Bank, who confirmed that we should contact Pearl (Montagu Lowe) Jones or her executors/relatives. After considerable research the necessary permission was granted by Joy Montagu Hazelhurst Watts, a first cousin to Pearl who had died in 1989.

We have been able to identify a considerable number of Florence's published works:

King Alfred's Winchester: the ancient capital of England
(Reprinted from 'The Englishwoman's Magazine'); Warren & Son, Winchester, 1899.

The history of Monk Sherborne parish; Monk Sherborne and Pamber parish magazine, 1907-08.

Monk Sherborne: a history of the parish and priory; C E Symonds, Basingstoke, 1909.

The history of the Benedictine Priory of Monk Sherborne;
Proceedings of the Hampshire Field Club and Archeological Society, vol vii pt 1 (pp 101-109), 1914.

A research manuscript for Monk Sherborne is lodged at HRO. 94M71 PZ5. It is not attributed to any author but TADS informed them in 2007 it was believed to be written by FD – it has the same typed hallmark as the Silchester MS.

The history of Silchester, c1910; typewritten copy.

A research manuscript for the two Silchester books is in the Local studies library at Reading – copy in TADS archive.
Probable date 1910. Annotations confirmed in text – 1913/1930.

The history of Tadley/The history of Tadley parish; C E Symonds, Basingstoke, 1913.

The history of Silchester parish, 1914; typewritten copy.

The quaker burial grounds at Baughurst; Proceedings of the Hampshire Field Club and Archeological Society, vol vii, 1914.

The romance of children's games; typewritten copy.

Lodged at Exeter Library; part of the Devon Collection of early (pre 1840) children's books.

Introduction

This book was probably the last of Florence Davidson's local histories to be published. In it she places the history of Tadley within the context of events that were occurring locally, nationally and internationally.

It is a simplistic historical document, written more as an interesting read than as a reference source. It contains a considerable amount of information, some more historically accurate than the rest, which has been used over the years by the local population to regale family and friends.

With the decision to re-print this history, leaving the original text unaltered, came the necessity to clarify and expand certain aspects of her work. The book is laid out with the original text on the right, odd numbered pages, with selected words and phrases highlighted in red. Opposite, on the illustrated pages, are the explanatory notes. To maximise the space for these notes, the authors name has been simplified to 'FD'.

Some words and phrases may occur more than once in the text. It has not always been possible to include an explanation at their first mention as some pages contain far more information than others.

There are throughout the text a number of spelling oddities which we have tried to correct or explain, where possible via the notes. For example, on page 22, FD refers to 'slates' when we believe she means 'slats' but on page 44 we can find no meaning or alternative for the word 'bough'. All punctuation and grammatical errors remain as originally typed.

Florence used a mix of primary and secondary source material but did not include a bibliography to identify these. They have only become apparent via ongoing research carried out by TADS. We have added a bibliography which we hope, will enable readers to pursue further their own research of the history of Tadley.

Notes

witheys Tough, flexible branches especially willow osier, split and used for binding bundles of sticks, making baskets etc. In the nineteenth century the stripping of locally grown willow provided a good income for Tadley men and women.

mast The fruits (nuts and acorns) of oak, beech and other forest trees.

rude Crude; roughly or unskilfully built.

University of Reading excavations at Silchester, Summer 2004; *Tadley and District History Society*.

Silchester

Calleva Atrebatum, meaning place or town in the woods of the Atrebatas, was an Iron Age, and then Roman settlement, founded by the Atrebatas tribe probably between 50 and 20 BC. It is a significant archaeological site because, unlike most other Roman towns in Britain, it was completely abandoned after they left and was never built over. The site may originally have been chosen because it was hidden and protected by its environment, a gravel spur overlooking the Loddon Valley, about 90 metres above sea level, with commanding views to the east and south and the only access over level ground from the west. Large scale exploration of Calleva first began in 1866 with further work in 1892. The site was re-buried in 1908-09. Hampshire County Council bought the Roman Town site in 1979, since when a research programme by the University of Reading has been ongoing with annual archaeological digs undertaken during the summer.

The History of Tadley

To trace the history of the Parish, I must go back many hundreds of years, when there was no church and no houses in the village and when all this part of Hampshire was a dense forest that reached from Windsor to far beyond the borders of Berkshire. The trees grew thickly together, oak, birch and elm being grown on the low lands, while fir and beech was found on the higher ground. The underwood was so thick that it was very difficult to force ones way through it, as there was no one to thin it and cut down the old timber, while the many streams and marshes in it overflowed after rain and made the way quite impassable. In these marsh meadows and on the sides of the streams the **witheys (willows)** grew in abundance. All kinds of wild and savage animals which are not found to-day in England lived in the overgrown forest. Wolves used to prowl through the underbush, great wild boars with huge tusks fed on the fallen beech **mast**, while badgers and wild cats lived on the banks and in the trees. The few people who were in this part of Hampshire lived outside of the forest on the Downs near Basingstoke and Kingsclere, in **rude** huts made of the branches of oak and birch, and the first paths that were made through Pamber Forest were the foot tracks that led from one of these groups of huts to another, and many of them are the same that you walk over to-day. These people were very savage and wild, living on the game they caught or killed with their bows and arrows, and dressing in the skins of the animals they had eaten.

Then the Romans came to England and conquered it, building a large city at **Silchester**, where the remains of houses and Temples have been found inside the old city walls which we can still see to-day.

These Roman people who over ran a great part of England brought many things into our country that were unknown before, but which are very common now. The British sheep

Tadley

The earliest reference to Tadley is in 909 AD. This was to a wood which was given as part of the Manor of Overton to Frithestan, the Bishop of Winchester. It is believed to relate to the more recent place name 'Bishopswood'. The early references to Tadley places it at modern Pamber End. By the twelfth century it is referred to as the manor of Tadley but later becomes the manor of Withford or Wyford. In the fifteenth century the manor of Wyford and the wood at Tadley, also referred to as 'Tadley Park', passed into the hands of the Ludlow family with whom they remained

until 1641. The medieval site of the village of Tadley is believed to be near St Peter's Church/Tadley Place with evidence of an early settlement in this area documented. From the seventeenth century, for approximately 250 years, the village was located in what is now the South Tadley Conservation Area. Gradually it expanded northwards although its growth was not significant until the development of Aldermaston airfield in World War II and the subsequent building of the Atomic Weapons Research Establishment AWRE (now AWE).



Notes

medlars (medlars) Yellowish-brown pear-shaped fruit, with greyish flesh enclosing five seeds. Native to central Asia and south-eastern Europe, they have a mildly acidic, wine-like flavour.

quince A yellow fruit native to the Europe, North Africa and Iran. Round or pear shaped the fruit is aromatic, very hard and tart, and rich in tannin and pectin. It is used to make confectionery, liqueurs and jam.

mulberries Fruit with a similar appearance to the blackberry,

mulberries are usually eaten raw, or can be used in the same way as blackberries.

Anglo-Saxons The people who lived in England during the period of English history between the departure of the Romans and 1066. These Germanic settlers included Angles and Saxons, and Jutes who settled in Hampshire.

'Welcome to Tadley' road sign on Silchester Road, Autumn 2007; Tadley and District History Society.

were all horned like rams, the Romans introducing the breed of hornless sheep such as we find on all our farms at the present time. They also brought pheasants into the country and showed the Hampshire people how to weave baskets from the witheys, and to make their pottery on a wheel, as before this time it had all been shaped by hand. Besides this they planted in our neighbourhood fruit and other trees not seen here before. Pear, damson, cherry and peach, **medlers, quince mulberries** and figs. Walnut trees, poplars, chestnuts, sycamores, peas, radishes and box were all introduced by them, while the grape vines that grow up the cottages, and the laurels that border our gardens we owe to them as well. The Romans stayed on in England for some 300 years, and while they were here, about the year 313 A.D. Christianity was proclaimed as the religion of the country, but the vast majority of the people remained heathen as they had been before, worshipping many strange Gods, such as the sun, moon, the rivers, the springs and the trees. The Romans left England early in the year 400 A.D., and soon after this the country was conquered by a race of Saxon people from Europe, who on settling here were called **Anglo-Saxons**. They were a strong set of men with blue eyes, fair hair and fair skin, who thinned the forests and built settlements on their borders. Tadley most likely had its beginning in these days, as the word "ley" is a Saxon word and means a clearing made in a wood as a pasture for cattle. Some of the names of the fields in the parish date back to these far off days, such as "Picked" which is the Saxon *Pickt* a pointed or triangular piece of land, and which we still have in Picked Close and Picked meadow.

The clearing in the Forest at **Tadley** (which is also spelt as Tederlei, Titherley and Tuderley in very old books and maps) must at first have been a very small one, and the few people who were here had only turf huts to live in, that had no windows, the smoke coming out a hole in the roof. Oxen were used to plough the land, with often eight oxen harnessed to one plough. In harvest time only the heads of the corn were cut off by hand, and the straw was gathered afterwards. As time went on the country became more civilized, the Saxons were conquered by the Normans, a race of people who came from France, and

Notes

Crown property (or Crown Estate)
Part of the hereditary possessions of the crown.

hart A male deer that is over five years old, when the crown or surroyal antler begins to appear.

rector of Overton Historically, a rector was appointed by a patron. In the thirteenth century Overton was an easy parish to administer. It was often given to the Bishop's clerk or chaplain who would frequently be away from the parish. As a consequence he would appoint a vicar to take care of the affairs of the parish. This is supported by records which state that the care of the parish of Overton with Tadley was in the hands of a vicar from 1303 to 1799.

Vicar Originally a minister appointed by an absentee rector. The vicar only received the small tithes: livestock, wool and non-cereal crops, whereas the rector received all parish tithes.

Path, bridge and stream in Pamber Forest, Autumn 2007; *Tadley and District History Society.*

Pamber Forest

A 478 acre (193 ha) area of ancient semi-natural woodland which was designated a Local Nature Reserve in 1980 by agreement between the current owners, the Benyon Trust, and Basingstoke and Deane Borough Council (B&DBC). It was once part of the Royal Forest of Windsor but many areas were gifted away until it was no longer continuous from Silchester to Windsor. In c1535 Henry VIII granted the governorship of Pamber Forest to Sir William Paulet, later to become the 1st Marquis of Winchester. By 1610 the forest was no longer a royal hunting ground – James I having sold it to John Waller. It was sold again soon afterwards to William Paulet, the 4th Marquis of Winchester. In 1635 John Paulet, the 5th Marquis, purchased Englefield House and so the ownership of the forest became part of the Englefield Estate. In c1745 Mary, widow of Powlett (Paulet) Wrigte, married Richard Benyon of Gidea Hall, Essex. Today the forest is managed by the Hampshire Wildlife Trust on behalf of B&DBC who have leased it from its owners.

more spaces were cleared in **Pamber Forest**, which at that time was full of all kinds of game. Stags; deer; wild boars and hares abounded. The forest then extended as far as Windsor Castle and was **Crown property**. Our kings in those far off days used to hunt there, and King John had a hunting lodge quite close – at Kingsclere. Indeed, in the parish Tadley Place House is always spoken of as a hunting lodge of this King, but no authority can be found for this. If it was the case however, the house then standing has gone long ago, long before the present house was even begun.

The right to hunt and shoot the game in the Royal forests was only given to friends of the King, and poaching was forbidden and very severely punished. If a man killed a stag or wild boar he had his eyes put out. If he chased a **hart** or a hare he was flogged and sent to jail in Winchester for a year. None of the farmers or villagers were allowed to keep a dog for fear of their killing the game. This was a very hard law as there were no police in those days and everyone had to safe-guard their own house and property, and a dog was a great protection against thieves. Wolves, badgers and wild cats were found in Pamber Forest, and they made great havoc among the farmers' sheep and cocks and hens. As the country became more populated, roads were made in different parts of the parish, and the highroad to Basingstoke was widened.

The first mention that we have of the parish is in 1253, when a Henry Fitz Stephen had to appear in the Court House at Winchester for having broken into a wood at Tadley, (Taddele) belonging to a Winchester clergyman, and cut down his trees without permission. We are not told what his punishment was, but in those days it was certain to have been a very heavy one. We can find no mention of the year in which the parish church of St. Peter's was built, but we find in 1286 that the Manor and Church of Tadley, and the Manors of Wolverton and Bedhampton, with other lands, belonged to Reginald Fitz Piers, so that the Church must have been built before this time. But it has been so rebuilt and added to and restored since then that hardly any of the original church remains. The **rector of Overton** was also **Vicar** of Tadley from the earliest times, and

Tadley Place



A Grade II listed building in Church Road. What, if anything, existed on the site prior to the Elizabethan style house now known as Tadley Place is not clearly documented. A reference, made in the late nineteenth century, to its extensive foundations in the garden and in other parts of the grounds would indicate a considerable and probably splendid building. The manor of Wyford and land at Tadley came into the Ludlow family c1500. At some stage during the next century, due to its style, we could assume that Tadley Place was built. Only the 'E' shaped east wing of the original Tudor house remains. This has typical stone-mullioned windows and inside a large stone fireplace with mouldings and Doric columns believed to be original. Most of the references to Tadley Place are associated to the tyrannical Henry Ludlow (1577-1639). Upon his death his son and heir, Edmund, inherited the estate but 'conveyed' the manor of Wyford/Tadley to Joseph Blagrove (of Reading) in 1641. Could this have been in lieu of the many debts that his father had incurred during his lifetime? Much of the house seems to have fallen into disrepair in the ensuing years and by the end of the seventeenth century it had passed to the Withers/Hicks Beach family. In the eighteenth century a wing was added on the west side. Throughout the nineteenth century records refer to it only as a farm. In 1920 it is once again recorded by name and is a private residence.



Notes

salted down the meat for winter

Animal feed became scarce in the winter as hay and straw were used up. Animals were killed off week by week, so that the meat could be salted and pickled, although offal had to be eaten fresh. In mild weather the beasts could be kept longer.

great fair By 1888 only two fairs were being held, on 13 July and 11 October, and these had stopped by 1905. The Michaelmas fair in October was traditionally a hiring fair, but by this time it was also a pleasure fair with fairground attractions. FD may have been referring to the latter.

Black Death The name for the bubonic/pneumonic plague pandemic which devastated Europe in the middle of the fourteenth century and recurred at intervals until the pandemic of 1664-65.

Congletons Believed to be an error; in 1752 the Aldermaston Estate passed to the Congreve family with whom it remained until the death of William Congreve in 1843.

East view of Tadley Place with two ladies, approx 1930s; Tadley and District WI scrapbook.

in those days, and down to the middle of the last century, the Service in the Church was performed by a priest appointed by him for that purpose.

In these days, and for many hundred of years later, a bell used to be rung from the Church Tower each day at sundown, after which all fires and lights had to be put out by law, so that people went to bed with the sun, and rose again at the break of day to go to work in the fields. The men usually did all the hard work on the land, while the women stayed at home, ground the corn for bread, **salted down the meat for winter** use, brewed the home-made cider, and wove the wool of the sheep into cloth for the use of their families, and to sell in the town. There were no schools for the children, so no one could read or write, and as there were no shops they had to lay in their stores for the year at the **great fair** which was held annually at Basingstoke, on the same date that it is held to-day.

The game in Pamber Forest was strictly preserved for the use of the King, but a great deal of poaching went on in the old days. In 1343, John Coperure (Cooper) and Richard Twyhere, of Tadley, were put in prison in Winchester Castle for killing a young deer in the Forest. A few years after this date, a terrible plague, called the **Black Death**, raged throughout England, and was very bad in the villages round Basingstoke, in Tadley, Pamber, etc. Entire families died of it in a few hours, and there were hardly enough people left to bury the dead or to do the work of the farms, which lay desolated. No Services were held in the Church and no wheat was sown.

A Sir John Peeche held land in Tadley at this time, and in the next century John Benham owned **Tadley Place**. His grandson William was the owner in 1468. One of William's daughters, called Joan, married William atte More, of Wyefords, a family well known in the county at that time. The descendants of this William Benham of Tadley Place are still to be found in Pamber Heath and the neighbouring villages. Many years after, another Joan More of Wyefords, married a William Ludlow, and she seems to have brought Tadley Place into the Ludlow family, in whose possession it remained till it passed to the Searle family, then by purchase to the **Congletons** of Aldermaston, in 1822,

Notes

Oakley Hall Formerly Hall Place. An eighteenth century Georgian manor house near Overton, originally owned by George Wither. It passed to the Hicks Beach family in 1832. William Wither Bramston Beach inherited it in 1856. In 1860 the top floor was added and improvements made.

Vyne (Vyne) A Tudor house built between 1500-20. In 1569 Elizabeth I and the Duc de Biron, Ambassador to the King of France, were entertained at the Vyne by William, the 3rd Lord Sandys.

Wyefords Situated at the south of the original manor of Tadley, the name is derived from the Anglo Saxon 'Withig Forda' meaning willow ford. It was used in early records as a definition of the southern boundary of the parish. The name was subsequently applied to a farm and buildings, one mile south west of the ford - Wyeford House and Farm.

A remaining building of the previous Ludlow manor at Hill Deverill, September 2007; *Tadley and District History Society*.

Ludlows

This Wiltshire family held positions of importance under the Plantagenet Kings and later held civic offices throughout southern England. The Ludlows had land at Maiden Bradley with a manor at Hill Deverill nearby. Little remains of this manor. The elaborate family altar tomb was removed from the Church of the Assumption of the Virgin Mary at Hill Deverill when it closed in 1984 and placed in the Bath Chapel in Longbridge Deverill Church. The tomb bears three medieval shields which display the arms created by the marriages of three generations of the family. This includes those of William who married Joan de la More of Wyford c1500. Thus began the Ludlow links with Tadley. It was their grandson, Edward, who was knighted by Elizabeth I at Basing House in 1601 and his eldest son, Henry (1577-1639) who is most associated with Tadley Place. Henry married Lettice (Lucy) West, daughter of Lord de la Warre. It is known that they had at least two sons, Edmund and Henry, and more than one daughter. The name Henry Ludlow, together with that of his son, Henry, appears regularly in State Papers between 1621 and 1639 for failure to appear before the Council to answer charges of oppression or to pay their debts. Henry senior even failed to pay his son Edmund allowances due to him, which resulted in Edmund being imprisoned, presumably for debt. On 14 November 1634 there are listed five 'articles of misdemeanours and oppression complained of by Ralph Hillier and divers other poor inhabitants of Tadley'.

and finally to the Hicks Beaches – of **Oakley Hall**, who are the present owners, though the property is now in the market and will very likely pass into other hands before very long. The Benhams, who were the owners at one time, were a well-known Berkshire family, landowners and sheriffs of the county in their prosperity. The **Ludlows** came from Wiltshire, and one of the family, Edmund Ludlow, signed the death warrant of King Charles the First, but he never lived here, though he was the owner of Tadley Place. A Henry Ludlow, who owned the property in 1587, was very unpopular in the parish. He pulled down twelve houses on his land, turning the occupiers out into the roads. He raised all his rents and oppressed not only the poor, but his young nephew, Richard Dawtry, to whom he was Guardian. This was an idiot son of his sister, and he not only took all his money away but cruelly ill-treated him as well. Henry Ludlow's ghost was said to haunt Tadley Place until a few years ago.

Tadley place was built about the time that it came into the possession of the Ludlow family, and must have taken the place of an earlier building. Sir Edmund Ludlow, one of its earliest owners, was knighted in 1601 by Queen Elizabeth at Basing, when she was making a royal tour through Hampshire, and went on from there to stay at the **Vine**, in Sherborne St. John. Formerly Tadley Place was much larger than it is at present, and was built in the form of the letter E, with a fine oak staircase and oak panelled doors and rooms, with stained glass windows with the Ludlow and Benham coats of arms in them. But all this was removed by the Ludlows when the house was sold, and the oak panelling and staircase were taken out, and one wing and other rooms pulled down when the Hicks Beach family came into possession of the property. There is however a fine fireplace still left, and one can trace a walled up entrance to a now filled up underground passage that tradition says once led to **Wyefords**. There is a story that a ham used once to hang in the kitchen at Tadley Place where it had been for more years than the owners could count. While it was here all was quiet in the house, but when it was removed to an outhouse all kinds of mysterious noises were heard in the house as of a man with a heavy tread

who led a horse upstairs and along the corridors. A tenant at last decided to cook the ham, but it had to be chopped up with an axe, and was as hard as iron and uneatable. And the noises went on worse than ever. But for many years nothing has been either seen or heard about the house.

A **Windmill** once stood close to the house, but all vestiges of it have long ago passed away. Only names of fields, such as Great Windmill Meadow, Little Windmill Close, and Combe House Windmill remain to show where this old mill once stood. It was here that the corn was all ground that was reaped by the Tadley farmers and villagers.

One of the former owners of Tadley Place, Edmund Ludlow, (a descendant of Colonel Ludlow, the Regicide), was very anxious to marry a lady with a fortune of £10,000, so he promised to pay two of his friends £50 each if they could find him a lady with this amount of money, and though they found the lady, a Miss Elizabeth Thomas, with this fortune, whom he married, he seems to have objected to pay them the £50 he had promised.

In 1575 I find a list of all **Tadley land owners** who had to provide food for the Royal Household of Queen Elizabeth on payment of a small sum of money. Certain men called purveyors went round the country to collect this food, and in out of the way places they often stole the food and kept the money for themselves. Tadley had to supply a certain number of geese and **pullets**, and so many **bushels** of wheat, and we find that George Ludlow of Tadley Place, (who at that time owned 200 acres of pasture and 20 acres of meadow), Regnold Hannington, Henry and Richard Prior, Richard Coles, William Appleton, Hugh Duffin, Widow Lawncleet, Ralfe Pilgrim, Richard Sheffield, William Shoreland, Robert Still and Richard Wither, are the landowners in Tadley, and between them they had to find this provision. The Hanningtons were at one time a family of wealth and position in the Village. Regnold Hannington, spoken of above, had a daughter Margaret, who married Mr. Bye, of Basingstoke, and it was her son who put up the monument to his uncle, Mr. Hannington (who died in 1602), in Bramley Church. The Priors were an old Tadley family, owning



Book of Martyrs

John Foxe (1516-87) was a writer and former Oxford don who fled to the continent in the reign of Mary I and developed John Bale's scheme of collecting the history of anti-papal martyrs, producing first (1554) a Latin work and (1563) the English 'Acts and Monuments', complete with grisly pictures, all the more effective for being rare in English Protestant literature. Quickly nicknamed 'Foxe's Book of Martyrs', it was a huge publishing success, running to enlarged editions, and is still invaluable for the information it has preserved, despite its obvious bias. It had a profound impact on the English Protestant outlook. Foxe was unusual in the sixteenth century for believing that burning people was a bad idea.

The Hannington family lived in Tadley for many generations. John Hannington, a fellow of New College Oxford, was born in Tadley. According to Foxe, he and John Plankney, another fellow at New College, were zealous Papists. Foxe states that "Plankney, scholar sometime to Marshal (who wrote the Book of the Cross), is commonly reported and known to them of that university, to have drowned himself in the river about Rewley, at Oxford, anno 1556; the other in a well about Rome, or as some do say at Padua, and so being both drowned, were both taken up with crucifixes (as it is said of some) hanging about their necks."

Notes

Bishops Wood There are several references to Bishops Wood, the house, throughout the book. Its name is derived from a 909 AD charter when a wood at 'Tadanleage' (Tadley) was given to Bishop Frid (th) estan by King Edward the Elder.

lawful weight See page 31.

Brocas The Brocas family held land in Bramley and neighbourhood parishes.

Spyers The location 'Elmhurst' is thought to be misleading. From FD's description "...leading from Basingstoke towards Aldermaston on the east..." and other sources, it was probably the area now named Spiers Close, adjacent to Brook Green in Bowmonts Road. It is referred to as 'Spiers Green' in the 1861 census.

Le Barne Heathe Latin description of the name The Barn Heath. Legal Latin, used by scribes and lawyers up to 1732, adopted 'Le' as the meaning for 'The'. On the Tadley tithe map (1840) Upper Barn Heath and Lower Barn Heath fields were joined to Church Road by a strip of land which would equate to the location of the property now called just 'Barn Heath'.

slates It is thought FD may have meant slats.

Illustration from Foxe's Book of Martyrs; University of Reading Library.

Bishops Wood (now Elmhurst), and they also had much land in the neighbourhood. But as time went on they became very poor, had to sell their land, and have now entirely died out of the parish. The Withers came from Dean and owned land in Tadley till quite recently. The Appletons are still here, and there may be descendants of the others living in the village still.

In 1532 farmers in the parish were paying 2d. a dozen for crows heads, and pork was sold at ½d. a pound and veal at the same price. In 1588 complaint was made in Basingstoke that bakers from the neighbouring villages were bringing bread to sell in the town, that was under the **lawful weight**. We find that William Stevens of Tadley was doing this, and an order was given making him pay a fine, and binding him to bake proper weight of bread for the future. On April 25th, 1560, a William Sheffelde of Tadley, (or Sheffield), a tanner, gives his son Richard land, which at that time he was living on himself, with a garden, etc, ten acres in all, called **Brocas** and **Spyers** (now known as Elmhurst). This land lay next to the King's Highway leading from Basingstoke towards Aldermaston on the east, and the land of the Bishop of Winchester on the west, and upon the land known as **Le Barne Heathe** on the south. In 1566 I find mention of the family of Hannington who lived in the Parish. A son of theirs, called John, was born here and went to New College, Oxford, where he took his degree. He was a clever young man, but while travelling in Italy he was drowned in a well near Rome. We read of his death in Foxe's **Book of Martyrs**. In 1600, Sir Robert Hannington and Elenor his wife, brought a suit into Court about their rights to certain lands at Tadley, which they had bought of William Marshall, and of John Hobson, Esq. and his wife Elizabeth. Queen Elizabeth stayed at the Vine in 1601, and no doubt the Tadley villagers would go out to see her as she was met by a magnificent cavalcade of nobleman on Silchester Common on her way to Sherborne St. John.

The old Parish Church is dedicated to St. Peter, but as I have said it is not known when it was built, though a Church existed here from early days. It was restored and almost entirely re-built in the middle and end of the 1600. The brick tower is dated 1685, with small windows at the top that have **slates** let in them for

old fashioned canopy

This delicate oak pulpit is out of keeping alongside the rough hewn timbers of the church and its substantial pews. Its panelling is more akin to that used to line the walls of an Elizabethan house. The canopy or sounding-board: its purpose being to help carry a speaker's voice toward the audience, typifies its date in the Commonwealth period, when great emphasis was placed on listening to long sermons and reading theological works, especially amongst Puritan worshippers.

Notes

acrostic FD suggests these letters may be the result of an acrostic – a word puzzle where certain letters in a poem are selected to form another word or sentence. Or are they just a random series of letters?

bier A carriage or moveable frame that is used for bearing a coffin.

St. Thomas' Day 'Thomasing' or 'Gooding' day, 21 December, when poor women, often with children, tramped the neighbourhood for gifts of money or food to 'keep a good Christmas'. The word 'gooding' is recorded as early as 1560. There is no evidence of the custom prior to late eighteenth century.

William Mothe He gave 'Three tenements under one roof for the poor rent free'. This derelict, thatched building, 'Mothe's House', adjacent to The Green, was demolished in 1966 and replaced with six modern flats.

Interior of St Peter's Church with canopy on left hand side; *Tadley and District History Society*.

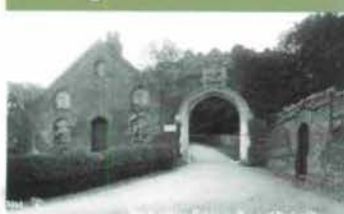
light and air, instead of having wood slates which are more usual. The gilt weather vane on the tower is in the shape of a cock, (the attribute of St. Peter), and is supported by a finely worked stand of old iron work. The Chancel is of brick and the Nave of stone, while the porch of brick at the south entrance was put up in 1689. The Rev. Joseph Westwood was rector of Overton, with the Chapel of Tadley at that date. The entrance to the porch is made of old oak, with roses carved in the two angles over the door, while the oak door into the church is old and thick and has a curious handle and lock. There is a fine old pulpit with the date 1650 inside the door. It has carved panels and there is a very **old fashioned canopy** over it, dating from the same time as the pulpit. This pulpit was put up at the time of the commonwealth, and is very interesting for this reason as there are not many of this date in the county. The north door has been closed, and there is a window in the chancel that has been walled up.

At the west end of the Church is a gallery, with a fine oak staircase leading to it, that is about the same date as the pulpit. There are axe hewn oak benches in the gallery where the choir used always to sit in old times. There is a good peal of three bells. One is dated 1669, another 1618, with the name of Henry Knight as its maker. The third bell has a very quaint inscription on it, formed of letters upside down and many of them backwards as well, that make no sense at all. It is supposed to have been used simply as an ornament by some workmen who could not read, or it may be an **acrostic**, which so far has not been found out, it reads,

TKONADHKSCVOABIRK. M X.

which has caused many guesses to be made as to its meaning. It is not dated, but it is evidently older than the other two. There is an old burial **bier** in the Church which is still in use. On the wall of the Church is a brass recording a legacy left by Mr Sympson of Monk Sherborne in 1674, of money to be given to the parish "as long as the world shall endure." It was to be given on **St. Thomas' Day** to the poor, in sums varying from 6d. to 3/-. Another legacy to the Parish was given in 1739 by Mr. **William Mothe** "from his land there," he living at Sherborne St John. In the churchyard are very few really old gravestones, though

Basing House



Situated approximately 14.5 km south east of Tadley, Basing House is noted for the bloody events of its three year siege during the English Civil War. Its history dates from the eleventh century when William the Conqueror rewarded one of his main supporters, the de Port family from Normandy, with land and property in Hampshire. Centuries later the estate passed to the wealthy Paulet family from Somerset. In the sixteenth century William Paulet, who later became the first Marquis of Winchester, rebuilt Basing House.

By 1643 the English Civil War between the Royalists (supporters of Charles I) and the Parliamentarians reached Basing, now owned by William's descendant, John Paulet, who held Basing House for the Royalist cause. Although the Parliamentarians tried to storm it on several occasions, the Marquis refused to surrender. Then, in 1645 Cromwell with a huge army and superior arms besieged the house. The Royalists fought to the last but eventually the Marquis was taken prisoner and the whole place ransacked. Parliament then decreed that 'the House, garrison and walls at Basing be forthwith slighted and demolished'.

Cromwell spared the life of John Paulet who fled to France. On his return to England, after the Restoration, he lived at Englefield House, the property of his wife. The site of Basing House was returned to the Paulet family by Charles II. Hampshire County Council purchased the ruined site in 1975.



Notes

battle of Newbury A battle of the English Civil War fought on 27 October 1644, in Speen, adjoining Newbury in Berkshire. It was fought close to the site of the first battle of Newbury, which took place in late September of the previous year. The combined armies of Parliament inflicted a tactical defeat on the Royalists, but failed to gain any strategic advantage.

hog A castrated boar.

Small Pox An acute, contagious disease characterised by pimples on the skin which contain pus (pustules).

carrier In addition to this taxi service the carrier would also collect and deliver goods for customers. A local writer likened the carrier's cart to a Wild West wagon.

Entrance to Basing House, Terry Hunt; Tadley and District History Society.

burials must have taken place here for centuries. One reason for this is that tombstones before 1600 were almost unknown, and another is that in this part of Hampshire it used to be the custom to place only wood slabs at the head of the graves, and as a natural consequence they have long since perished. The oldest stones in the graveyard are to the families of Prior; Hide; Thorpe; West; Curtis; Elliot; Kimber and Butler.

In 1644 Tadley (spelt Tadlow in maps of that date) people must have had a chance of seeing King Charles the First, as he slept at Kingsclere with his army in October of that year, just before the second **battle of Newbury** took place, when Tadley, with every other village in the neighbourhood, had to provide food for the hungry troops, till to quote an account of what took place, "There was hardly a sheep or **hog**, or any wheat, oats or hay, left for man to eat in all the districts round about." There were frequent marchings too of the King's regiments through the Parish from Aldermaston to **Basing House** with provisions and ammunition. We have no Parish Registers as early as 1600 or we might have found the names of villagers who died of the great plague in 1666, which raged all about Basingstoke and carried off so many of the parishioners of Monk Sherborne and Pamber, people having to be buried as they died, the infection was so terrible.

In 1694 there was a terrible outbreak of **Small Pox** in the County, and very many died from it. There were no infectious hospitals at that time, and vaccination was unknown, so people had to be nursed at home, and those who did not die from it were scarred with its marks while they lived. In 1697 a great frost prevailed over England, that began at Christmas and did not break until March of the following year, so that the Tadley farmers could not begin work in their fields till April. All roads in the parish were very ill kept and full of ruts, while the lanes were quite impassible with mud for anyone except in a cart or on a horse to attempt to pass through them. Indeed, carts often stuck fast in the narrower lanes at the beginning of the winter and could not be moved till the spring, when the mud had dried a little. There were no shops even at this time in the village and everyone had to walk or go by **carrier** into Basingstoke or

Notes

pedlar (pedlar) A person who travelled from place to place with small goods for sale.

curate A clergyman who assists a rector or vicar. Historically, not a 'high-born' person. The curate would be sent to Tadley due, probably, to its size and considerable distance from Overton.

parchment A thin material made from calf, sheep or goat skin. It is

distinct from leather in that it is not tanned, but stretched, scraped and dried under tension. Finer quality parchment is called vellum. Used in biblical times for the Gospels and many other important documents throughout history.

Exterior of St Peter's Church, Autumn 2007; Tadley and District History Society.

Tadley Church

St. Peter's Church is a Grade I listed building. In the Domesday book (1086) Tadley Church is probably one of two churches included under Overton. It could be assumed that a church and settlement existed at an earlier date in view of documented references to owners of land at Tadley from 909AD. The next specific reference to a church is in 1286 when Andrew Hotot is recorded as owning the manor and church at Tadley. Only the nave would appear to date from this period. The crude flint and mortar walls, over two feet thick, are now covered with roughcast. The east chancel and west tower extensions are both

of brick. The greater part of the church seems to have been rebuilt, or undergone refurbishment, in the late seventeenth and early eighteenth centuries. This is also when there is recorded village activity in the vicinity of Tadley Place. When, in 1634, Henry Ludlow, is reported in State Papers as having pulled down the church house. "...the rent thereof went towards the repairing of the Parish Church". Further restoration was undertaken in 1877, about the time that Tadley had its first resident rector, Edmund Saulez. There was no organ at St Peter's until 1970. Prior to this a choir and later musicians led the congregation from the gallery at

the west end. The churchwarden's accounts for 1765-1891 record the purchase/donation of various instruments; in 1796-97 a bassoon, 1802 a hoboy (hautboy or hoboe, later oboe), 1804 a clarinet, 1808 a flute and another bassoon in 1810. The bell frames were replaced by new ones in 1956 and the bells are now only tolled, not rung, to avoid damage to the tower. In the spring of 1998 the original, but rotten, floor joists were replaced and new floor boards laid. Before this could be undertaken an archaeological survey was carried out to ensure there had been no burials.

Newbury to get what they wanted, or they could sometimes get a few things from a passing **pedler**.

Until the middle of the last century Tadley was not a Parish Church, but only what is called a Chapelry in the gift of the Rectors of Overton, being spoken of as "Overton with the Chapel of Tadley." The Patron of Overton has always been the Bishop of Winchester, who continued to be the Patron of Tadley after it was made a parish of its own, and entirely severed from the Mother Church of Overton, which was done in the middle of 1800. In old days the Rector of Overton either came over once or twice in the year to hold a service in **Tadley Church**, or more often sent one of his **curates** to take occasional Sunday Service and to perform all baptisms, marriages and burials. These curates never lived in the village, but rode over from Overton as they were wanted. It was not till the year 1668 that we find Tadley spoken of as a Vicarage, and it was not till late in 1700 that any of the curates who came here to take the duty were ever residents. Overton is a very old parish, and we have the names of its rectors since 1247. Philip de Luci is the first rector whose name I have found, who was rector in 1247. The first curate of Tadley whose name is given as such was the Rev. William Dee Best, who was here from 1775 to 1782. This is the reason that till very recent years there was no Rectory house, as the curates who came here for duty either lived at Overton or put up in the village here in a cottage. When they only came over for Sunday duty, they generally stayed with Mr. Prior, who lived at Bishops Wood House, (now Elmhurst). One must remember that Tadley in those days was only a mere scattered hamlet, with but very few inhabitants.

The parish registers go back to 1686 for baptisms; to 1691 for marriages, and to 1695 for burials. The books are rather ragged, bound in **parchment** covers, with many missing leaves. In one of the early registers are these verses, "Pray learn to live. For you no that you must die. Pray learn to live as well as I." And they are signed Nicholas Wheat. The first baptisms are those of Joseph Sympson and George Englefield in 1683, and George Benham in 1685. Among the first marriages are those of Robert Masson and Helen Right, 1691. William Pilcher and Evis Kimber, 1682. John

Patten maker

The term used for someone who makes pattens. A patten is a historical term for a wooden shoe, clog, overshoe or sandal that has a raised wooden sole mounted on wood strips, a metal plate or a metal ring. The shoe would be held on the foot by means of leather or cloth bands. This raises the shoe to increase the wearer's height, sometimes by as much as 10 cms, to facilitate walking in mud and filth. It was the practice of the day to throw refuse, including the contents of chamber pots, into the street. During the Middle Ages both men and women wore pattens outdoors or in public places over the thin soled shoes of the day. Men continued to wear them for working purposes labouring or farming etc for many years. However, records show their continued use by women in muddy conditions until the nineteenth, or even the early twentieth century. The name is thought to derive from the old French word *pate*, meaning a hoof or paw.

Notes

yeoman In this context, after the fifteenth century, a term applied to a man working his own small estate and who was a freeholder.

freeholders Freehold property was not tied to the customs of the manor. After 1662 a freeholder could exchange his 'knights service' for a payment of money for his land. Property worth 40s or more a year qualified a freeholder to serve on juries and vote for shire representatives.

'A Midwife going to a labour', 1811. (reference: 10405441). Science Museum/Science & Society Picture Library



Nonantillon Del.

A MIDWIFE GOING TO A LABOUR.

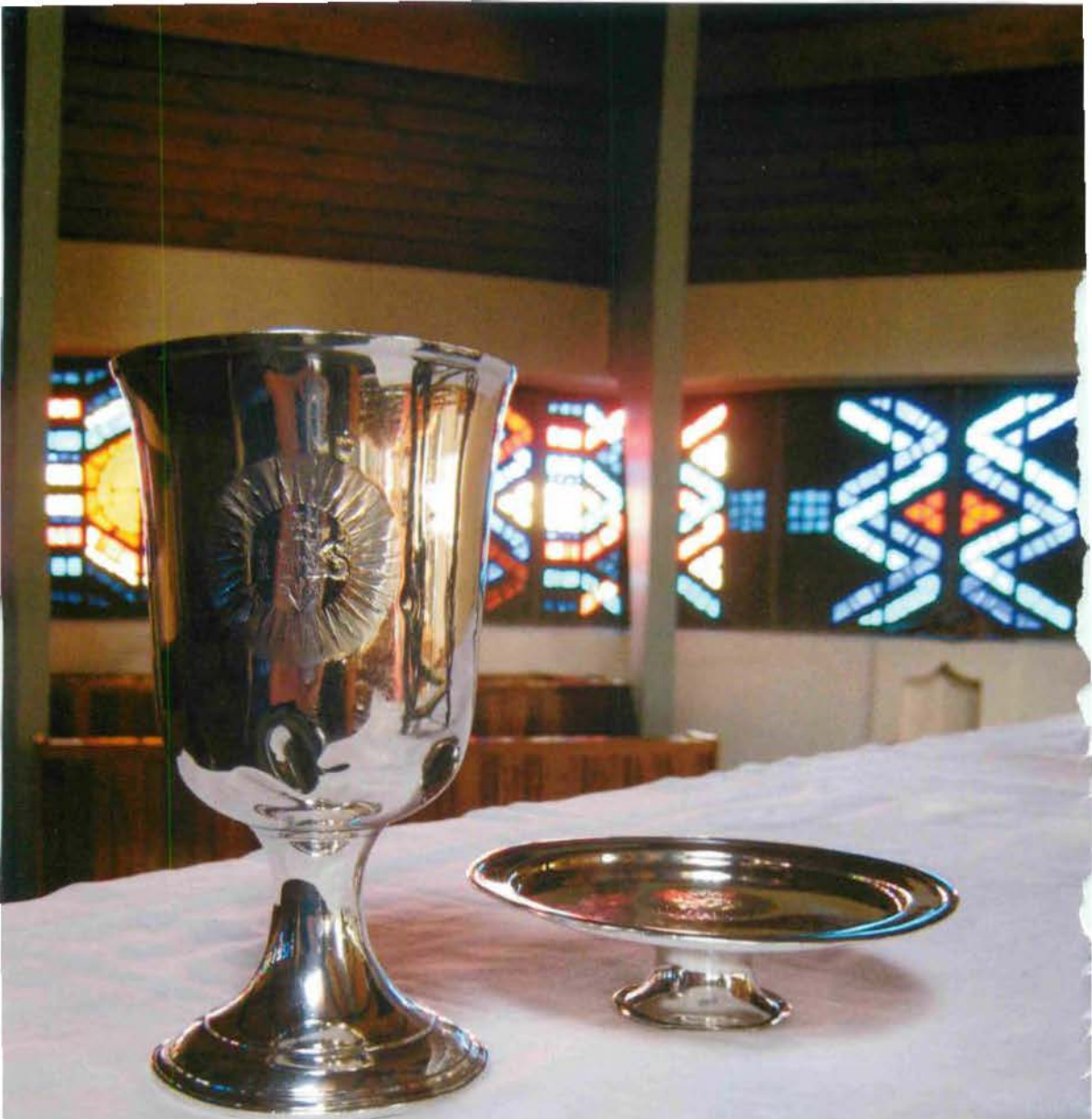
Publ. Feb. 12. 1811. by the "Tory" Wm. Phillips. - More the better.

Englefield and Elizabeth Englefield, 1691. Francis Dicker and Judy West, 1692. Thomas Prior and Mary Tayler, 1699. Thomas Hood and Jane Munger, 1701. Thomas Young to Elizabeth Appleton, 1705; Edward Phillips to Dinah Angliss, February 16th, 1705. Benjamin Benhem to Martha Englefield; October 20th, 1718. John Sympson to Ann West, 1727. Mathew Cripps to Dinah Pocock, 1725. Richard Barlow to Mary Hunt, 1755; Edward Parish (**Patten maker**) to Abashai Buruch, 1758. William Barlow (**yeoman**) to Mary Stacey, 1761. and David Crips (Hoop maker) to Hannah Hasker, 1768.

Among the first burials are those of Richard Mattingley and Ann Harmsworth in 1695, and the register states that they were buried in woollen. This was in accordance with a new law that had been recently passed by King Charles II. The woollen industry in England was in a very bad state, and to encourage and revive it the King ordered that all people must be buried in woollen grave clothes and not in linen ones as had always been the custom before this time. If they failed to do this they were fined £5, and the money was given to the poor. The following names also occur in the registers about this time. Lovegrove, Webb and James in 1700. John Harmsworth in 1722; Giles, 1764; Cullom, 1772; Lipscombe, 1811; names as familiar now as then in the Parish. In these registers one notes the terribly frequent deaths of very little children of a few days or weeks old. Six or seven babies in one family dying before they were three years old. This was owing to the lack of proper sanitation and fresh air in cottages, and ignorance of the right way to bring up a young child.

In 1705, at the General Election for Parliament, the candidates for Hampshire were Thomas Jervoise, Esq., Robert Chandler, Esq., and Thomas Lewis, Esq. The only people in Tadley who had a vote at that time were the following **freeholders**: Ralph West; William Cross; William Tubb and John Corderoy.

In 1703 great storms swept over England, and a terrible hurricane devastated this part of the country, doing much damage in Pamber Forest and blowing down many fine trees. In 1712 a standard weight of bread was ordered by Government, and Tadley bakers had to see that their penny loaves weighed



Notes

ounces and pounds An ounce is a unit of weight that is approximately 28 grams and a pound consists of 16 ounces or 0.453 kg.

guinea a guinea was worth 21s.

Scarlet fever A contagious disease distinguished by fever and a scarlet coloured skin rash.

footpads A highwayman who robs on foot.

Communion Plate photographed in St Paul's Church, Autumn 2007; Tadley and District History Society.

Communion Plate

This Communion Plate, comprising a chalice and matching paten, are both inscribed 'The gift of William Dee Best Curate 1780 Tadley Hants' and are still in use today. Their Assay Mark, or date letter, confirms that they were indeed made in London either in 1740 or 1780. It is possible the set may have originally included, as was usual, ewers for wine and water and a pyx (a box to hold the communion wafer). What was used prior to these is unknown but St Peter's, a simple rural church, would probably have had only pewter vessels. However, much early decorative and valuable communion plate was destroyed during the Reformation and Commonwealth periods.

six **ounces**, twopenny ones, one pound and three ounces; and their one and sixpenny loaves must be from eleven to fourteen **pounds**. The villagers, as a rule, baked all their bread at home, and the farmers brewed their own ale, which was thin and sharp in taste. Cider, too, was drunk in the cottages.

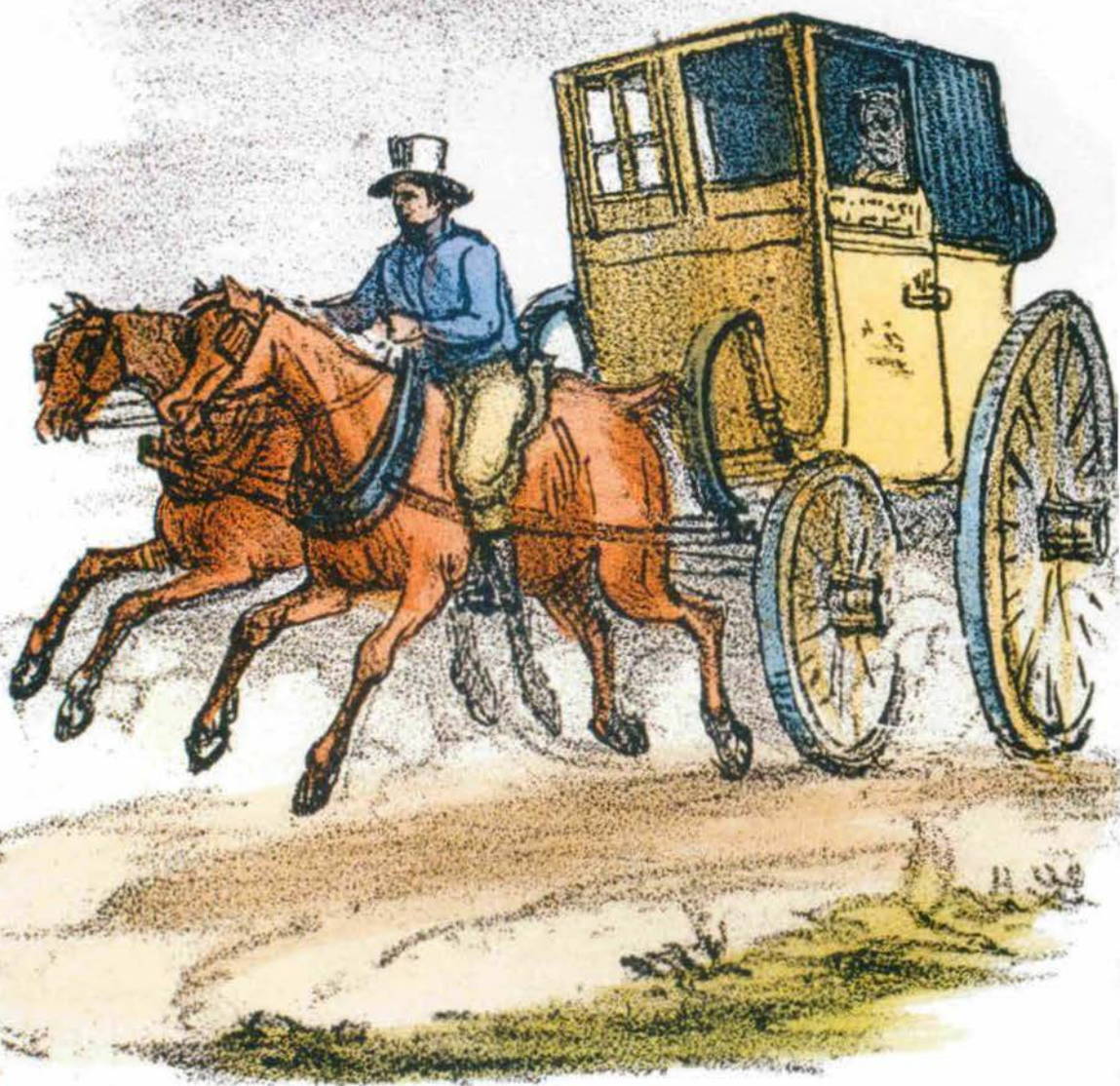
Wood was burnt for all fires as coal was hard to get and very expensive.

We find a notice in the Parish registers on March 30th, 1776, that a woman called Ann Thorp, living at Stratfieldsaye, paid half-a-guinea for permission to bury her son in Tadley churchyard, he being brought to Tadley on a Sunday. The reason for this was that her family had formerly lived in the parish.

In 1781 the Rev. W. Dee Best, who was curate here, received £1 1s for permission to bury William Butler and Thomas Webb, (this latter was an infant), they living at Oakley. But as they both belonged to the same family, and the two burials were on the same day, Mr. Dee Best gave the **guinea** back to the person who had brought the bodies in his cart for such a long way.

The Rev. W. Dee Best, who was curate here from 1775 to 1782, seems to have been much liked. He married a Miss Harriet Anne Wilder, of Nunhide, and he also gave the fine **Communion Plate** to the Church which is still in use. This plate was made by a well-known London Silversmith of the day, and is of very good design. In 1785 the services at the Parish Church were undertaken for some years by the Rev. Eusibius Lloyd, who was also curate of Silchester where he lived for twenty years. **Scarlet fever** was very bad in Tadley and all the villages round about in 1763, and there were many deaths from it. There were no infectious hospitals at this time, so everyone had to be nursed at home, and the only treatment for this fever was to give the patient very hot drinks, tie a piece of red cloth round their neck, and leave them to sleep and live with other people in the same house, exactly as if they were well. The year 1772 was remarkable for its mildness in Tadley, roses and cherry trees being in full bloom on Boxing Day. At this time corn sold for 6s. 5d. in the market at Winchester.

In the winter of 1772 the country about here was infested by **footpads**, and it was dangerous for anyone to be out alone even in the daytime, as many very terrible murders and robberies were committed between here and Basingstoke. In 1775 Tadley,



Post chaise

A post-chaise was a fast travelling or pleasure carriage, either hired from stage (Inn) to stage (Inn), or drawn by hired horses. It was used in the eighteenth and earlier half of the nineteenth centuries for carrying passengers or mail. In England it usually had a closed body with seats for two to four persons, the driver or postilion riding on one of the horses. The word 'chaise' comes from the French word for chair.

In the 1784 'Hampshire Directory', printed by J Sadler, Mary Martin of the Maidenhead Inn and Excise Office (Post Chaise), and Thomas Robins of the Crown Inn and Post House (Post Chaise), are listed under Basingstoke.

Post.

Notes

smuggling The importing or exporting of goods illegally without payment of custom duties. The duties charged on foreign imports such as tobacco, wine, proof-spirits, tea and sugar from the sixteenth to nineteenth centuries made smuggling a profitable if dangerous enterprise.

contraband The term used for smuggled or prohibited goods.

gallon, quart A quart is a unit of capacity that is approximately 1.14 litres and a gallon consists of 4 quarts or 4.56 litres.

'Post', c1845 (ref 10317901). Science Museum/Science & Society Picture Library.

with all the other villages in the neighbourhood, felt the shock of an earthquake, and 1776 was long remembered by the farmers as one of the finest harvests the country had ever known. In this same year a great deal of **smuggling** went on all along the Hampshire coasts, and **contraband** goods, such as spirits, lace and tobacco were brought by night from Basingstoke and Winchester, as far as Tadley, where they were hidden for safe keeping in the many vaults and cellars which are still to be found under the larger houses in the village.

At this time, anyone coming from Basingstoke and Winchester as far as Tadley by **post chaise**, had to pay 10d a mile for one horse, 1/4 for two horses and 1/6 for four horses. Wages were very low in Tadley at the end of 1700, labourers getting 12/- to 14/- in the summer and only 10/- to 12/- during the winter time. Domestic servants were paid from £3 to £9 a year. Bread was selling for 1/1 a **gallon** and potatoes could be had to 1/2d a pound.

In 1795 bread went up to 2/1 a gallon and all other food increased so in price that it was almost impossible for the villagers to live on their 10/- a week. Tea was five shillings a pound, so that the people drank instead cider and sour home-brewed beer at all their meals. Sugar was seven pence a pound, so honey was used instead. Milk however was 2d. a **quart**. Glass was so heavily taxed that pewter mugs were used to drink out of, while 2/6 was paid for six of the very commonest china cups and saucers. Candles were so dear and so taxed that the Tadley people burnt rush lights that they made at home of the pith of the rush and melted grease, and that gave such a feeble light that a woman could hardly see to sew or cook by it. Letters came from Basingstoke by mounted postman, who delivered his letters when it best suited himself. But the postage was very different from what it is now. A letter cost 1/4 for the first ounce and 8d. for every half ounce after, so unless it was a matter of life and death no cottager ever received or sent a letter. Women made all the straw hats for their families from straw that they gathered in the harvest field, which they plaited into different shapes.

I have been able to learn a great deal of the history of the Parish during the last century from some of the older

Notes

Mr. Skinner The Revd John Skinner was rector of Camerton in Somerset from 1800-39. He was also an amateur antiquarian and archaeologist who produced a considerable number of journals of both his work and travels, each profusely illustrated with watercolour illustrations. On page 39, FD gives a graphic description of a sketch made during his journey through Tadley. His journals are lodged in the British Library.

postilion (postillion) The name given to the rider on the near or left-hand side horse drawing a coach where there is no coachman, also known as a postboy.

breeches Short trousers, fastened just below the knee, that were worn by men; used especially for riding or court dress.

Tadley Primitive Methodist Chapel, Main Road Tadley, early 1900s; *Tadley and District WI scrapbook*.

old Chapel

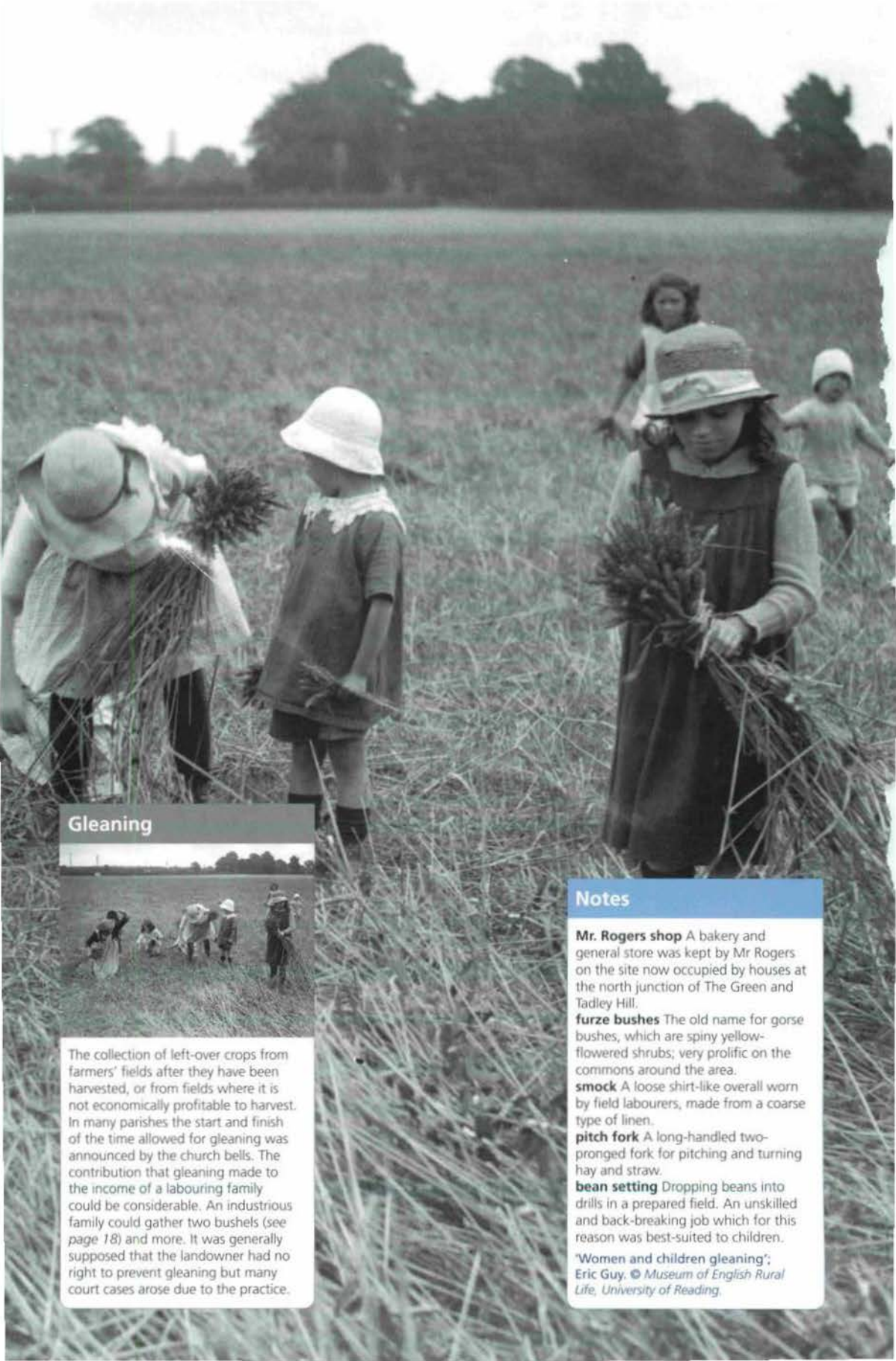


Believed to refer to the Primitive Methodist Chapel in Main Road which was built in 1859. The Society of Primitive Methodists was formed in 1812: a breakaway sect from traditional Methodism whose appeal was to the rural, agricultural communities. They sought to re-capture the early 'fire' of the religion with camp meetings and revival addresses, which resulted in them soon being known as 'Ranters'.



parishioners, among them, the late Mrs. Saunders and the late Mr. James, who have told me many things about Tadley in old days, and what the lives of the grandfathers and great grandfathers of the villagers were in the early days of 1800. The village in those days was a very much smaller one than it is to-day, and except the old Parish Church, Elmhurst (Bishops Wood House then) and two or three farm houses, there were only a few scattered cottages in the place and a few huts thatched with heather that were hidden among the gorse on the Common. And there was the little **old Chapel** close to the road to Basingstoke. All the cottages were thatched at this period as well as Bishopswood House, and the risk of fire was very great. The roads were in a terrible state, and a **Mr. Skinner**, who has left an account of his passing through Tadley in 1821, says, "*The roads are so rutty, I have never seen worse*". The high road to Basingstoke was kept in better repair, but the mud in winter was so bad that you could not cross the Common except in a large farm wagon, and the lanes and bye-ways were quite impassable on foot in winter time. Everyone wore pattens then, and they were made in an old house in the parish, and in the parish registers in 1758 we have the name of Edward Parish, Patten maker, but the trade is now extinct. At last the roads became dangerous, and as there was no real road across the Common it was decided 70 years ago to make good roads all over the parish, but as no one in the place knew how to make them, a road maker came from Wootton Bassett and lived in the village, and made all the roads, the villagers working under him.

Eighty years ago the population was 404, now there are over 1327 people in the parish, while the number of houses has increased by two-thirds. Well-built cottages have taken the place of the old mud thatched huts where the labouring men of a hundred years ago lived and brought up their families. Carters on the farms at this time drove six horses to each wagon, and a very pretty sight it must have been to see the well-kept, powerful horses, each one wearing a high collar hung with bells, passing along the roads. A private post chaise to hold four used to run through the parish from the Angel at Basingstoke to the Hinds Head at Aldermaston. The horses were ridden by a **postilion**, dressed in leather **breeches**, a green coat, high boots



Gleaning



The collection of left-over crops from farmers' fields after they have been harvested, or from fields where it is not economically profitable to harvest. In many parishes the start and finish of the time allowed for gleaning was announced by the church bells. The contribution that gleaning made to the income of a labouring family could be considerable. An industrious family could gather two bushels (see page 18) and more. It was generally supposed that the landowner had no right to prevent gleaning but many court cases arose due to the practice.

Notes

Mr. Rogers shop A bakery and general store was kept by Mr Rogers on the site now occupied by houses at the north junction of The Green and Tadley Hill.

furze bushes The old name for gorse bushes, which are spiny yellow-flowered shrubs; very prolific on the commons around the area.

smock A loose shirt-like overall worn by field labourers, made from a coarse type of linen.

pitch fork A long-handled two-pronged fork for pitching and turning hay and straw.

bean setting Dropping beans into drills in a prepared field. An unskilled and back-breaking job which for this reason was best-suited to children.

"Women and children gleaning"; Eric Guy. © Museum of English Rural Life, University of Reading.

and a green cap, the same as postilions wear to-day. The price of the chaise was 1/- a mile, and it cost 10/- to go from one place to the other. The public coach ran through the parish by the highroad, and stopped at every mile post to take up passengers and also at all the Inns on the way. There was no regular carrier from the village till many years later, though carriers' carts passed through the village from neighbouring parishes.

The village has altered very much in eighty years. Where **Mr. Rogers shop** now stands was a house with a thatched barn in front of it. And most of the cottages were lost to sight in the thick high **furze bushes** which in those days covered all the Common. The heather was cut and used for thatching and broom making. Mr. Skinner, whom I have quoted before as driving through Tadley in 1821, came across one of these heather gatherers and made a pretty water-colour sketch of her, which I have seen in his journal. This woman told him she had just been cutting heather on Tadley Common, and both she and her two children were bare legged and very poor. The mother wore a brown dress with very short sleeves and a small black hat with a blue handkerchief tied over it. She carried a huge bundle of heather over her shoulder, tied to a long stick. Her little boy was in a **smock** and carried a **pitch fork**, while the little girl was in rags. The present almshouses were two very old tumble-down cottages in bad repair. There was no school at that time, as soon as the boys and girls were old enough they were sent into the fields to earn a little money by **bean setting**, stone picking, and gleaning. The stones had to be piled into regular heaps of a certain size in height and width, and a quick worker could earn 1/3 a day by this work. The stones were afterwards used for road mending.

Gleaning was always a very busy time, as a whole family could easily glean a sack full of corn a day, which was often the only way that the children ever tasted bread, as flour was far too dear to buy, as after the battle of Waterloo, food of all kinds was most expensive for many years. The women and girls wore aprons when they gleaned, which they held up to hold the short pieces of wheat in, while the longer ones they carried in their hands. They put the loose grains as they picked them up into a pocket

Pamber School



Believed to refer to the Priory School, adjacent to Pamber Priory. Originally a Church of England school, it was built in 1850 from local brick and flint and could accommodate 100 pupils. The building was badly damaged by fire in 1916 and the beautiful stained glass and lead light windows, which can be seen in the photograph, were destroyed. In 1987, as a result of falling numbers, Ramsdell School merged with the Priory School.

Notes

hopping Until the 1940s many Tadley families spent three to four weeks in September hop-picking in the Alton area. They were paid by the bushel (see page 18) which provided a valuable source of additional income.

riots Known as the Labourers Revolt or the Swing Riots, the recognised dates for these are 1830-31.

transported Nearly 500 people, mainly from southern and eastern England were transported to Australia following the Labourers Revolt.

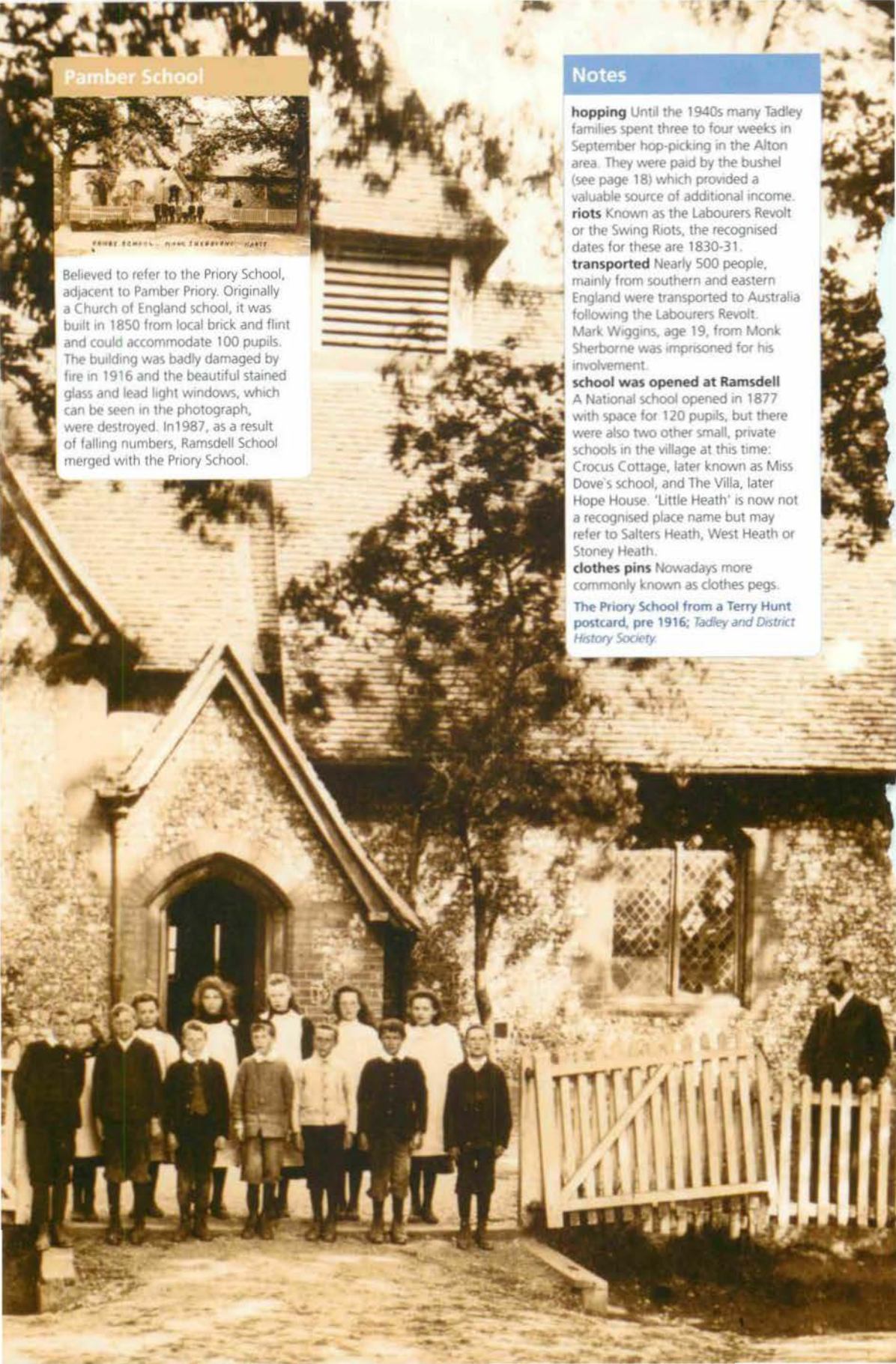
Mark Wiggins, age 19, from Monk Sherborne was imprisoned for his involvement.

school was opened at Ramsdell

A National school opened in 1877 with space for 120 pupils, but there were also two other small, private schools in the village at this time: Crocus Cottage, later known as Miss Dove's school, and The Villa, later Hope House. 'Little Heath' is now not a recognised place name but may refer to Salters Heath, West Heath or Stoney Heath.

clothes pins Nowadays more commonly known as clothes pegs.

The Priory School from a Terry Hunt postcard, pre 1916; Tadley and District History Society.



that hung round their waists. In the summer all the men used to go away haymaking, generally to Hornsey Green and Church End. As soon as the hay was gathered they went harvesting, and later on with the whole of their families they went **hopping**, going to Alton, Farnham, Alresford and the hop gardens in those neighbourhoods, as their fathers and grandfathers had gone before them. There were fewer workers in those days and more hops were grown, so that a large family could make a very good sum of money at the bins. In 1827 there were **riots** all over England to oppose the bringing in of machinery for farm work, such as reaping machines, etc., and a press-gang went all over the country districts breaking and burning all these machines and forcing the farm labourers to join them. Not many joined from Tadley however, and the press-gang that was in these parts were caught by the military at the White Lamb, at Ewhurst, and many of them sent to prison and others **transported**.

The village children had no school to go to at this time. The only teaching that they got was by going to a cottage where an old woman lived, and paying her twopence a week for each child to be taught to read. They used to sit close about her on low stools, and she showed them their letters in a very large print Bible, pointing out each one with a pointed stick till they knew it by heart. They were never shown how to write, nor could they read writing, and as soon as they could read after a fashion (only knowing the easiest words) they left the Dame's School, i.e. when they were seven or eight. Soon after this time however a little **school was opened at Ramsdell**, and the children from Little Heath, whose parents were anxious for them to be taught, used to walk over there every day. When **Pamber School** was built some 60 years ago, the Tadley children of the better off villagers were sent there. But as all the little girls had their curls cut off just above their necks the first day they went there many of the Tadley children cried so much about this that their fathers would not let them go again, and they had to learn to read as best they might. The chief trade in Tadley in those days was besides patten and broom making, the making of **clothes pins** and thatching. Clothes pins are still made but they are few in comparison to what used to be made years ago when they were turned out by

Notes

silk mills at Overton Overton had four mills at the time of the Domesday Survey in 1086. Only one silk mill is recorded: important enough to be marked on a 1791 map of Hampshire. In 1839 it employed 37 adults, mainly women, and 77 children. It was demolished in 1848. A cross-country journey from Tadley to the mill would probably be in excess of 15 km.

Walkners Firs Located approximately 0.7km west of the A340 Tadley to Basingstoke road, just north of Wyeford Farm.

Follet's Farm Probably the site of Elm Park Garden Centre at Pamber End.

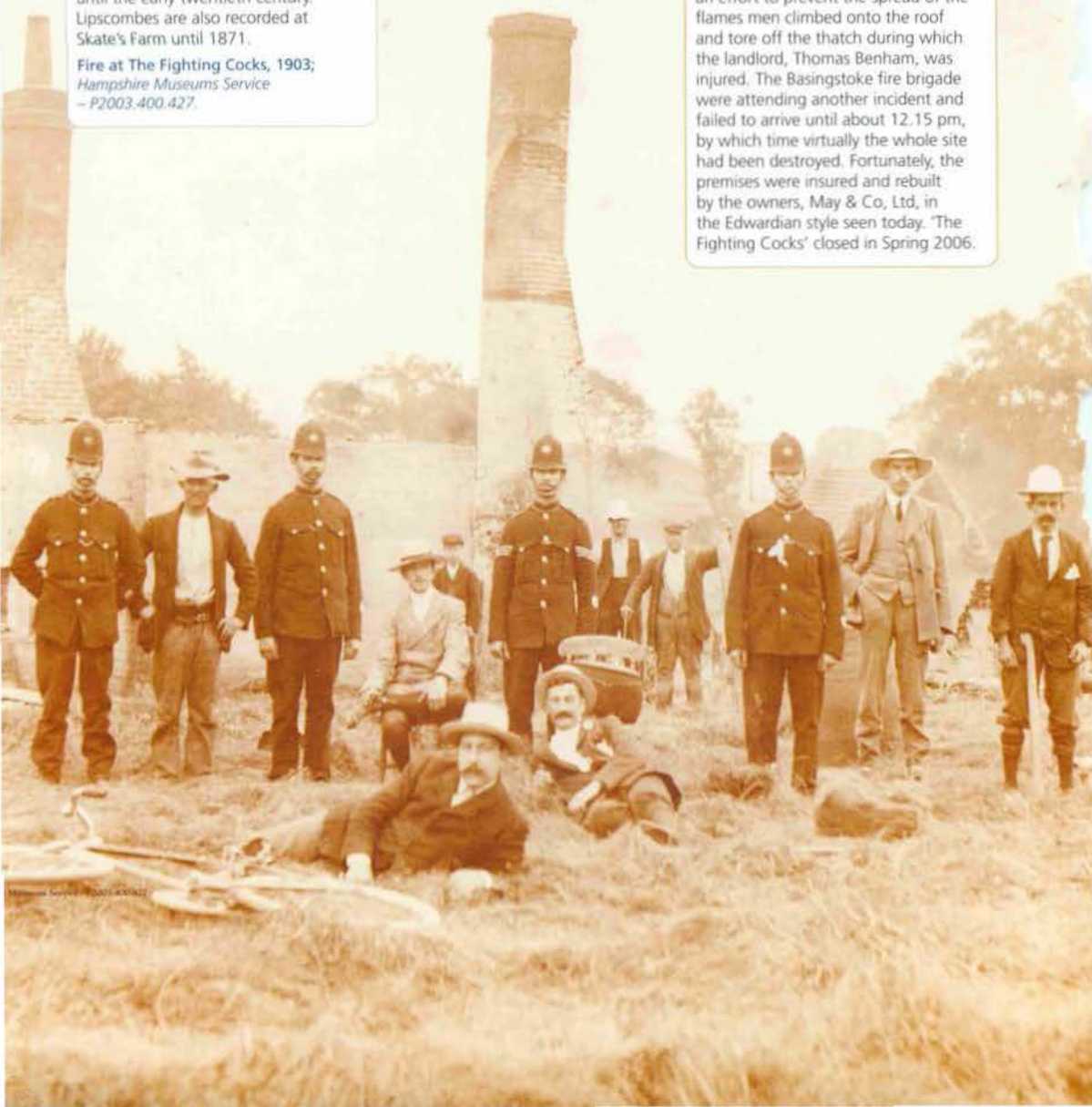
Lipscombe's Place The land and property to the rear of 'The Fighting Cocks' is known to have been owned and occupied by the Lipscombes until the early twentieth century. Lipscombes are also recorded at Skate's Farm until 1871.

Fire at The Fighting Cocks, 1903;
Hampshire Museums Service
- P2003.400.427.

Fighting Cocks



Located at the junction of Winston Avenue and the A340 road to Basingstoke. At approximately 10.30 am on 1 July 1903, the original thatched inn, outbuildings and most of the newly built brick and tile structure adjoining the road caught fire, probably ignited by a spark from the wash-house fire. In an effort to prevent the spread of the flames men climbed onto the roof and tore off the thatch during which the landlord, Thomas Benham, was injured. The Basingstoke fire brigade were attending another incident and failed to arrive until about 12.15 pm, by which time virtually the whole site had been destroyed. Fortunately, the premises were insured and rebuilt by the owners, May & Co, Ltd, in the Edwardian style seen today. 'The Fighting Cocks' closed in Spring 2006.



thousands. As to thatching it is dying out too, as the Insurance is so much higher on a thatched house than one with tiles, and at the present time when the thatch wears out it is seldom renewed, though it is much warmer than any other kind of roof.

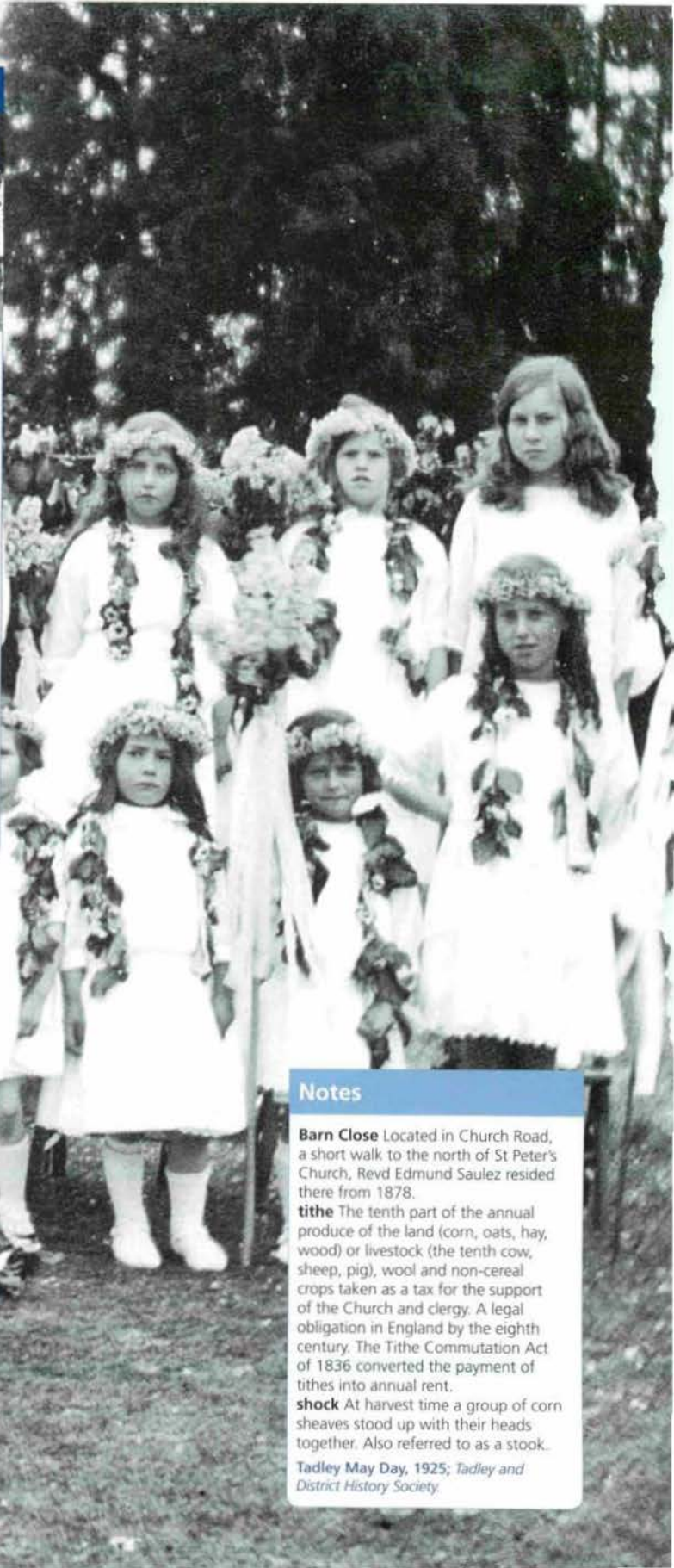
The Rectors of Overton, as I have said, were Rectors of Tadley as well in former days. One of these, a Mr. Williams, was well-known in the parish, and his son was killed at Ash Hill from his gun going off as he reached up to pick nuts off a bank on the side of a road as he came home from shooting. This caused a great deal of sympathy in the village here. There used to be **silk mills at Overton**, and some of the Tadley people used to work in them, but these have been done away with for many years. I was told by an old inhabitant that he remembered when **Walkners Firs** was a cornfield, and he told me that many other places had changed as well. This was at the time that a Mr. Thorpe was living at **Follett's Farm**. All brewing used to be done at home, but the beer and ale was seldom drunk by the people themselves, but sold to their neighbours who had no brewhouse. Life was very rough, and a great deal of fighting went on on Saturday nights on the hill below the "**Fighting Cocks**" (which got its name from this cause). Five to eight couples used to fight at a time, and the road from the top of the hill to the bridge on the Sherborne (or Basingstoke) road was covered with them. Any man who was a stranger to the place would have been very roughly handled had he tried to pass through them while the fight was going on, or who went into the Inn for a drink. There was a great deal of apple growing in the parish in former years, as cider was so much made at home. At what is now known as **Lipscombe's Place**, the orchard was so prolific that it was no uncommon thing to gather 160 bushels of apples in the season.

The parish has always been a great place for Market Gardeners. The gardeners made a practice in those days of buying from the smaller ones, and taking what they thus obtained into Basingstoke to sell in the market or to the shops that they supplied. The gardens were well managed and produced a good supply of vegetables. There was no Rectory till quite recent times, and as a rule the clergy who came from Overton to take the services put up at Bishops Wood House with Mr.

May Day



Historically, May Day was a celebration of the coming of Spring and Summer with the earliest known reference in 1240. 'Jack-in-the-Green' (chimney sweep) was just one of many May Day traditions that evolved: Ducking or Dipping (Devon & Cornwall), Lords & Ladies (Hertfordshire), wearing and giving garlands, and in more modern times Maypoles and May Queens. 'Jack-in-the-Green' first appeared in the 1770s and was mainly an urban custom due to the predominance of chimneys. His leafy garb probably evolved from the May garland theme. The money he collected would see him through the lean months of summer when trade was poor. By the late nineteenth century May Day had become synonymous with socialist sympathies. In many places marches and speeches replaced the simple romantic celebrations. However, in the 1920s Tadley School briefly revived the tradition of crowning a May Queen and dancing around a Maypole.



Notes

Barn Close Located in Church Road, a short walk to the north of St Peter's Church, Revd Edmund Saulez resided there from 1878.

tithe The tenth part of the annual produce of the land (corn, oats, hay, wood) or livestock (the tenth cow, sheep, pig), wool and non-cereal crops taken as a tax for the support of the Church and clergy. A legal obligation in England by the eighth century. The Tithe Commutation Act of 1836 converted the payment of tithes into annual rent.

shock At harvest time a group of corn sheaves stood up with their heads together. Also referred to as a stook.

Tadley May Day, 1925; Tadley and District History Society.

Prior. The first house to be used as a Rectory was what is now **Barn Close**. It was only a small cottage, but Mr. Saulez, who was Rector many years ago, bought it and used it as a Rectory House. Before this time it was only a very poor place. **May Day** was always kept in the village 60 years ago by the sweeps dressing up in green bushes trimmed with streamers of coloured paper, and going from house to house to collect a little money. They used to dance on the green and sing a song about May Day, that was very old indeed. People did not keep as many horses and ponies as they do now in the village. There was not enough work for a Blacksmith, so one used to come over once a week from Baughurst to do any shoeing that might be wanted. Once a year the **tithe** feast used to be held at Bishops Wood House, and it was always a day of great rejoicing after the harvest had been gathered in. The Rector always had the tenth **shock** for his tithe, so in cutting a field every tenth shock was marked with a green bough, so when the field was cleared the Rector's shocks could be carted away without further trouble. And as a rule there was always a tiny shock left in the field when all the rest was carted away as a present for the birds.

In looking over some of the Parish Registers of from 50 to 60 years ago, I have come across a great many names that are very familiar ones in the village to-day, very likely the grandparents or great-grandparents of those who live here now. Among the marriages that took place in 1837 and the years following, these may be of interest to the parishioners. In 1837, George Anglais was married to Hannah Hedgcock, (he was a broom maker by trade). Benjamin Benham to Eliza Tull. In 1839, we have the marriage of William Watson to Sarah Harmsworth, and in 1841, Thomas Richardson to Harriet Mills. In 1842 James Nash to Mary Ann Giles. At this time, as there was no school in the village, very few people could write, so in these earlier marriages we find as a rule that people only put their mark on to the registers. Many of the marks are most distinctive and out of the common, and would be known at once again as having been made by one particular person. This was done on purpose so that each person's mark then was as easily recognised as their signature is today.

Notes

1136 A typing error by FD or the publishers. This should be 1836.

Tadley Parish Register; Doc ref no 39M
75/PR1, Hampshire Record Office.

and a son of Edward Highley was bapt
fourteenth day of November 1683

daughter of Nicholas Wheat was

baptized the twenty second day of November 1683

John the son of Anthony Wateridge was
baptized the thirteenth day of January 1683

Edward the son of Robert Alder was
baptized the fifth day of February 1683

Joseph the son of Thomas Symson was
baptized the tenth day of February 1683

Margery the daughter of Thomas Hollier
was baptized the tenth day of February 1683

Rachel the daughter of Anthony Parker was
baptized the thirteenth day of February Anno 1683

George the son of George Benham was
baptized the twentieth day of March Anno 1683

Mary the daughter of William Chapel was
baptized the ninth day of March Anno 1683

Robert the son of William Harrington
was baptized the eleventh day of March Anno 1683

George the son of Thomas Englefield was
baptized the twenty first day of March Anno 1683

Anno Domini 1684

baptismal and burial registers

Parish records first became mandatory in England and Wales in 1538. In that year an injunction was issued requiring every church to keep a book or register to record the date of each wedding, baptism and burial, together with the names of those married, baptised or buried.

Several hundred English registers survive from the sixteenth century, including a few complete sets from 1538 to the present day.

Older registers for the Anglican churches in Tadley (St Peter's, St Paul's, St Mary's North Tadley and St Mary's Heath End) are held at the Hampshire County Record Office.

Most of early registers for Overton include the chapelry of Tadley until a separate ecclesiastical parish was formed in 1878.

The copies of the early registers for the Independent Chapel in Tadley are held on microfilm at the National Archives. The early Methodist registers are held by the circuit or the County Record Office for that church or circuit.

Current and recent registers will, in most cases, still be held by the incumbent. Some of them have been transcribed locally and sent to the Hampshire Genealogical Society.

Robert the

was baptizd

Elizabeth

was baptizd

John

was baptizd

Mary the

was baptizd

the daughter of John and
Martin was bapt. on the third day Anno 1683

The villagers always walked to the Parish Church to be married, never thinking of driving, and the day was one of great rejoicing. If the bride was a good cook she allowed no one else to make the wedding cake, while the wedding dress was made by her own hands as well as the linen that she provided for the new house. This was all made by hand, as sewing machines had not been invented so long ago. If the married couple were popular in the village, or sung in the choir, the ringers always gave them a peal as they came out of church, and in return the ringers were asked to the wedding feast. May was then thought (as it is now) to be an unlucky month for marriages, and we seldom find that one took place in this month.

The **baptismal registers** contain many familiar names. I give a list of some of them beginning in 1822, as of interest to their children, grand children and great-grandchildren, now living in the parish. In 1822, Isaac, son of Richard and Phoebe Mills, was baptised; and in the same year I find the name of Mary Ann, the daughter of Abraham and Jane Giles; and William, son of John and Betty Hawkins. In 1823, the name of James, son of William and Ann Crips; and William, son of Elizabeth and John Saunders. In **1836** the baptisms include the names of Henry, son of Henry and Dorcas Simpson; and George, son of Charles and Sarah Allen. In 1837, Anne, daughter of James and Hannah Benham. In 1838, Jane, daughter of Abram and Elizabeth Cottrell; and Martha, daughter of George and Hannah Anglais. In 1843, David, son of Henry and Sarah Stroud. In 1844, Caroline, daughter of Richard and Anne Ham. The baptisms of twins was not at all uncommon, and the baptisms always took place on a Sunday, as the parents being at work all the week, this was the most convenient time to bring their babies to Church. It was very unusual for children to have more than one Christian name given to them. The custom of giving more names than one has only become general within the last few years.

From the **burial registers** I have taken the following names, as I think the people in the village may be interested to read them. In 1830 were buried James Crips, aged 76; 1831, Mary Monger, 78; 1832, Leah Harmsworth, 9 months; Jane Bowman, 2 years and Sarah Bowman, 1 year were both buried on the same



parish graveyard

Few of the headstones standing in situ in St Peter's churchyard are as upright and clear as these of Mary Butler, buried 26 September 1823, and her husband John, buried 25 October 1827. Early graves are generally found on the south side of the church and close to the porch, the north side regarded as the 'Devil's side'. The earliest recorded burial at St Peter's is that of Mary Fruin on 15 October 1659, widow of Nicholas. No record exists of where in the churchyard she lies. In common with most early churches, yew trees grow in the churchyard. A reference in the late nineteenth century to a yew tree whose trunk was 18ft in diameter leads one to assume it was replaced with one or more of the four trees presently growing. No proof exists to confirm or deny the many superstitions regarding their planting, although the following custom is alluded to by Caxton in 1483: that the branches of the yew, grown in consecrated ground, were carried in Palm Sunday processions. Others, probably more commonly known, are that: yew, an 'elastic' wood was used for bows, it was regarded as an emblem of grief and grazing animals are deterred due to its poisonous nature. Since December 2004 burials now take place in the newly created Tadley Cemetery on the opposite side of Church Road.

Notes

some of this family went to

Australia Bad harvests in 1816 and 1818, plus the huge unemployment caused by ex-soldiers returning from the Napoleonic Wars, led to large scale emigration. Later, in the 1830s, a second wave of mass unemployment caused by the increased use of mechanization in industry and farming led to further emigration. The main countries people emigrated to were America, Canada and Australia.

Throughout the early nineteenth century several publications actively encouraged emigration and in 1831 the National Colonization Society was formed to fund emigrants: 5s an acre was charged with repayment beginning after four years. This revenue was then offset against the cost of their passage. The unemployed poor were more of a problem. They were a burden on the parish which was keen to 'dispose' of them via emigration but who was to fund it? Most of the proposed schemes involved 'borrowing' from the Poor Rate and, to quote "...anyone not agreeing to go should be denied poor relief". These emigrants were known as 'warrant' passengers.

Headstones of Mary and John Butler, St Peter's Church; January 2008.
Tadley and District History Society.

day, April 8TH. There must have been some epidemic in the village to account for this. In the same year were buried Ann Barlow, 73; Sarah Englefield, 34; James West, 5 months, and David Prior, of Bishops Wood House, aged 84. In 1833, Susannah Crips, on July 21ST, aged 50; and on July 24TH, John Crips, aged 64. 1834, Martha Chapman, 85; James Barlow, 84, and Mary Englefield, aged 86, were buried.

In the same year we have the burial of Jane Kew, who died at the age of 28. It is interesting to know that **some of this family went to Australia** many years ago and settled there. They are now trying hard to trace what has become of the family of Kews that they sprung from. 1837, Lucy Harmsworth, aged 70; 1838, Caroline Stacey died, aged 84. 1840 there were two funerals on the same day, on February the 6th, Martha Bowman and Thomas Hedges, a rather unusual event for a small village. In 1841 we have the burial of Hannah Welch. In 1847 there is the account of the funeral of a little girl of only two years old, Mary Ann Nash, who was drowned, poor little thing, by falling into a hole where water was lying. The custom so general in Hampshire of putting wooden crosses or headstone to the graves in the **parish graveyard** is the reason that there are so few memorials of the dead to be seen there before the end of 1700. The rain and the sun so soon destroy them, and there is nothing left to mark the spot where former generations lie buried.

In 1844 we find the burial of David Harmsworth, aged 90. The Harmsworths were a very long-lived family, and Tadley must have been as healthy a place in those days as it is now, for we find the burials in the Church registers of so very many old people, 80 being a common age, and many lived some years longer. James Harmsworth, the brother of David, died in 1847 at the age of 80. James Harmsworth had formerly been Parish Clerk, and he died very suddenly in the Church Porch on Whit-Sunday. The long walk to the Parish Church must have been very tiring to old people, and to walk up-hill on a warm day very trying for the heart. It was a daughter-in-law of James Harmsworth, called Jane, who was such a remarkable woman, and so well-known to the older people of the village. She had been a Jane Penford, of Tadley Place, and married George

Notes

battle of Waterloo A battle, fought in Belgium in 1815, marking the end of the Napoleonic Wars. Napoleon was defeated by the armies of Britain and Prussia under the command of the Duke of Wellington.

press-gang A body of men employed to force men into service in the army or navy.

almshouses These were established from the tenth century in Britain, to provide a place of residence for poor, old and distressed folk. The first recorded almshouse was founded by King Athelstan, and the oldest still in existence is the Hospital of St Cross in Winchester, founded circa 990 AD. The reference here is presumed to be Mothe's House (see page 22).

A cooper's workshop; Summer 2007 : Tadley and District History Society.

hoop making

In Tadley, hoop making was an important local woodland industry, second to broom making. The term 'white hoop making' specifically applied to wash-tubs which were basically made by cutting a cask in half horizontally. Elsewhere in the south of England, during the nineteenth century, hoop making was probably the foremost woodland craft. It is recorded that in 1897 in Sussex alone there were 368 coopers. The hooper or cooper made a ring or circular band for holding together the staves used for casks and tubs. These hoops were fashioned mainly from ash or hazel rods that were split and shaved so that each hoop retained bark on one side. An experienced hoop shaver could produce 300-400 hoops in a twelve-hour day. They were not very durable in use and required replacing frequently. The resultant casks, when complete, were used mostly for the transportation of dry goods as diverse as groceries to gunpowder. They were also used for storing and transporting liquor. The industry died out in the early twentieth century when iron hoops replaced the wooden ones.

Harmsworth in October, 1826. Both she and her husband came of old Tadley families. Mrs. Harmsworth was a woman of great buisness qualities, and not long after her marriage was made Assistant Overseer and Collector of Taxes, both of which offices she filled remarkably well. She then became one of the Churchwardens, and was made the Parish Clerk. She always used to sit inside of the Communion Rails in the Church, and took part in all the services with great attention to her duties. She was also postmistress, and used to bring the letters to Church with her on a Sunday morning and deliver them to their owners, to save the trouble of taking them the next day. She lived to a great age, dying in 1891, when she was 85. Her brother-in-law William Harmsworth, who married Jane West in 1849, was the old postman who used to bring the letters from Monk Sherborne in a donkey cart, and cleared the letter box before there was a post office.

There was a terrible thunder storm in the parish about eighty years ago. It came on while all the villagers were in the harvest field, and there were many narrow escapes from injury from the lightening. It did great damage in the place, and a great number of trees were struck and thrown down at Mr. Prior's place, Bishops Wood (now Elmhurst). The Priors were a family of wealth and position in the parish, where they had lived for some hundreds of years.

One of the trades which flourished 40 or 50 years ago was called white **hoop making**. John Ham was a very well-known maker of these wash-tubs. They used to be made in sets of eight, from the size of a wash basin up to the largest and heaviest tubs. They were most difficult to handle when they were full on account of their weight, and many accidents used to take place from this cause. At the **battle of Waterloo** volunteers were asked for to fight in the army, or be ready for defence in case of the feared invasion of England by the French, which was expected to happen any day. If a man volunteered, he was given £5, but a great many who would not do this were forced to go, and in that case they got nothing. A villager called James was one of these men who was forced to go by the **press-gang**, but before he left England victory was declared and he came home again. His grandson has lately died in the **almshouses**. Flour at the time of

brooms

To make besom brooms, the besom-maker or broom squire cuts or buys standing birch by the acre in autumn, for cutting in winter. After cutting, the twigs are bound into bundles then transported to the broom yard. Stacked carefully, they are left for several months to season. The birch is ready for use when the twigs are hard but pliable. Handles are also needed and are cut lengths of ash, chestnut, lime or

hazel, shaved smooth. The making of the brooms is usually started in the spring. There were many families making brooms in the area. Sadly the last broom squire in the town, Arthur Nash, died in 2004. He was awarded the Royal Warrant in 1999, the emblem now proudly displayed on the house in which he lived. Several television programmes were made of him demonstrating his skill, including one for Japanese television.

The brooms go all over the country, even to the gardens of Buckingham Palace. The besoms for the Harry Potter film 'The Order of the Phoenix' came from his broom yard in Tadley. Broom making is displayed on the sign at 'The Broom Squires Hotel' in Silchester Road. It shows Arthur (below) working at his craft, thus commemorating an important industry in the town.



Notes

Crimean War (1853-56) Originally a dispute between Russia and Turkey over the guardianship of Holy Places in Jerusalem; Britain and France allied with Turkey. A huge loss of life was sustained by all sides. The Crimea was a major supplier of wheat.

Copse work (coppicing) A system of tree farming which encourages new shoots. Coppice is used according

to its type: hazel for hurdles/barrel making, chestnut for fence posts, oak for corner posts and its bark and birch for besom brooms.

Kempshott Park The early manor house, a hunting lodge used by the Prince Regent (1811-20), was replaced in 1774 with a brick mansion. Only the grounds remain, now home to Basingstoke Golf Club.

Puritans A religious group in the sixteenth and seventeenth centuries seeking to purify worship of all ceremony. It evolved from discontent with the Elizabethan Religious Settlement, thought to be too inclined toward Roman Catholicism.

Arthur Nash in his workshop, first published in 1998; AWE, Aldermaston.

war in 1815 went up to 2/4 a gallon, and living in the country was so expensive that many Tadley and Pamber people emigrated to America.

At the time of the **Crimean War** in 1855, food went up to almost famine prices, bread being 1/6 to 2/- a gallon, which was far higher for the time than in 1815. The people in the village about here used burnt bread as a substitute for tea, as the latter was too expensive to buy, coal was seldom or never seen at Tadley, wood being burnt entirely. The trades in the parish, with the exception of those that have died out, are much the same to-day as they were then. There was **copse work** in cold weather for the men, who also made hoops and **brooms**. Of these latter thousands were made in the year and sent as a rule to the North of England, where they were used in the iron foundries and mines. They made them of birch and heather, and a good workman could finish many of these in a week. Many years ago there was a heavy duty on all spirits brought into England, and much smuggling went on all down the Hampshire coasts. A certain man who had an Inn at the gate of **Kempshott Park**, was a receiver of this smuggled brandy, which he hid in his cellars till it was wanted. This man bought these birch brooms that were made at Tadley in great numbers to send to the North and when he heard that the Customs Officers were in the neighbourhood, he either let the kegs of spirits down a well close to his house or sent them out to Tadley by night in the empty carts in which the men had brought in their brooms. The barrels were hurried out in the darkness, and either stored underground or in the wells, till all danger was over, then they were packed under the next load of brooms that were going into Basingstoke and given back to their owner at the Inn. Ten shillings to one pound was given for running this risk (a terrible one in those days) and if caught in the act, a smuggler was either put to death or transported for life to Australia to the convict settlements that used to be there.

Tadley Chapel was founded at the time of the Puritan ejection. This Puritan ejection of 1662 is often mis-understood. The Clergy had been deprived of their livings with great ignominy and hardships by the **Puritans**, often being in such great poverty that it was impossible for them to support their

weekly prayer meetings

While FD's interpretation of the events of 1662 may have applied to Tadley, in fact, 2000 (Nonconformist) clergy refused to consent to the entire contents of the 'Book of Common Prayer' (Act of Uniformity) and as result were ejected from their livings. Although, legally, dissenting clergy who continued to preach were liable to prosecution, Nonconformist prayer meetings were tolerated and by 1689 it was possible to licence a meeting-house for public worship: The Old Meeting in Malthouse Lane received its certificate on the 4 October 1718 and so the church was now within the heart of the

village of Tadley and its independent worshippers. The Independents, The Congregational Church of England and Wales, merged with the Presbyterian Church of England in 1972 to become the United Reformed Church. Restoration work was undertaken in the early 1960s with a service of re-dedication on the 2 June 1962. The original minister's residence fell into disrepair and was rebuilt in 1792. 'The Manse', in Manse Lane was sold in the 1980s and the current one is in Rampton's Meadow. The Old Meeting is now a Grade II listed building within the South Tadley Conservation Area.

Notes

Triers Officers commissioned to assess the fitness of a candidate for ordination.

Doe's Lane Originally named after a family who lived there. It is now an extension of Malthouse Lane, named after the malt house that formerly traded there.

Engraving from 'Some Account of the Village of Tadley in Hampshire and of the Independent Church There' (1862), by Daniel Benham.



families. When King Charles II came to the Throne he rightly re-instated these Clergy who had been turned out for no just cause. This was in 1662, and those men who had been given livings by the **Triers** of Oliver Cromwell, thought it very hard and strange that they should be asked to retire. After the rightful Rector was again appointed to his old parish, some of the people who had worshipped under the minister appointed by Oliver Cromwell, preferred to hold **weekly prayer meetings** to coming to the Church. As time went on any minister who might be in the neighbourhood would be asked to come and preach to them. The Rev. Joseph Tate was one of the first ministers to come here and speak to the people. This was somewhere about 1680. In 1696, the Rev. Thomas Overy was asked to take the services, which at that time were held in the room of a house called "Gardiners." Mr. Overy was a Clergyman of the Church of England, but had given up his living at the Restoration. Some years after this, the room at Gardiners was too small to hold all the people who came to these meetings, and it was decided to build a place of worship in **Does' Lane**. The Rev. Joseph Tate was now the minister and helped to build a small meeting house between 1718 and 1719. This first building was plainly built of brick, with a gallery on three sides, and would hold about 350 people. A great deal of interest was taken in building this chapel, and a woman named Excellor Hextal, who lived in or near the parish, became so enthusiastic about it, that not being able to give much towards its completion herself, she went to London and collected funds for it there. This was a far greater undertaking in those days than it would be now. The original trust deed bears the names of Robert West and Edmund Benham, of Tadley, and names of people living at Overton and Basingstoke. Besides the Meeting House itself, there was a small burial ground and a house for the minister and his family, with a garden attached.

There was a great deal of opposition to the building of this Chapel, and a magistrate who lived near tried to stop all work on it and rode over to prevent the work being carried on, but he was thrown from his horse and broke his leg, and before he was out of the house again the work was finished. Mr. Tate died in 1724, and by his special request, was buried under the

Notes

M.A. A Master of Arts in Scotland is an academic degree in fine arts, humanities, social sciences or theology awarded by the four ancient universities. Unlike the Oxbridge MA, the Scottish MA is awarded with the same system of honours as British undergraduate degrees, eg 'MA (Hons) Upper Second Class'.

preferment A position, appointment, or rank giving advancement, as of profit or prestige.

Tadley Old Meeting; January 2008.
Tadley and District History Society.

Rev. Samuel Browne

In 1790 at the age of 37 Samuel Browne was invited by the much diminished group of five Tadley worshippers to minister to them at the Old Meeting. Due to misunderstandings with the previous minister it was 1811 before he was officially given the office. During his early pastorate 12 more members joined the congregation. The poverty and low number of his worshippers meant that he and his family led a frugal life, which is what probably led John Mulford to leave him money in his will in 1814. He was one of the earliest local authors: 'The Protestant Youths Instructor' was published in London in 1798, and in 1805 John Lucas of Basingstoke published his book 'Travels of a Seek-Truth'. This was a symbolic narrative comparable to Bunyan's 'Pilgrims Progress'. In the book Tadley village names bear a faint resemblance to local places. To defray the cost the printing was sponsored by over 200 subscribers, including several Tadley residents: Mr Hesker, Miss May, Mr D Prior and Mr Andrews. A copy of this book is in the rare books section of the British Library.

Communion pew that stood in front of the pulpit. In 1720 he was very ill, and a collection of £3 was made in Newbury for him, in one of the Chapels, as it was said that his need was great. He was succeeded by Mr. Innis Pearce, who was the son of a well-known London man, and always very sickly. There is still a letter to be seen from his Aunt to his Father, in which she says: "We were very much saddened to read of the sickness and weakness of dear little Innis, we do hope his life may be spared to make him a living monument of God's mercy." He was minister here for 36 years, and died in 1761. At first his wife and two children had with himself only £12 a year to live on. He had nine children afterwards, and to support them he often took duty in the neighbourhood, for which he was paid. He was an **M.A.** of Edinburgh, and though offered **preferment** in the Church of England by a friend of his, he felt it his duty to refuse, as he said he was much needed at Tadley. Mr. Pearse wrote and published volumes of poetry, hymns and sermons, which he sold to help to maintain his wife and children. He wrote in all two thousand volumes of sermons, all in a very clear hand, and without any abbreviations. After his death his widow gave five volumes that had belonged to him for the use of the Tadley Meeting. However, these volumes were taken away by one of the Trustees of the Meeting, who cut them up into wrappers for the goods he sold in his shop. In 1822 there was only one volume left, rescued just as it was being torn up. The next minister was John Stevens, who came in 1762 and died in 1765. Most of the baptisms of the congregation took place at Newbury at this time. Mr. Stevens was followed by a Welshman called Prince. He did not live here, but at Beenham and Sulham, in which places he preached as well as in Tadley. Mr. William Cooper came to the Meeting next, leaving in 1780, and died in Essex in 1814. Dr. John Duncan, a Scotchman, succeeded him, but he was not liked by the congregation, and when he took to admitting members of the community who were not approved by the rest of the congregation, a great many people left and went to Newbury instead. A Mr. Henry Llewellyn Jones came about 1783, but only stayed a year. A Mr. Aquila Jones succeeded him, but was only here a short time. The **Rev. Samuel Browne**, who had worked among the people for some time, was appointed minister in

Notes

Sunday School Begun by Robert Raikes in 1785 to provide a basic general education. Sunday Schools spread, particularly amongst Non-conformist churches, and by 1851 nearly two-thirds of the 5-14 age range attended.

pew rents Rent paid for a pew or sitting in a church. In rural parishes the ownership of a pew often passed with that of a farm or cottage.

day school This extension to the Old Meeting, built in about 1840, is still referred to as 'The schoolroom'. It was probably classed as a British School. In 1801 Joseph Lancaster formed a society which was later known as The British and Foreign School Society, backed mainly by Nonconformists.

hundredth year A possible error by FD. The Meeting House was granted its license in 1718, 194 years before she was writing in 1912.

Somerset House Located in the Strand and overlooking the Thames, the original building was the first Renaissance palace in England. It was built between 1547-50 for the Lord Protector Somerset. Following his execution it was given to the Princess Elizabeth (Queen Elizabeth I) and a succession of royalty. It was demolished in 1775 and replaced with the present building, built for the Navy Office. Between 1836-1973 Somerset House was the repository for birth, marriage and death certificates; most of these records are now held at the National Archives at Kew, Surrey. It is now a visual arts centre.

D.D. Doctor of Divinity. Historically, the highest doctorate granted by a university. It identified a scholar who was licensed to teach Christian theology.

consumption (TB) Tuberculosis is an infectious disease in which nodules – tubercles – form in the body tissue and destroy it. It usually infects the lungs – pulmonary tuberculosis or consumption.

John Mulford's headstone, Mortimer West End Chapel; Autumn 2007. *Tadley and District History Society.*



John Mulford

In later life a deeply religious man whose name survives in the road named Mulfords Hill. Little is known of this well known man. It is thought that his family roots may not lie in Tadley. FD says people asked "who his family were and where he came from"? Certainly by 1841 only a few Mulfords are recorded locally, in the parishes of Pamber and Bramley, and none in Tadley. By far, the most are in Berkshire and Somerset. It is generally implied that he died in Tadley but, at the time he made his will, he resided in Basingstoke. The extensive document not only records bequests to 'poor relatives and the chapels he built' but also to various religious societies, friends, who included Revd Samuel Browne, the grandson of John Whitburn, his painter, his carpenter etc. Many conditions were attached to his bequests eg money left to the poor of the Basingstoke and Mortimer chapels was "...not to those kept by their parishes...or of indifferent or bad character". The same vivid description as that painted of him here appears in several sources. It was probably originally taken from the obituary printed in a Reading newspaper in 1814 and which subsequently appeared in *The Times* on 27 January 1814. It was six weeks before John Mulford could be buried due to the severe weather in January 1814.

1790. He found the Meeting House very neglected, and the whole of the members needing a resident and religious pastor. His daughter, Miss Browne, in 1810 started the first **Sunday School** ever held in connection with the Chapel, and she and her father worked most carefully among the people. He died in 1826, and was buried in the aisle of the Meeting House. He left his family ill-provided for. This was no wonder when all he had was £40 a year which came from a few subscriptions, **pew rents** and a mortgage, and often it was much less. The Rev. George Jennings came, after his death, in 1827. He was very energetic, and as the membership had increased he raised funds, and in 1828 he enlarged the Chapel, adding a hundred more seats, and after a time, eighty more members were added to the community. Mr. Jennings started the first **day school** ever opened in Tadley, which replaced the old Dame's School where the children were taught before. Mr. Jennings was here till 1862. In 1912 was the **hundredth year** since the Meeting House was started, and the two-hundred and fiftieth year since the Community was first formed. It was decided to renovate the Meeting House as a memorial of its foundation. The register of births and deaths dates from 1788 to 1835, and is in **Somerset House**, London. Besides the graves in the Chapel there are many old stones in the graveyard. To the Rev. Innis Pearce, **D.D.**, born in London, educated in Edinburgh, Pastor here in 1724. His widow, Anne, is buried with him. There are several stones to the family of Webb, six children of Elisha and Judith Webb. Mary died 1805, Joseph, 1805, Laetitia, 1805, all within the space of two months, and none of them over the age of seven. Joshua died, aged 3, in 1893; this verse is on the stone: "Sleep softly, sweet blest babe, here freed from pain". The Webbs must have been a very sickly family, as there is a stone also to a son Thomas, who died, aged 17, in 1819 of **consumption**, and a married daughter, Martha Adams, who died aged 26. "Short was her pilgrimage below, and few her wedded years". There are graves to people from Padworth, Newbury, etc., who were members of the Community.

These notes on the Parish history would not be complete without an account of a very well known Tadley character who lived here during a great part of 1700, and the early years of 1800. This was **John Mulford**, who was born in October, 1720,



Mortimer Common

The congregational chapel at Mortimer West End was born out of the great evangelical revival in the late eighteenth century. John Whitburn, a turf-cutter and convert, held services in his cottage until in 1798 John Mulford financed the building of the chapel. The premises were licensed for worship in September of that year. In 1805 it was enlarged to accommodate the ever growing congregation, again at John Mulford's expense, and by the 1820s 300 people from all around regularly attended services there. He also built a house for the Minister and provided an allowance of £20 a year towards his support.

In 1826 the Reading Evangelical Society, which had been responsible for the chapel, ceased to exist. The surviving trustees handed it over, for a nominal sum, to the trustees of the Countess of Connexion, whose property it remains to this day.

From 1872 the chapel had no settled pastor and by the 1960s it was in such a bad state of repair that the trustees decided to close the now unsafe building. However, in 1980 the Department of the Environment gave it Grade II listing. Work began in 1991 on restoring the chapel to its former glory at a cost of £250,000. Following rededication in 1993, a resident pastor was installed in 1995.

Notes

travelling people A term, together with Hawkers, Pedlars and Romanies to denote those with no fixed abode, used especially in the nineteenth century. It may or may not denote gypsy origins.

alms Relief given out of pity to the poor. From the sixteenth century vagrancy was strictly controlled and private alms were forbidden outside of the church. It is difficult to know if this refers to begging or requests from institutions.

mole catchers From the eleventh century moles were caught for their skins. It would have been a profitable occupation: it took up to 100 pelts to make the front panels of a waistcoat alone. In the nineteenth century generations of mole catchers are recorded. Molehills posed a danger to horses and riders, cattle and agricultural machinery.

Mortimer West End Chapel,
Autumn 2008. *Tadley and District History Society.*

and was remarkable for his many eccentricities. His family lived a long time in the parish, and he had the blood of the “**travelling people**” in his veins of which he was enormously proud. He was a fine looking man, and was very vain of a long beard which reached nearly to his knees, and which in his later days was snow white. He dressed in the most expensive clothing which he wore with the greatest care for many years at a time. He was a rich man, though no one knew where or how he got his fortune. He was most generous in charity and religious objects, seldom turning from his door any who asked his **alms**, but he was frugal to a degree in his house and kitchen. He would hardly spend a penny on his house or table, grudging money spent on all but actual necessities. As he grew older he lived alone in his house almost as a hermit. He never married, and would never have anything to do with his relations.

People used to ask Mulford who his family were and where he came from, and his answer was always the same, “My ancestors were **mole catchers** to William the Conqueror, and my coat of arms has three moles, and three mole skins on it.” He was constant in his attendance at Chapel, and was taught to think of religious things by a minister called John Whitburn. It was during his life time that he built two Chapels and two houses for their ministers, who preached there at his sole expense. One of these Chapels was at Basingstoke, the other on **Mortimer Common**, on the borders of Padworth Parish, where constant services are still held. It was Mulford’s great wish to die suddenly, and this happened on January 7th, 1814, when he died in his chair without pain at the advanced age of 94. He had just before been standing at his window, as he walked about the room and he remarked to those about him, “What a fine day for gossiping people to go about and say Old Mulford is dead.” He left £20,000, which was to be divided between his poor relatives and the Chapels he built. He is buried in the graveyard of the Chapel he built on Mortimer Common, and this is the epitaph on the stone, “Gone to know more, adore more, love more; Christ Victorious, Satan Vanquished; Here earth take thy part of John Mulford.”

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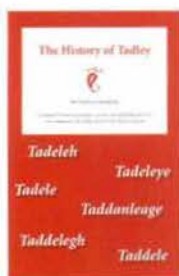
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The History of Tadley
by Florence Davidson

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Tadley and District History Society (TADS) was founded in 1984 for people with an interest in local social history, and in the broader scope of history and natural history. Monthly evening talks are arranged, on the third Wednesday of each month except August, at St Paul's Church Hall, Tadley. There is also an annual coach outing and occasional local walks.

Meetings are open to visitors.

The society has published a number of local history booklets, and reproduced several older out-of-print publications of significance to the area. A list of all current TADS publications, together with ordering details may be obtained by writing to:

Tadley and District History Society, PO Box 7264,
Tadley RG26 3FA, United Kingdom.

TADS is a member of Hampshire Archives Trust which is associated with Hampshire Public Record Office.

For further information and programme details see the TADS website:
<http://www.tadshistory.com/>

ERRATA

How soul destroying that after so many hours of checking and re-checking we now find there to be a number of minor errors, which we bring to your attention.

Page 3 line 5 "refered" should read - **referred**

Page 3 line 7 should read - **allowed to keep**

Page 3 line 8 "..felt as if .." should read - **felt that if**

Page 4 line 9 "lliving" should read - **living**

Page 7 line 16 "..authors.name .." should read - **author`s name**

Page 10 line 6 "..native to the Europe.." should read - **native to Europe**

Page 19 line 6 "vestiages" should read - **vestiges**

Page 58 Mortimer Common – line 23 – omission. Should read

The Countess of Huntingdon`s Connexion.

Page 18 Whilst we are aware that there is no j in the Roman alphabet this extract was faithfully typed from Walter Money`s translation of the original.

N.B. We draw your attention to the Introduction, page 7, regarding the spelling of certain words within the FD text.

Books and pamphlets published by TADS

Around Tadley – people and places *£9.00 (£10.75)*

A collection of photographs recording life in Tadley

Around Tadley – fact and fable *£8.00 (£9.75)*

An encyclopaedia of information about the Tadley area.

Street Names and Their Origins *£2.00 (£2.50)*

An alphabetical guide to the origins of street names in Tadley, Baughurst and the Pambers by Marie Lelliott and Alan Albery

Tadley During my Time and Before *£1.50 (£2.00)*

A reprint of Ernie Kimber's book of reminiscences of Tadley life

Some Account of the Village of Tadley in Hampshire, and of the Independent Church there *£2.00 (£2.50)*

A reprint of Daniel Benham's 1862 history of Tadley and the Independent Church

The History of Tadley *£6.00 (£7.20)*

Reprint of Florence Davidson's 1913 book, with illustrations and annotations. Now on sale.

Maps

Aldermaston Airfield 1943 (Number 101) *£3.00 (£3.50)*

Aldermaston Airfield dispersed sites in Tadley 1943 (Number 102) *£3.00 (£3.50)*

TADS publications may be ordered from Tadley and District History Society, PO Box 7264, Tadley, Hampshire, RG26 3FA. Prices in brackets include post and packing.

The History of Tadley

A glimpse into the history of the once rural hamlet of Tadley, as told by a lady of American birth who developed an avid interest in the history of North Hampshire. In her story she places Tadley within the context of local and national events of the period and gives the reader an insight into a simpler way of life now long forgotten.

Florence Davidson came to England as an eleven year old child with her sisters and parents, and devoted much of her adult life to researching and writing about the local history of this area.

Tadley has now town status and is more often associated with its close neighbour, AWE (Atomic Weapons Establishment). In the years since the establishment of AWE in 1950 the population of the area has grown dramatically, but the remnants of the early hamlets that Florence describes can still be seen. Take a walk today through the Tadley Conservation Areas and churchyards and you will still find many of the places and names Florence describes.

Tadley and District History Society

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