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LOOKBACK AT ANDOVER

ANDOVER LOCAL HISTORY SOCIETY
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Cover illustration: New Street, Andover
before the fire of 1901

LOOKBACK AT ANDOVER

The Journal of the Andover Local History Society

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FOREWORD

Welcome to the first edition of 'LOOKBACK AT ANDOVER', a new magazine aimed at those who take pride and interest in the history of Andover and the surrounding district. The intention is to present the history of the area in an interesting and readable form and in doing so hope to prompt the memories of inhabitants past and present. If there is something that does take your interest please do not hesitate to write in with your contribution, no matter how small.

Above all please let us know how you like the magazine - we are keen to hear your comments and will endeavour to incorporate them in the next edition. The magazine will appear annually in September and items for inclusion in the next edition should be with the editor by July 1991.

Recently the town has suffered the loss of two of the area's greatest local historians - George Brickell and Max Dacre. George had been the backbone of the old Andover Local Archives Committee and Max, the town's hardworking and popular archaeologist. Both are sadly missed and we celebrate their lives in this issue.

This year the Andover Archaeological Society was incorporated into the Local History Society and we welcome them into the fold and hope we can serve them as well as Max did in the past. We hope also to be able to bring you an archaeological treat from time to time from their members.

Anthony C. Raper,
Chairman.

THE MUSEUM OF THE IRON AGE: FOUR YEARS ON

by David Allen, Curator, Andover Museum and Museum of the Iron Age.

By the time these words are published the Museum of the Iron Age in Church Close - the story of Danebury - will have been open for more than four years! Four years in which some 44,000 visitors have faced up to the Celtic Warrior, tiptoed through rampart and roundhouse, and gazed into storage or grave pit. With its opening on 12 September 1986 now a matter of history in its own right, it seems an appropriate time to take stock and review its performance thus far.

When asked at the opening what sort of visitor figures we anticipated I suggested 25,000 per annum. That we have seen only two-fifths of this number is more to do with location I feel, than content. Andover does not have the appeal of a Winchester or a Salisbury. Drop the Museum of the Iron Age into either of these locations and visitor figures would rise dramatically.

I can say this with conviction as many of our visitors, particularly those with a special interest in museums or design, comment on the quality and style of the presentation. Many of the models are life-sized, and many of them are *accessible*. It is certainly a display which the visitor walks *through* rather than past.

In looking at our first two years' performance, we decided to add sound at certain points in the display. Sound effects, that is, not a commentary describing or augmenting the story. This resulted from the Central Marketing Unit (HCC) telling us that if the displays were made more interesting (i.e. with the use of sound) more visitors would result. My own view was that if the marketing was more effective, more people would come, but that's a point I will touch on later.

The sound effects range from mood music - Celtic in inspiration there's no doubt - but pre-Roman? certainly not, to farmyard noises. A remarkably well-shod oxen clip-clops along a remarkably well-metalled road, where softer foot falls would be appropriate, and the sheep and raven, commonest animal and bird at ancient Danebury, are rather subdued today. Nevertheless, the equipment is installed, the system works, and the tapes could be easily changed or improved. As it is, the hum of Celtic music and occasional clap of thunder in the 'Death & Burial' display has the power to set the nerve-ends tingling but not, it would seem, to attract more visitors.

One other piece of 'high-technology' on show is the visual story, 'The Rise and Fall of the Roman Empire'. Many visitors have commented on the effectiveness of this display. Many have not, as it was out of commission during their visit. Our budget

dictates that we react to a recalcitrant projector, rather than having one on stand-by. When replacement parts have to be summoned by the repairer from Japan, the Roman Empire can be in its fallen state for a rather long time.

But if sound effects fail to bring more people to our door, could a marketing drive have this result? Once again a restricted budget limits the amount we spend on advertising, but we did stage a promotional venture in May 1989. Over 1,000 invitations were sent out locally, offering a free guided tour of the Museum, with refreshments, on Sunday afternoons. All the dates earmarked saw a blazing sun beating down from a blue sky! Hardly typical, and certainly not the weather for museum visiting. The response was reasonable (about 6 per-cent) given the circumstances.

Our other main marketing initiative is towards schools. We now advertise in numerous staff-room journals and directories, and a school is probably more likely to visit us from outside the county area than from within. We are still in the fortunate position of being able to offer free admission to pre-booked school parties, and can only hope that this will offset the increased cost and difficulty surrounding some school outings.

Certainly at the moment, in the Summer Term, we are 'riding high' on school visits. Initial fears were that the dictates of the National Curriculum ('History begins with the Romans' - well, I suppose it does!) might consign the classroom Iron Age to a pre-historic oblivion. These have been lifted by amongst other things, the Hampshire based, Curriculum inspired, H E A R T project which asks where? what? and when? about Danebury. Over 500 children have tackled detailed classwork, enjoyed an enhanced visit to the Museum (the Curator in role-play, and objects to handle) and a 'Festival' of great magnitude at Danebury itself. The number of school visits is steadily rising and this year's total will be well beyond the one hundred mark. This is a source of great encouragement.

Clearly we are not running at full capacity, but is this a bad thing? I am sure that the quality of a visit is improved by the fact that there is 'breathing space' and that the visitor can wander at will through the exhibition, and not feel as if he or she is on a conveyor belt. Certainly on the days when a delayed arrival has meant that two schools collide, the result has been well, interesting. In such circumstances it is useful to be able to offer an obligatory look around the Andover Museum as a safety valve.

As with all museums the material on display is but a fraction of what is held in store in the reserve collections. This is particularly true with Danebury. The Archaeology Department of the Museums Service now looks after at least 3,000 boxes of Danebury finds, perhaps a sixth of its total holdings - and more is promised. When

the twenty-season Danebury dig is considered as the detailed exploration of some 9 acres intensively occupied for over 500 years, this is not surprising.

This material receives many visits from specialists. There are students analysing the quality of the iron artifacts, the quality and quantity of the briquétage (salt making pans) and so on. The large archive of Danebury discoveries will be a useful source of detailed study for generations to come.

And what of the future? The second set of Danebury volumes is soon to be published, and this will provide the ideal opportunity to revitalise the displays. There are a number of individual objects and new theories which would enhance the exhibition, and such things as computer application and the processes of excavation have hardly been explored or covered to date. Marketing will be a major concern, with renewed energies expended in that direction, and the general trends in the archaeological world are towards more 'hands-on' experience. We can hardly afford to ignore such developments.

Four years on the Museum of the Iron Age has a steady track record to its name. But I well remember the Museum Director's aside on the day of the opening. The year of intensive effort in creating the exhibition, he said, was the easy bit. Now we had to find our visitors - that was the hard task!

And lastly, a conundrum. In 1985, visitors to the Andover Museum totalled 16,043. In 1986 the total was 17,026, of whom 3,289 looked at the new (3 months open) Museum of the Iron Age. In 1987 the total was 17,971, of whom 10,286 looked at the Iron Age! I leave you to ponder on any significance.

"Ancient History" : Professor Barry Cunliffe and Lord Denning inspect the Iron Age Warrior, whilst Cllrs Bryan Beggs and Maurice Jones look on. 12th September 1986

THE MANORS OF UPPER CLATFORD.

by R. Arnold Jones.

Early in the thirteenth century Upper Clatford manor came into the possession of William the Marshal, Earl of Pembroke, whose son granted it to his henchman Richard Siward. The latter held the manor as early as 1236, when it was assessed at its Domesday valuation of £20.[1] Six years later he is shown as having three sub-tenants: 'Philip de St. Philibert, Bartholomew de Sackville and John of St. Quentin hold Clatford of Richard Siward, by the new enfeoffment, and Richard of the Marshal, and the Earl of the lord king in chief'.[2] This threefold division of the manor was to be prolonged into the sixteenth century.

The three parts were named Stafford, Sackville and Norman after the families who held them at different times, and the last two names survive in Sackville Court and Norman Court. The composition of the separate parts is nowhere described in detail but their different proportions, and the area of two divisions out of the three, have been recorded. In 1305 the inquisition post mortem of Edmund de Mortimer assigned three quarters of the knight's fee to Thomas Spircock (who held the part later called Norman Court) and Claricia de Sackville, and a quarter to the Earl of Gloucester.[3] When Edmund's grandson Roger de Mortimer died in 1361 this last section was ascribed to the Earl of Stafford.[4] In 1349 Roger Norman's portion is also described as a quarter of a knight's fee,[5] and this should logically mean that the remaining part, Sackville Court, accounted for half the manor, although these proportions must be regarded as only approximate.

In 1349 Norman Court was said to comprise 400 acres of arable land in the common fields, 36 acres of pasture, 7 acres of meadow and 40 acres of woodland.[6] These figures, however, do not tally with those provided at the death of Roger's grandson Giles, who was recorded as having 100 acres of arable, 15 of meadow, 140 of pasture and 100 of woodland.[7] By 1442, when Norman Court had passed to the Sandys family, it consisted of 6 messuages, 300 acres of arable, 34 of meadow and 6 of woodland.[8] An exactly similar holding is described in 1497.[9] Taken together these figures point to a total of about 500 acres, while the size of Sackville Court is indicated by a quit claim of 1508, which assigns it 500 acres of arable, 200 of meadow, 1,000 of pasture and 100 of woodland.[10] A nought seems to have been added to the amount of pasture, and possibly to that of meadow, but with these corrections Sackville Court would have contained over 700 acres.

In monetary terms the surviving figures give a confused picture. In Domesday Book Upper Clatford was valued at £20, and its annual farm remained at the same

figure under Richard I, though John temporarily raised it to £30.[11] In 1296 the Earl of Gloucester's portion, which later came into the possession of the Stafford family, yielded £7-9s-6d in rent and 12d from the manor court.[12] In 1307 his widow received 41s-9d from five freeholders, and £4-19s-6d from 17 customary tenants, a total of £7-1s-3d,[13] while in 1315 the rent was £7-10s-3d plus perquisites of the court.[14] Laurence de Rustiton, to whom the custody of the Gloucester lands had been entrusted, was in 1320 acquitted of a yearly rent of 50 marks, or £16-6s-8d.[15] Hugh de Andale in 1348 apparently received only £6,[16] while in 1393 the Stafford portion of Clatford was valued at £5-6s-8d.[17] In 1397, however, Richard II's uncle, the Duke of Gloucester, was receiving £10 during the minority of the Earl of Stafford,[18] although two years later the fourth part of Upper Clatford 'formerly held by Thomas Gloucestre' was recorded as being worth only 25 shillings.[19] At the beginning of the fourteenth century the dower lands of Margaret, the widow of Edmund Mortimer, which probably comprised Sackville and Norman Courts, were worth 40 shillings annually,[20] but the value had sunk to 33s-4d by 1399.[21]

After Roger Norman's death in 1349 Norman Court had a water mill which, with the fishing, was worth 40 shillings a year. His 450 acres of arable produced £5, the 36 acres of pasture 12 shillings, and the 7 acres of meadow 14 shillings. He also had 25 shillings in rents, and fees and perquisites amounted to 6s-8d. The manor 'is worth yearly in all revenues over and above the true value of the same £9-17s-8d'.[22]

The surviving statistics for national taxation are not very revealing. At the time of Domesday, Clatford paid geld for $4^1/_2$ hides and Goodworth for half a hide. In 1196 Clatford paid 8s-4d in tallage as its contribution for the ransom of Richard I,[23] and was tallaged 1 mark (6s-8d) by John in 1201.[24] For the lay subsidy of 1334, theoretically representing a fifteenth of the value of moveable property, Upper Clatford was assessed at £3-4s-$10^1/_2$d (less than half Abbotts Ann at £6-10s-$6^1/_2$d) while Lower Clatford paid £2-16s-8d, and Goodworth and Little Ann combined only £1-6s-9d.[25]

In 1086 Clatford had no free tenants. When free tenancies appeared they were presumably created in the first instance by renting out the demesne in whole or in part. Thus early in the 12th century Wulfun de Clatford was one of the witnesses of a settlement drawn up between the Reeve of Andover and the monks of the Priory.[26] A serf could hardly have acted as a witness for a document of this kind, and Wulfun may possibly have been the bailiff of the manor. Robertus de Clat[ford], a cleric, witnessed a gift of land by Philip Croc to Andover Priory at some time between 1160 and 1173.[27] In 1199 John de Be... (the name is partially lost) and his wife Gunhild brought an action before the Bishop of Winchester, the sheriff and two of the king's justices, against Radulfus Hakard and his wife Isabel, Gunhild's sister, involving among other things 43 acres and their appurtenances in Clatford,[28] and such a case could have been brought only by a free tenant. Richard de Harecurt and Stephen de Clatford in John's

reign were also clearly in the same category.[29] In 1307 five free tenants were paying the Countess of Gloucester 41s-9d,[30] and in 1362 Giles Norman was receiving an annual rent of 24s-4d from 'divers free tenants'.[31]

Some of the medieval court rolls of Upper Clatford passed into the possession of the Sandys family, but no longer survive.[32] The earliest to do so dates from 1572 to 1582,[33] but its contents are probably typical of a much longer period both before and after these dates. In 1580 it was noted that Richard Heires, a free tenant, failed to attend the court, a third offence of this kind. At the same meeting licence was granted to John Shadwell to take two trees, under the supervision of two tenants or customers, for repairing his tenement, 'about the feast of St. Michael next', making the customary payment. The admission of Margery Wall to her holding is postponed to a later court, but in the meantime she evidently died, and next year questions were asked as to the heriot due on her death; at the same time arrangements were made for the admission of her younger sister.

George Smyth in 1576 deposed that the island below the tucking (or fulling) mill next to Duncroft belonged to Lord Sandys alone, and not jointly to him and Lord Compton as had been alleged, and that the 'ground birds' there also belonged to Lord Sandys. In 1581 George Kidgell, a tenant of Lord Compton, was rebuked for enclosing for his cattle a parcel of land called Le Penfold, from St. Peter ad Vincula (August 1) to the feast vulgarly called 'hoctyde' (the second Monday and Tuesday after Easter), contrary to the custom of the manor. Various encroachments are noted, for example by Lord de la Warr's tenants in Little Ann, and by John Scullard and John Godela at a place called 'Weltons'. They had evidently ploughed up part of the waste, but Scullard claimed to have had the permission of Lord Sandys and Lord Compton. The matter was raised at the next court when Scullard was accused of encroaching on the newly-built property called North Barn, belonging to Margery Wall. John Tarrant had ploughed the lord's land in 'le pasture' belonging to the manor and the farm of Lord Compton called Stubbs. A year later he was accused of cutting down rushes with a sickle near the same place. In 1581 it was decided 'to move my Lord of Pembroke's officers about the Waste Foyles for order to be had against Tarrant and Skullard'. Thomas Weekes was in 1578 found to have planted a hedge in Well Close (occupied by Francis Wall), and William Harding had similarly encroached with a hedge on the lord's land next to the house of Richard Bere. William Kinge had cut down two trees, an oak and an ash, and was ordered to replant one of each before the next court, which shows that conservation was regarded as important in the sixteenth century.

John Swanborowe was in 1576 found guilty of keeping dogs contrary to the statute, of using a ferret in the lord's warren, and of making an affray with William Coxe. Illicit fishing was evidently a fairly frequent occurrence. In 1578 Richard Palmer and Andrew Wells had caught some of the lord's fish two months before the

court was held, and were fined 8s-4d. At the same court Robin Smith was found guilty of a like offence 'cum le troute speare', and had also cut turves from the banks of the stream, thus endangering them. John Waldron in 1581 entered the river near the water mill hatches and there caught seven trout. William Dynes had also caught three trout valued at 18d at the 'Trashe Poole'.

At the view of frankpledge in 1573 three delinquents from Upper Clatford were fined one shilling each for playing an illegal game called skittles.[34]

So little was recorded, and so little of that has survived, that it is possible to give only glimpses of the medieval past.

* * * * *

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THE STORY OF THE REV. ROBERT CLARKE VICAR OF ANDOVER

by F. H. Sparrow

Religious problems tended to dominate British history in the 16th and 17th centuries. After the Reformation, Roman Catholics were forced to worship secretly in their own homes and many, such as John Body who was hanged in Winchester for the 'crime' of teaching in Catholic households, died for their faith. The more extreme Protestants, commonly referred to as 'Puritans' also suffered. These were the people referred to by H. A. L. Fisher when he called the first Bible in English 'a People's University' and added that, for some, it prompted 'gloom, pride and self-sufficiency'. The Church of England appears to have followed a somewhat uneasy middle course, varying the severity of its policy according to perceived national needs, particularly when war threatened national security.

Charles I, who ruled from 1625 to 1649, was a staunch supporter of the Church of England. Older readers of this article might remember that in 1949, on the Anniversary of his execution, he was referred to locally as 'a martyr for the Church of England'. His religious mentor throughout was Archbishop Laud, a man hated by the Puritans whom he suppressed with great severity. This policy was reflected in Andover, for we know that the Puritans in these years were forced to hide in the woods when they wanted to worship in their own way. Subsequent events showed, however, that Andover could not possibly be called a stronghold of the Church nor a place from which Royalist help could be assumed. An early example was when Henry Vernon was proclaimed one of the two M.P.s for the town. A crowd of people protested against this Royalist victory, claiming that some who were entitled to vote had not been able to do so. As a result, the election was declared invalid and the Parliamentarian, William Waller, later to become a famous Roundhead Commander, was declared M.P. for the town. This event illustrates the importance of the so-called 'Long Parliament', for as long as the King could rule without Parliament, the domination of the Church was assured. As it was, the King was forced through shortage of money - a shortage brought about largely as a result of religious wars - to summon Parliament in 1642. It was against this background that Robert Clarke became Vicar of Andover in 1642. It could hardly have happened at a worse time for his well-being, as he was a strong supporter of Laud and the Church of England.

One of the features of religion at that time was the appearance of men who claimed the right to preach without ordination or the consent of the clergy. These men, many of humble birth, were usually called 'Lecturers'. The Long Parliament published an Order requiring Ministers to admit such Lecturers to their churches and

followed this with another Order specifically requiring the Andover Vicar to permit one Mr. Symons the free use of his pulpit every Lord's Day and every Tuesday. Robert Clarke was reported to Parliament for refusing to obey this Order and as a result he was summoned to attend the House of Commons. The Witnesses against him testified that the Vicar ordered that the Church doors be locked and that he said 'Rather than Mr. Symons should preach there, by Order of Parliament, he would lose his Life, and his wife and children should die in Prison; that the Church was as much his own as his own house; and that he would hold his right, let the Parliament do what they would'. The idea of unqualified people preaching in the church was clearly anathema to Clarke, but it certainly did not sound strange to people who made such Diary entries as: 'Today, being the Lord's Day, we heard Mr..... pray full three hours'. Clarke's defence was that the evidence presented against him was not true, but the House decided against him, found the case proved and committed him to the Prison of the King's Bench. A week later Clarke expressed his sorrow that he had offended the House and he was discharged from prison on 1st September 1642.

If Clarke had been a time-serving character this might have been the end of the story, but it is clear that he was a strong minded, determined man, stout both in his convictions and in his person (he was very fat!). As a result he suffered many hardships. No doubt his situation was worsened by the growing intensity of the Civil War, for although Andover was not distinctively either Royalist or Roundhead, there was a great deal of military activity in the area. How far the skirmish just west of the town in 1644 can rightly be called a 'battle' is uncertain, but visitors to Longleat House might well have noticed that the caption under the portrait of Lauderdale (one of Charles II's 'CABAL') states that he had been wounded in the 'battle of Andover'. There are many stories of Clarke's sufferings. On one occasion his books were torn, his house was defaced and plundered, even his children's clothes which happened to be newly bought. He managed to retain his living, but often had to flee for his life, sometimes escaping into the next house by way of a gap in the gable end. One account claims that this was how he was able to save the Jacobean Communion ware which is still in the possession of the present church.

On another occasion he had to flee from the church and as he slammed the door of his house, bullets fired were deflected or embedded in the solid woodwork. The most diverting of all these stories is that some Roundhead soldiers, under the command of one Lewis, a weaver, chased Clarke into the house of a friend. When Lewis banged on the door demanding to be let in, he must have been horrified to be confronted by the lady to whom he had been apprenticed some years ago. No doubt this lady had frequently had occasion to chastise Lewis and she equally certainly put him well and truly in his place on this occasion.

Lewis left the scene, threatening Clarke's life and preventing his escape by

setting a guard outside the house. Fortunately for Clarke none of the guard knew him and he was able to escape with the help of a friend who dressed the Vicar up as a mason, complete with coat, trowel and a two-foot rule. His friends followed him and enabled him to flee from Andover. On the way he was again chased by his enemies and forced to leap over a ditch. On landing he broke his thigh, but he still made good his escape.

Before continuing the story of the Vicar, some brief reference should be made to the subsequent religious life of Andover. In common with many other areas, the Andover district threw up a number of self-styled 'prophets'. Among these were a Blacksmith, a Brazier and a Butcher. Perhaps the most interesting is Edward Spadborough, a cloth worker, who was so convinced that his vision of Christ was superior to that of others that he actually put a lock on the pulpit of the Church to prevent others from preaching there. The extremists did not have things all their own way, however, for after a petition from 'the soberer part of the town' and a long delaying tactic, a certain Mr. Millet was persuaded to leave his living at Alderbourne and accept the Cure at Andover. Another interesting sidelight of the nature of these troubled times is an entry in the Andover Court Rolls stating that a man was amerced 6s-8d. 'in that he did cut hair on the Lord's Day'.

To return to the story of Robert Clarke, his adventures after escaping from Andover read more like fiction than fact, but they certainly illustrate in vivid form the difficulties of the Church of England clergy during the Interregnum. He first went to Berkshire, where he had a farm which he was obliged to sell, no doubt for the sake of his wife and five children. He spent some time in Buckingham, but was forced to flee from there. He preached in a Church in Berkshire and was so well received that he was, in effect, offered a living. He had to reject the offer because he knew that the appointment would not be confirmed. He then went on to a parish in Wiltshire, but was called to appear before a Parliamentary Committee, an order he refused and fled once again, this time to Fairford in Gloucestershire. Here the incumbent was old and employed Clarke as his Curate for the sum of £20 per annum - 'a greater sum than he had been master of in some years before'. After just one year, he was invited to preach at Northleach, where the living was vacant. He so 'entirely gained the affections of that town' that the patron gave him the living. By this time, however, the Commonwealth Government had created a system to ensure that no ill-affected people could hold religious office. This system involved 'Triers', whose function was to examine the Godliness of all suspect preachers, and 'Ejectors', whose function was to remove from office any who failed to satisfy the Triers.

Inevitably Clarke was summoned to appear before the Triers at Gloucester. Equally inevitably, he would have been ejected because he could not possibly have persuaded the Triers that he 'had grace in his heart', but his friends in Northleach interposed and affirmed him to be a soul-saving teacher and boldly telling them that

they would have him for Vicar at Northleach. The plea was accepted and he continued in office. There were still complaints against him and he was frequently summoned to attend the Committee. In spite of this, he continued to hold the living at Northleach until the Restoration of Charles II. There is no exact record of all his sufferings, but the Walker MSS in the Bodleian state: 'He was forced to change his place of abode four and twenty times, was imprisoned twelve times, and eleven times plundered, so that (as he expressed it in a Preface to his benefactors designed to precede a volume of sermons), he was a sufferer equal with his brethren, being always threadbare, and often barefoot, and must with his family have perished for want, had not the charitable interposed with their benefactions'.

This remarkable story ends with a fitting climax, taken verbatim from the Walker MSS. '....at the Restoration he came incognito to Andover upon a Saturday and lay in the house of a friend till Sunday morning: he went to the Church at full congregation and going in at the West door and going thro' the body of the church he drew the eyes of all upon him. And he comes up into the readers pew and puts the intruder aside and told him, "Sir, the King is come to his own and will reign alone, and I am come to my own and will officiate without an Assistant" and so, taking a book out of his pocket went on with the Liturgy, and an excellent sermon on Forgiving Injuries, to the satisfaction of most of his Auditors, but he could not get possession without a formal suit at Law, in which he had to prove his induction. After one year he resigned the living to one Mr. Moreton, who had marryed his daughter, and died in less than two years after of the gout'.

DOWN MEMORY LANE
BOYHOOD IN ANDOVER

by Rev. R. Bridle.

I first saw the light of day some eighty-five years ago, or so my birth certificate says, in the bedroom of a house in the Old Winton Road, though I do not remember anything about it. My earliest recollections date from a little later, when I was old enough to run about and play, or go out with mummy. One such expedition, I remember, was in the year 1910, though I did not know what a date was; it was the year in which King Edward VII died and, apparently, as an expression of sympathy, wreathes of flowers were sent from all over the country, and I was taken to the Town Hall (as it was then known) to see the one being sent from Andover and I can still remember seeing the town's coat of arms worked in flowers on it. The following year, the coronation of King George V took place and there were celebrations here to commemorate it; in the morning there was a Fancy Dress Parade, in the afternoon a

tea for the school children, with a commemorative mug to take home. A bonfire had been prepared to end the day, in a field beyond the Ladies' Walk, but, by way of a joke, someone lit it the night before and so a fresh one had to be hastily made the next day in order that the celebrations might be suitably ended.

By then I had reached the age of five years and had to start school. I was duly taken along to the 'National School' in East Street and so began my formal education. I remember being introduced to the mysteries of writing by means of a shallow tray with a little sand at the bottom, and taught to do 'pothooks' using a sort of wooden skewer. I suppose letters came later, and then I graduated to a copy book and a pencil to write with. I also learnt to read from a book with large print, the syllables of the words being duly separated. I also learnt some poetry by heart (I still remember some of it), and since the school was a church one, I was also taught the Catechism. The teacher would read the various questions and the class was made to repeat the answers, parrot-fashion. What a six-year old was expected to make of such a jumble of meaningless sounds I do not know, but I suppose the process was thought to be good for us.

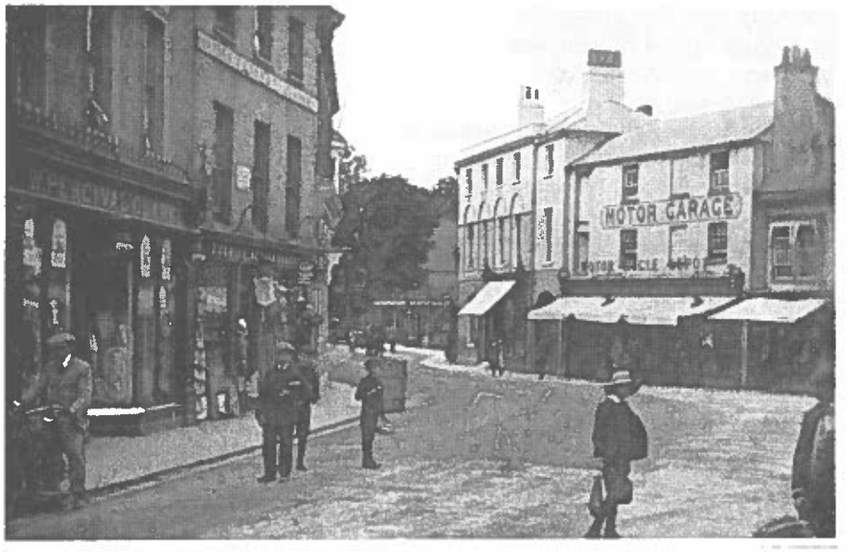
A year or so later I moved along the road to the Boys' School. In those days after the Infant School boys and girls were taught separately. The kind of teaching we were given was not very exciting, though I suppose it was no better or no worse than that imparted elsewhere at that time. We sat on wooden benches, five or six in a row, with no back to them, and took in what was put over. Again, because this was a church school there was Catechism as well as Bible teaching and, on one day in the year, a Diocesan official came to inspect the result. There was some writing to be done as well as oral questions to be answered, and I remember being coached in the writing of the Lord's Prayer 'Our Father, comma, hallowed..'.

Another special day was 'Empire Day', 24th May. At that time there was, of course, still a British Empire. The Union Jack was flown and, for this special occasion, the boys were marched to the girls' playground where we sang some patriotic songs and heard an address by some local worthy; the rest of the day was a holiday.

I have one other recollection of those days: children whose homes were broken or whose parents had died were put in the 'Work House', in the Junction Road. The building is still there. They were marshalled to school each day in charge of a far-from-pleasant-looking Warden, the boys all dressed alike in dark-blue knickerbockers and jersey, and not surprisingly, they did not look very pleasant either.

Daily life in those days was very different from that of today: the town was small - about 8,000 inhabitants - and quiet. There was an occasional motor car to be seen, but for the most part people walked or rode a bicycle, though one or two would be seen driving in a carriage. I remember seeing one draw up outside Shaw's and a white-coated assistant dash out, notebook and pencil in hand, to take down the order and bow obsequiously as the lady drove away. A larger 'Carrier's Cart' would bring in people from the villages round about on Market Day. For the most part, the streets

were surfaced with loose grit, and in the summer a vehicle bearing a large rectangular tank, 'The Water Cart', would be driven round the town spraying water from jets at the rear to keep the dust down. There was gas lighting in the streets and in most houses, the gas being produced locally in a large building with coke-fired furnaces, just about where the present Gas Board still has a depot, and it was stored in a gasometer at the rear.



Rev. Bridle (in floppy hat) as a boy in Bridge Street, Andover. 1913

As well as the present railway station, there was also a 'Town Station' just about where the Safeways safety crossing is now, and the line went southwards to Southampton, part of the track still surviving along the continuation of the Anton Trading Estate. The northward track led along what is now Western Way to join the 'Junction Station', crossing over the Charlton Road by a bridge just about where the houses on either side now begin. The Town Station premises covered a wide area. The passenger part of it was small, but there were sidings where goods trains discharged their loads, and storage sheds as well. It extended southwards as far as the present TSB building, and eastward covered what is now the Safeways car park. The line crossed Bridge Street and was protected by a pair of gates operated by a man in the signal box turning a wheel.

High Street was the main shopping centre, with Bridge Street coming next. I suppose most of the shops were owned by an individual or a family, and a few of them still remain, e.g. Holmes & Son and Harvey's, but most of the old premises have been changed beyond recognition. Two of them I remember especially: there was Layton's the china shop, on the corner of Upper High Street, and generally there was outside on

the pavement a large crate with china-ware packed in straw that would blow about all over the pavement and road; the other was Miller's, the seed shop, with its distinctive odour of dried herbs and seeds. The Post Office was in the High Street where the Midland Bank now stands. Incidentally, in those days postage on a letter was one penny, and on a postcard a half penny, and a letter posted before midday would be delivered in London that same evening.

One strange sight, before we leave the streets: I remember seeing cattle being driven along Bridge Street, generally on a Sunday morning, on the way to Weyhill Fair.

In addition to its major purpose of cattle dealing, that Fair also provided an amusement area for the delight of children from Andover with a few pennies to spend; there were swings and roundabouts as well as stalls with all sorts of home-made sweets, but that was only once a year; at other times we had to rely on home-made amusements. Early in the century, though, the 'Electric Theatre' was built where Tesco's now is, and there, for twopence, children could sit enthralled while thrilling scenes were unrolled via the new medium from across the Atlantic. The films were short and, of course, silent (with piano accompaniment), but there was often a 'serial' ending at some exciting moment 'to be continued next week'. There were occasional visits from some travelling drama company or concert party. They may not have been of a very high quality, but they were all we had.

So, work and play went on alternating with one another and no-one, I suppose, thought that anything different could happen, but then came the First World War and that brought changes for all. I remember being in the High Street one Sunday evening when a troop of cavalry rode up to the Town Hall and the officer-in-charge announced that war had been declared. For a while, life went on as before but soon there was an influx of soldiers into the town and they were billeted in our houses. The first ones were from the north and their speech seemed strange to us, but I expect ours seemed strange to them also. There was a blackout in force (though not so rigorously enforced as in World War Two) and rationing, but as we were in a country area, local farmers and allotment holders made a little extra food available. As time went on, more men were called up and so women took over many of the jobs previously regarded as men's work, such as postmen and assistants in grocers' shops.

It all came to an end eventually and there was great jubilation, but things were never the same as before. Although we may not have realised it, a chapter in our history had come to a close, and with it, I may as well close my reminiscences.

MISS ELLEN M. BRACHER.

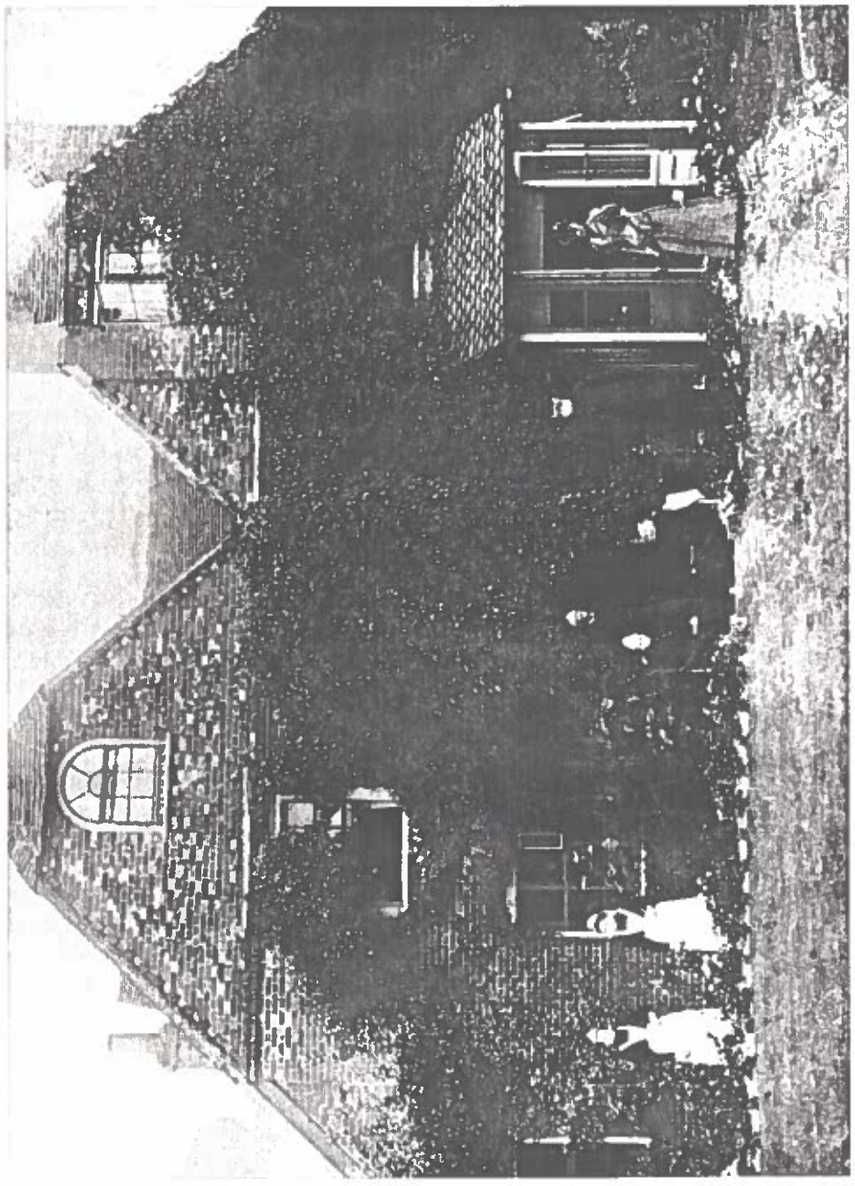
by H. W. Paris.

In the list of candidates for the Andover Town Council election in 1920 was the name of Miss E. Bracher of Church Cottage, New Street, who was listed as a nominee of the Andover Branch of the National Council of Women. The Newstreeters were taken by surprise at this venture as the office of town councillor was considered to be the privilege of the gentlemen of the town. Nevertheless, New Street rose to the occasion and plastered the street with bills bearing the slogan 'Vote for Bracher and put a New Street woman on the Town Council'. On polling day the Bracher faction was represented by a smart conveyance accommodating four persons, drawn by a speckled grey pony and driven by Mr. Tomkins with a boy, Harry Paris, as mate. They canvassed the electors for the privilege of conveying them to the polling station. There were vacancies for four councillors, but when the poll was declared Miss Bracher was found to be fifth out of the nine candidates. In her own words - "Beaten but not disgraced".

Miss Bracher did not put herself forward as a candidate again, but in 1928 her name was added to the list of Commissioners of the Peace. She thus became Andover's first lady magistrate, being the third generation of the Bracher family to serve on the bench. The others were her grandfather, Henry James Bracher, and her father, William Bracher.

Miss Bracher was well known and respected in all walks of life in Andover. Her family were associated with most of the social work in New Street, and with the Ragged School and the St. Mary's Mission Room in particular. The Sunday School was Miss Bracher's forte. She, like her parents before her, realised that the children were the future of the street. As superintendent of the Sunday School, and with the help of the other teachers, she set the children on a path to higher stations. Even those who resented her, and there were some, would admit that New Street would have been a much poorer place without the Bracher family. As her election bill said, she was a 'New Street woman', but she was also a New Street lady.

Together with her brother, Miss Bracher was the joint proprietor of the Anton Laundry, which her father had founded. They employed quite a number of 'Newstreeters'. Apart from her work in New Street and on the bench, Miss Bracher was involved in many other local activities. She served on the Board of Governors of the Andover Grammar School; she was vice-chairman of the Andover and District Nursing Association; a member of the War Memorial Hospital Committee; a Manager of the Council School; a member of the Church Council; and vice-president of the Women's Conservative Association. She died in January 1941, aged 82.



Miss Bracher by the garden door of Church Cottage with (from right to left) Canon and Mrs. Braithwaite, Mr. and Mrs. Bracher (her parents) and two maids, Emily Carter and Ada Sivier. c 1890's
(Canon Braithwaite was Vicar of Andover 1889 - 1901)

MAX DACRE 1910 - 1990

This tribute by H. W. Earney was given at the Memorial Service for Max Dacre, chairman of the Andover Archaeological Society, that was held at St. Michael's Church, Andover on 2nd March 1990. The congregation had just sung the hymn 'Fight the good fight'.

'Fight the good fight' - what an appropriate choice of hymn that was for this Memorial Service, for Max was always fighting good fights; he was forever pleading good causes; always upholding principles. And if any down-trodden under-dog was wanting a champion, then Max was his man.

But now Max has fought his last battle. His adversary in that battle was the dreaded disease, cancer. But typically Max fought it with courage and tenacity, right to the bitter end. Indeed when he knew he had cancer Max's response was to get out his typewriter and get down to completing his book on the archaeology of Andover. And for good measure he wrote his autobiography as well. His work completed, it seems that he then just retired gracefully from the scene. That was typical Max.

Max was born in the North East, on Tyneside, and he inherited the natural competitive instincts of a true Geordie. More than that, he spent his youth in Jarrow at the time of the Jarrow hunger marches. What he saw and experienced in those times of poverty and degradation seems to have left a scar on Max's make-up, for ever after he was an opponent of oppressions of any kind - a natural enemy of injustice, intolerance, tyranny, bigotry, greed and pomposity.

Andover owes Max Dacre a debt which it has never paid. But for him, much of the heritage of this town would have lain hidden forever under the new shops, offices, houses and factories, roads and bridges which have sprung up in Andover over the last 25 years. It was Max who was the inspiration and undisputed leader of that small band of amateur archaeologists who rescued the archaeology of Andover from under the very shadow of the bulldozers, even as they worked. A decade or so later, Max's work in discovering and excavating a Bronze Age urnfield at Kimpton was a work which, for an amateur, was probably unparalleled.

Max was largely self-educated. He left school at thirteen, yet his knowledge was phenomenal and by no means restricted to antiquities. During and after the war he served in the RAF as a radio technician and his work in Malaya in the 1950's, developing and perfecting ground-air communications, earned him a well deserved BEM. After his RAF service he became a technical adviser at the Army Air Corps Centre, Middle Wallop, teaching the art of radio technology to helicopter pilots and ground crews. He finally retired at 65, and I well remember him telling me at the time that retirement would give him more time to spend on archaeology. After all he was only spending about 23 hours a day on it then!

There were many who felt that the BEM which Max was awarded should have been upgraded later to an MBE, or even an OBE, for his contribution to archaeology. But I think, maybe, there were too many clashes between Max and authority for that

to have happened. Even so, we have a chance now to put that right in some degree, by creating in Andover a permanent memorial to Max and his work. Perhaps a room named after him in the Andover Museum would be appropriate?

Max and Peggy Dacre in 1985. *(photo by Waverley Hall Studios)*

In the field of music Max was an accomplished teacher of the guitar and violin, and many a young Andover musician had the elementaries of those instruments from Max at either Rookwood School or Cricklade College. He was an ardent member of the Andover Operatic Society. I do not think that he missed taking part in any of their annual shows from the day he joined the company. Even archaeology had to take a back seat during the annual opera weeks in Andover!

As an ordinary parishioner... ordinary? No, never ordinary, but as a parishioner Max took a lively interest in local affairs. It was he who, almost single handedly, brought about the existence of Charlton as a separate parish. He was its first Parish Council chairman and steered its course through those difficult early days. At the same time Max fought long and tenaciously for the restoration of a mayoralty in Andover, but that was a fight he did not win, largely because of lack of support from the townspeople. But then, as Max used to say, "You can't win 'em all - you can only try".

So, whether it was music, technology, archaeology, local or national politics, Max could hold his own with anybody, professional or amateur. He was not big in physical stature, but he was a giant in spirit and character. I think of him sometimes as a little bantamweight boxer, slogging it out in the ring against heavyweights - and always giving a good account of himself.

Andover will miss the little fighting Geordie who made his home here for over 25 years, and who, in that time, left us all so much to remember him by.

OBITUARY : GEORGE BRICKELL. 1928 - 1990

It is fitting that this publication should include a tribute to one of the great local historians of the post 1939-45 war years. George Brickell, who died in March of this year, was a truly remarkable man, liked, respected and admired by all who knew him.

When I first met George in 1945 he told me, without any suggestion of grievance, that his early educational opportunities had been severely restricted, through no fault of his own. He decided to make up for this by studying, largely on his own, and as a result he gained the much sought after matriculation qualification.

After the war, the Andover Community Association promoted various activities, including the Forum (a discussion group), a Drama section and a Local History group. This last gave George his first opportunity to make public use of his profound interest in both national and local history. It was George who devised the programmes and arranged many memorable meetings. He did all the paper work and carried all the administration, virtually on his own. Although the Andover Community Association faded and died, George's interest in local history found other outlets.

Initially the most important of these was the Local Archives Committee. This came into existence because Jack Garner, Town Clerk of the Borough of Andover, having ensured the preservation and first cataloguing of the Borough Archives, offered to help the National Register of Archives in Chancery Lane in their scheme for recording local Parish records. A small group of us met in Jack's home and devised a strategy for visiting all the local churches and listing all the documents in the various Parish Chests. George Brickell did most of the administration for this venture. A side light on this is that, finding myself with some time to spare in London, I called in at the National Register. They told me how greatly they were indebted to local enthusiasts and I, in turn, passed on this message to George and the others.

As a follow up to this activity the Andover Local Archives Committee concentrated on the study of local history and the publication of articles in the Test Valley Border Anthology. This gave George plenty of scope for his enthusiasm in investigating and writing and much of his research was published.

Subsequently he became archivist to the Andover Advertiser. His weekly articles on local history were widely read and appreciated by many people who otherwise would have had little or no awareness of the importance and value of local studies.

Since George died I have asked various people who knew him well about his chief quality as a local historian. The unanimous verdict was that he was scrupulous and meticulous in everything he did. Every subject was thoroughly researched and he could produce firm evidence for all his facts. I think that George himself would be happy for this to stand as his memorial.

F.H.S.

ANDOVER. A Local History Bibliography.

A selection of books and pamphlets which have been printed over the last ten years, covering Andover and district. Some earlier publications are listed in the bibliography in J. E. H. Spaul's *Short History of Andover*. (1976). Most items are available through Andover Public Library. (p = page)

Arnold Jones, R. *Andover Priory*. Andover Local Archives Committee (nd) 24p.
A detailed history, illustrating the close links which existed between England and France after the Norman Conquest.

Beggs, Bryan. *Testing Times* - 1973-1987. Published by author. (1989) 169p.
A personal recollection of his experiences as a member of the Test Valley Borough Council.

Beresford, Dorothy. *Nether Wallop in Hampshire*. Published by author. (1973) 52p.
A brief history and description of some of the old cottages and buildings still standing in Nether Wallop.

Cook, Alison M. and Dacre, Maxwell W. *Excavations at Portway, Andover*, 1973-1975. *Anglo-Saxon Cemetery, Bronze Age Barrow and Linear Ditch*. Oxford University Committee for Archaeology. (1985) x, 113p + appendix.
A detailed account of the findings, inc. inventories and illustrations.

Cousins, Stan and Berrow, Janet. *After the Rhinoceros*. LTVAS Group. (1983) 64p.
The railways of Romsey, including the Andover to Redbridge line.

Coysh, A. W. *The hamlet of Ibthorpe: its history, buildings and people*. Published by author. (1988).

Coldicott, Diana K. *Hampshire Nunneries*. Phillimore. (1989) 239p.
A history of Hampshire's four nunneries, including Wherwell Abbey.

Dacre, Maxwell. see Cook.

Earney, Hubert (Ed). *Where the Burdock Grows: a history of the Clatfords in Hampshire*. Upper Clatford and Goodworth Clatford Parish Council. (1982) 55p.
An introduction to the rich and varied history of two villages, spanning more than 2,000 years.

Earney, H. W. and Raper, A. C. *A Town Trail of Andover*. Andover Local History Society. (1988) 18p and map.
A walk-about guide to some of Andover's more interesting old buildings.

Emery, Victor. *The story of Savoy Chambers, Andover. 1770-1982*. Crest Estates. (1982) 6p.
A short history of a building which was formerly the Star and Garter Inn.

Fairman, J. R. *Andover, Junction and Town*. A railway crossroads. British Rail. (1986) 24p.
A short illustrated history of the development of Andover's railway network and its two stations.

Geddes, Alastair. *Samuel Best and the Hampshire Labourer*. Andover Local History Society. (1982) 64p.
An account of Rev. Best's contribution to the education of the poor in North Hampshire.

Gould, Gerald. *A short History of the Church of St. Thomas, Charlton, Andover*. (nd) 20p.
This also relates to Foxcotte chapel.

Hinde, Jean et al. *Shipton Bellinger*. The story of our village. (1987) 88p.
This account focuses on more recent history, inspired by the discovery of old parish documents.

Johns, N. *St. Andrew's Church, Hurstbourne Priors*. (1983)
A short account of the history of the church and manor.

Kendall, Edward and Dine, Derek. *Andover - Seen and Remembered*. Hampshire County Library. (1980) 49p.
Early and modern photographs of the same sites.

Lockyer, Eleanor M. *Chilbolton Fragments*. Story of a Test Valley Village. Published by author. (1986) 91p.
An illustrated history which includes transcripts of original records.

Nicholls, Charles. *The history of Tangley Parish Council, 1832 - 1932*.
Includes references to events and property pre-1900.

Pitcher, Anne. *Pictorial History of Andover and Local Villages*. Published by author. (1990) 72p.

Pitcher, Anne. *Whitchurch.* Published by author. (c.1984) 96p.

Raper, Anthony C. *Weyhill Fair. The greatest fair in the Kingdom.* Barracuda Books. (1988) 111p.
A well illustrated history of Weyhill Fair from medieval times to the 1950's.

Raper, Anthony C. *Through the doors of Andover Guildhall. 1725 - 1981.* A Brief History. Test Valley BC (1981) 7p.
Published when the Guildhall was renovated.

Routh, Marigold. *Amport. The Story of a Hampshire Parish.* Published by author. (1986) 97p.
A detailed account of the parish, including Amport House.

Tempero, Derek J. *One Hundred Years of the Andover Corps. The Salvation Army. 1885 - 1985.* (1985) 14p.
An illustrated history of Andover Corps No. 637.

Tempero, Derek J. *Andover at War.* Andover Local History Society and Hampshire Museum Service. (1984) 11p.
An account of events from 1938 - 1945 in the town and district to illustrate an exhibition at Andover Museum in September 1984.

Thruxton Village Association. *Thruxton, Hampshire.* A parish appraisal and history. (1981) 57p.
This account combines a brief history of the village with a survey of the community.

Westwood, Maureen. *Mottisfont and Dunbridge. Stories from Test Valley.* Published by author. (1988) 66p.
Based on the recollections of seven local people and illustrated with many old photographs.

Jane L. Kennedy.

Competition for Newcomers to Andover.

Did you and your family come to Andover when it expanded in the 1960's? Or have you arrived more recently?

The Andover Local History Society is offering prizes for the best compositions by any newcomer to Andover, explaining why he or she came and giving their first impressions of the town and its surrounding area. Suitable entries from either adults or juveniles may be published in subsequent numbers of ***Lookback at Andover***.

The prize will be a dinner for two at the Cricklade College restaurant and a copy of *Andover: A Historical Portrait* by John Spaul.

Entries should be sent to the Editor of ***Lookback at Andover*** c/o Andover Museum, before January 1st 1991.

Publications available from the Andover Local History Society.

(c/o Andover Museum, 6 Church Close, Andover SP10 1DP.)

R. Arnold Jones. *Andover Priory.*

Hubert Earney (Ed.) *Where the Burdock Grows: A History of the Clatfords in Hampshire.*

H. W. Earney and A. C. Raper. *A Town Trail of Andover.*

John E. H. Spaul. *Andover. An Historical Portrait.* (1977)

Lookback. Numbers 1 - 4. The former Journal of the Andover Local History Society.

A few copies remain of some editions of the *Test Valley and Border Anthologies* published by the former Andover Local Archives Committee.