TRANSACTIONS

OF THE

SOUTHALL HISTORICAL SOCIETY

No. 2

1960

SOUTHALL HISTORICAL SOCIETY

Affiliated to

London and Middlesex Archaeological Society

Middlesex Local History Council

OFFICERS – 1960

President	C.P. Abbot, Esq.
Chairman	A.J. Errington, Esq.
Secretary	Miss J.E. Cooke
Treasurer	B.J.T. Hanson, Esq.

Committee: Messrs. D.C. Neighbour, R.L. Sawyer, H.R. Sellers

PROGRAMME- 1960

Jan. 11 A.J. Errington, Esq.	Chairman, Southall Historical Society Recent developments in local history.
Feb. 8 M. Hilson, Esq.	Southall Historical Society *'The Story of St. Mary's Norwood'.*
Mar. 14 Miss E.D. Mercer, B.A., F.S.A.	Middlesex County Archivist *'The Government of Middlesex 1550-1800'* (with special reference to Southall and Hayes).
Apr. 11 R.M. Robbins, Esq., B.A., F.S.A.	Chairman Middlesex Local History Council and Author of *'Middlesx'.* *'Local History Studies in Middlesex'.*
May 9 H.V. Radcliffe, Esq.	Curator Gunnersbury Park Museum *'Museums in Local History'.*
June 13 A.H. Cox, Esq.	Chairman West Drayton Local History Society *'Tracing Your Parish History'.*
July 11 W.C. Cunnington, Esq., A.L.A.	Borough Librarian, Heston and Isleworth *'Hounslow Heath'.*
Sep. 12 Dr. F.A. Toufar.	Reference Librarian, Ealing *'Across the Boundary'* (The Story of Greenford, Hanwell, etc.)
Oct 10 A.J. Errington, Esq.	Chairman, Southall Historical Society *'The Borough of Southall'* (A Journey through the Borough with colour slides).
Nov. 14 Miss G. Holroyd, B.A., A.L.A.	Reference and Technical Librarian, Southall *'Introduction to the Local Collection'.*

Dec. 12 ANNUAL GENERAL MEETING AND MEMBERS' NIGHT

Meetings are held at the Central Library, Osterley Park Road, Southall, on the second Monday of each month, except August, at 8 p.m.

Enquires to the Secretary: Miss J.E. Cooke, 21 Longford Avenue, Southall. Telephone: SOUthall 2870

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No. 2. 1960

Edited by G. Holroyd

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THE CHAIRMAN'S REVIEW OF THE YEAR

The programme for 1960 had an unfortunate start with the speaker for the evening contracting influenza on the very day. This was particularly disappointing in as much as the talk on Hayes and its Environs was to be illustrated by colour slides. However the gap was filled by a discussion on the Tentelow Lane Improvement Scheme and Members were glad of the time available to inspect the Local' Collection.

Although the programme throughout the year gave every satisfaction and interest to members, I feel I must mention one or two outstanding talks. First there comes to mind the talk in March given by Miss Mercer, the Middlesex County Archivist, on The Government of Middlesex 1550-1800. Special mention is made of this lecture for two very good reasons; firstly, we met Miss Mercer, this being her first visit to Southall and we hope not her last, and secondly for one of the most interesting lectures ever heard at Southall. Another lecturer paying a first visit to the Society was Mr. Cox, Chairman of the West Drayton Society, who for the June meeting talked on Tracing your Parish History. The return of Mr. Cox for June 1961 illustrates the enthusiasm of members for this popular speaker.

It was hoped that the November meeting would be shared by three members giving short papers but these were not forthcoming and Miss G. Holroyd, then Reference and Technical Librarian, gave an excellent talk on the Local Collection and this was backed by a first class exhibition of the material by the library staff. This exhibition remained for a few weeks for the benefit of the general public.

Attendance at the meetings was generally good with a natural falling off during the Summer, but on two occasions the audience numbered some sixty or seventy.

At the Annual General Meeting in December the rules were approved and the name was changed to `Southall Local History Society'.

Outings were not very well supported and in 1961 it is intended to have an outing on a meeting night, also a full day coach trip on a Sunday as an experiment.

For the second year we exhibited at the Southall Show which takes place on the three days of August Bank Holiday week-end. This time the stand occupied the whole of one end of the Southall Grammar School Hall. The exhibition contained complete sections devoted to Hayes, Ealing, and Northolt Excavations; while Southall was illustrated by photographic copies of the paintings of Ernest Ham, and a large exhibition of material from the Elisha Biscoe Charity School.

A novel section showed History from the Dustbin illustrating the salvage of old documents, photographs, etc. The stand was an overwhelming success, very often the stewards had to vacate the area because of the pressure of the crowds. It was a very worthy tribute to the effort and team work put in by so many of our members.

We fulfilled a request by the Southall Arts Council to participate in their Arts Week held in October. Our contribution was a repeat of the colour slide lecture that I gave to the Society on Oct. 10th. It was felt that the Arts Week was not the success it should have been and that while we would support any future `Weeks' in principle we would seriously have to consider any active participation, particularly as we had a great demand on working members at this period of the year.

Research, or rather lack of it, has been disappointing during the year. Michael Hilson is still engaged on his paper on St. Mary's Church which should be published in 1961, and Brian Hanson has commenced the monumental task

of copying the Parish Registers on to a card index system. The size of this task can be considered when it is estimated that there are some six thousand entries. This work is virtually of national importance as it ensures a duplicate of the register.

The first Transactions were published during the year with the aid of a generous and extremely welcome grant from the Arts Council. Already lessons have been learned with regard to layout and presentation, and these improvements will be incorporated in this issue. But we would still appreciate members' comments and suggestions.

I must take this opportunity, if only briefly, of recording the fine efforts of not only the officers and committee, but also the members. There is always a very good spirit in our Society and I consider it well worthwhile to note the friendliness that prevails amongst our members, and it is the committee's wish that this should always be so. Also a word on the assistance and help, often given spontaneously, by Southall Public Libraries: the Society owes much to Mr. Jordan and his Staff.

To members of the general public may I ask your assistance in helping our members to obtain information: and do pass on anything of interest to the Central Library. We urgently require old photographs, documents, deeds, advertisements, bills, programmes, indeed any¬thing relating to this area. Thank you!

Summing up, the year has been successful with continued growth, and perhaps more important, recognition and acknowledgement by the people of Southall.

A.J. ERRINGTON, Chairman

Michael Hilson

Michael Robert Hilson is one of the youngest members of the Society, being only 18 years of age. He is also one of the most active members, having already produced a paper on The Manors of Norwood and Southall for the Transactions of 1959.

He was born in Ealing and educated at North Road School and Latymer Upper, where he has been since the age of nine. Recently he gained his G.C.E. '0' level in nine subjects, and his studies are now directed towards chemical engineering.

He is very active in all his many hobbies, and has a wide variety of interests.

Mr. Nilson has reached grade five on pianoforte at the Royal Schools of Music, and has played the organ at St. Mary's Church, Norwood Green. He plays rugby for the school team and is currently producing a school film. He is an active member of the Ichthus Christian Youth Club: produces their plays and concerts and serves on the committee. During school holidays he is invariably travelling somewhere often by Youth Hostels. In his spare time he prepares papers for the Society and is an active committee member.

THE STORY OF ST. MARY'S CHURCH, NORWOOD

INTRODUCTION

The Parish Church of St. Mary the Virgin, Norwood, has the distinction of being the oldest building in the Borough of Southall and, being some eight hundred years old, it obviously warrants a history of its own, not only because it is the oldest building, but because of the great part it has played through the centuries in the life and activities of the villagers of Norwood. For many years right down to the early 19th century it was the only place of worship in Southall and naturally made Norwood the most important of the three hamlets of Southall Green, Norcott and Norwood.

It is interesting to recall that during the period when it was the only church in Southall it was never a parish church, but a chapel to which was attached a Precinct. In this, with the possible exception of St. George's Chapel, Windsor, Norwood was unique, but Norwood was essentially a Parish church nevertheless. The Chapel appointed its own churchwardens, overseers and other officers and the only connection that was maintained with the mother church at Hayes was the appointment of a minister for the 'Chapelry of Norwood' by the Rector of Hayes.

Thus there are available all the records (e.g. churchwardens' accounts and parish registers) that one usually associates with a parish church, and I must thank the Library Staff and the Rev. B.M. Lambert for their help in inspecting these records. I must also extend my thanks to Mr. Hurwitt, the present Clerk to the Norwood Charities, and to Mr. P. Dalton for their valuable help and assistance. I must also thank all those members of the Southall Local History Society and many other friends for their great assistance and help.

I hope that this History will provide facts and information for future students of local history and that those who read it may find it both valuable and useful to their knowledge of Southall.

M.R. Hilson

July, 1961

When the first church or chapel was built at Norwood is a question that has been pondered for many years and still there is no satisfactory answer. For many years it was thought, and indeed still is by certain individuals, that the church was originally founded by Archbishop Chichele, in 1439. In fact, in the late 19th century the parishioners erected a monument to their church's founder in the churchyard, but since then a number of surveys have been made of the church and the general opinion is that it was originally Norman. The so-called building of the church in 1439 seems only to apply to a reconstruction of the roof and certain windows and it is obvious to any student of architecture that styles prior to 1439 are represented here. The Rev. Daniel Lysons in *The Environs of London* (1795) does not even mention Chichele or the 1439 reconstruction: 'It exhibits the architecture of various periods. The north door has a Saxon arch' (presumably he means Norman); 'the windows of the chancel are lancet-shaped and very narrow; those in the nave are of later Gothic.'

Even so it is not known whether this church was the first on the site. There was definitely a settlement of Norwood in Saxon times and the origin of the name is of some interest. It is obvious that the name Norwood is derived from North Wood and, although the name's association with Hayes is not easily noticed, it is important nevertheless. Hayes is derived from the Anglo-Saxon *hesa* or *haecq* which meant a hedge and the presence of a *hedge in* the neighbourhood denoted that Hayes was on the fringe of an enclosure. A Saxon enclosure was a tract of forest which was set aside for hunting, into which all wild animals were driven from the neighbouring forests, so that the occupants of the villages and hamlets could graze their sheep, cattle and geese without fear of attack from wild animals. Hayes was on the boundary of one such enclosure and Norwood obviously lay to the north of a forest that stretched as far as the Thames. Sir Montagu Sharpe has gone as far as to suggest that the Uxbridge Road marked the northern fringe of this Saxon forest.

In 832 the first definite mention of Norwood occurs in the locally famous Will of Werhardus, a priest who it is thought resided at Hesa. He bequeathed 120 acres to the Church of Canterbury leaving the Archbishop of Canterbury once more as Lord of Manor of Norwood, Patron of the living at Hayes, and chief landowner in both Hayes and Norwood.

This curious will shows how both the Parish of Hayes and its Chapelry of Norwood were under the jurisdiction of the Archbishop of Canterbury instead of under the Bishop of London in whose diocese they both lie. Towards the end of that century Norwood was involved in a reorganization of the county area and was transferred to Helethome Hundred, and subsequently annexed as a precinct of Hayes due to its peculiar associations with Canterbury. Thus it seems likely that if there was a Saxon church at Norwood (and I think that there probably was) it was built towards the end of the 9th century. A sturdy building of stone and brick seems out of the question and Norwood's original church was probably a mere wattle building very dark but nevertheless adequate. The site was probably the same as the present church and it may have been built on the site of a former pagan worshipping-place of even earlier date, but this seems rather doubtful.

However, the 12th century saw either a very delapidated Saxon building or the need for a church, either of which would result in the building of a new church. The new church was a substantial building, built to last, and indeed it did, for the present building is basically the Norman church. Here was Norman architecture of a rather plain style, no elaborately carved doorways as are found at Harlington, but Norman architecture with its massive, bold, and imposing style. The church consisted merely of a chancel and nave and, as was the usual practice of the time, the chancel, or sanctuary as it really was, had a curved eastern end. The dimensions of the nave were probably the same as today (i.e. 50¼ft. x 17 ft.), the western end being slightly narrower than the eastern end. Walls were built of flint rubble with dressings of stone of the type that occurs in the neighbourhood of Reigate in Surrey. The Chancel, although built of similar material, may not have been built at this early stage and was very extensively

rebuilt in the 13th century (see page 8). Norman churches were usually very dark and Norwood was probably no exception; there were few windows and these were very narrow and admitted little light. The chancel arch (if there was a chancel) would have been narrow owing to the limitations of the Norman arch so that altogether the church must have been very dark indeed inside. The doorway was probably on the southern side of the building although it is possible that there was a northern entrance as well. The roof was probably tiled with shingles.[1]

Norwood church was not to remain long in this original form. Less than 100 years afterwards, it was enlarged and the chancel either built or rebuilt. The chancel was probably lengthened when it was rebuilt, and the curved eastern end altered[2]. Only one of the original thirteenth century windows of the chancel survives: this is the centre window of the southern wall and is a lancet light which has been partly restored in the nineteenth century. But the most important aspect of this rebuilding was the probable addition of a northern aisle.

The evidence for an aisle is two-fold:-

(a) Many contemporary descriptions of the 18th and early 19th centuries mention that Norwood church had a north aisle.

(b) There is a late Norman arch in the north wall which is too large for a door and was probably part of a north arcade of that date. *Royal Commission on Historical Monuments*

It must be borne in mind, too, that although the population of the precinct in the 13th century was scarcely a hundred, everybody attended Mass on Sunday. The church was also used as a meeting place for the villagers and served much the same purpose as the village hall and public house do today. For this purpose the chancel and holy sanctuary were probably divided from the nave by a screen which spanned the narrow opening of the chancel arch. It is probable that this north aisle was not built as well or as strongly as the nave, but was built of the same material, presumably from the same sources.

A north doorway of an early church is quite a rarity and only occurs in special circumstances, but it is more or less certain that this early aisle at Norwood possessed a north doorway. In 1804 an entry in the Churchwardens' accounts reads: -

> 'Pd. Mr. Tilbey for walling up north doorway and other necessary repairs - £3. 14. 8.'

Medieval people regarded the north side of the church as being the home of devils and since a north side of a church is always dark and damp it is easy to see why superstitious people of medieval England regarded it as such. Thus to build a north doorway was regarded as the admittance of the devil into the church and only in special circumstances were the people induced into building one. If the church had its north side facing on to a road or lane, then a north doorway was inevitable, and, if the Lord of the Manor lived near to the church on the north side, to save him the extra exertion of walking round to the south side, a north doorway was often constructed. The latter seems to be the reason for Norwood's north door. In the 13th century the manors of Norwood and Southall were leased to different tenants which necessitated two manor-houses. One of these houses was at Dormers Wells and the other somewhere in Norwood. It can thus be presumed that this manor-house[3] was situated somewhere to the north of the church (i.e. in the grounds of the present Norwood Hall).

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[1] *A shingle was a kind of wooden tile.*

[2] *There is no actual evidence for this statement but during this period no curved chancels were built and existing ones were generally modified whereas in earlier Norman work they were a regular feature*

[3] *The manor house of Norwood had fallen into disuse by 1550 and no trace of it remains nowadays.*

Little or nothing in the way of repairs or alterations was done during the next two hundred years and it needed incentive from Archbishop Chichele to proceed with the rebuilding and repairs that the church no doubt badly needed. A few words about Henry Chichele are included for he is a very important person in the story of St. Mary's church

Henry Chichele was born in 1364 at Higham Ferrers in Northamptonshire. He was the son of a yeoman and the story is told that whilst Chichele was minding some sheep a traveller, William of Wykeham, was so struck with the boy's intelligence that he arranged for Chichele to be sent to Winchester College. After leaving Winchester College, Chichele went to New College, Oxford, where he won his B.A. in 1392. He entered the Church and was ordained a sub-deacon at Llanvarcell in the following year, and was archdeacon of Salisbury by 1403. The Pope, Boniface X, granted him prebend at Lincoln, Salisbury, Lichfield, St. Martin's-Le-grand, Aberguili and Brington in 1404, and in 1406 he was ordained Bishop of St. David's. Eight years later, on the death of Thomas Arundel, he became Archbishop of Canterbury. Chichele was also a distinguished diplomat for in 1413 he was sent to France with the Earl of Warwick to restore peace. It was he who was largely responsible for the surrender of Rouen in 1419 and the marriage of Katherine to Henry V in 1421. The following December he baptized the unfortunate Prince Henry who, a few months later, became King of England at the age of nine months. But Henry Chichele is chiefly remembered as the founder of All Souls College, Oxford in 1438, from the proceeds of his book of reflections on Agincourt At his home town, Higham Ferrers, he built almshouses and a college so that when he died in April1445 he left an example of a life devoted to peace and the well-being of his fellow men.

As Archbishop of Canterbury he had become Patron of the Living at Hayes and Lord of the Manor of Norwood and consequently exercised spiritual rights over the parish and its precinct. Chichele was probably the first Archbishop since Lanfranc to show any interest in his possessions at Norwood and in 1439 gave money to enable Norwood Chapel to be rebuilt. Little had been done to it since the 13th century and it was in considerable need of repair.

Chichele's rebuilding was not so extensive as has often been presumed. The walls of the building were left alone and it was only windows, doors and the roof that were altered. The roof was entirely rebuilt and it is a great credit to the builders of 1439 that the same roof exists in practically the same form today, the only difference being that the roof is now tiled whereas originally shingles were used. Whether the bell-turret was incorporated in the original structure is doubtful, for there is evidence to suggest that it was added in the 17th century

Perhaps the most important improvement made by Chichele was the widening of the chancel arch. It was widened to almost the full extent and its height was also increased. The arch is two-centred, moulded, and springs from semi-octagonal plastered responds with moulded capitals. Other improvements were also made in the chancel:-

(a) The widening of the east window and one in the north wall;

(b) The insertion of two windows in the south wall;

(c) The insertion of small doorway in the south wall.

The east window was rebuilt, and although all that remains of it is the two-centred head and the rear-arch, the present window is not very different. An existing lancet light in the north wall was rebuilt and a window, consisting of two round-headed lights with quatre-foiled tracery in a square-head, took its place. When the transept was added in 1862, this window was inserted in the north wall of the vestry where it still remains. Two new windows of a similar type were inserted in the south wall although the existing lancet light was left un-

altered. Little remains of the easternmost of the two[4] but the westernmost exists in more or less the same form as when it was built. In between this window and the lancet light, a small doorway was inserted for use by the priest and consists of a two-centred arch with double chamfered jambs. This doorway still exists but is disused.

Exactly what improvements were made in the north aisle are unknown. It seems probable that the windows were enlarged and the roof rebuilt, but as all evidence was swept away in the 1862 reconstruction it is difficult to tell.

The south wall windows of the nave are something of a mystery. They are of a different style from those in the chancel and one would suggest that they were built in the late 14th century, but as they are bigger than those in the chancel it may well be that they too were rebuilt in 1439. _The easternmost window consists of two ogee lights with tracery in a two-centred head and was probably an enlargement of a Norman lancet. The centre window was left unaltered and the westernmost window is similar to the easternmost window except that it has a segmental head. The west window definitely dates from 1439 and is probably the finest window in the church. It is in another style again and has a four-centred head enclosing three trefoiled lights with tracery. The present font was also installed by Chichele and is a particularly fine specimen of the octagonal design.

The south doorway was enlarged to its present form with a two-centred head and moulder jambs. 1439 also saw the addition of a south porch, built almost entirely of timber. Unfortunately it did not stand up to time and the weather, and all that remains of the original structure is the timber frame, the posts and braces of the outside entrance, and the plates and king-post truss of the roof.

In 1547 Robert Cheseman was buried in Norwood church `under the statue of our Lady' probably near to the tomb of his father, Edward Cheseman, who had died in 1510. Robert Cheseman was Lord of the Manors of Noiwood and Southall and resided at the `great hall at Dormandswell'. In his will the Manor and his house were left to Anne, his daughter[5], when she should become 18 years of age. She married Francis Chamberlayne who consequently became Lord of the Manor in 1548. Meanwhile Robert Cheseman's wife Alice, Lady Dacre, continued to reside at Dormers Wells until her death in about 1554. When she was buried in the church a monument, which exists to this day, was erected. The monument is a particularly fine example of tombs of this period and bears the arms of both the Chesemans and the Dacres. The tomb is ascribed to 'Edward Cheseman and Robert, his son 1556'.

During the 16th century the church invested in a small chest of oak in which all papers and valuables were stored, in fact it was used for the same purpose right into the present century. It is iron bound with handles, lock-plate and two massive staples, and with an iron lid in which is the keyhole it is no featherweight.

One of the church's most interesting features is the 'Windmill window' and it dates from about the late 16th century. The 'Windmill window' is the south-east window in the nave and is so called because the infant Jesus, who is portrayed there, is holding in his hand a toy windmill. The left-hand panel portrays the Virgin Mary and her child (holding this windmill), and the right-hand panel depicts St. John the Baptist. They are both standing on a checker pavement. The glass is foreign and dates from the late 16th century or the early 17th century although the head of the Virgin and certain other parts date only from the 19th century.

A few years later three roundels of foreign glass were inserted in the west window and remain there to this day. They depict: -

(a) Christ in Gethsemane;

[4] *The splays and rear-arch are the original structure.*
[5] *She was about seventeen then.*

(b) An eagle;

(c) A foliated design.

Two brasses originally on the floor of the chancel but now affixed to the walls date from the early 17th century. They are both very similar in appearance and design, depicting a man in civil costume. One is in memory of Matthew Hunsley, 1618, which is on the south wall, and the other to Francis Awsiter, 1624, who was the first Awsiter to become Lord of the Manor. A white marble tablet fixed to the south respond of the chancel is in memory of Christopher Merick, 1614, and Agnes his wife, 1637. Neither of them was buried here and the exact date of the tablet is unknown.

In 1656 the commissioners appointed to inquire into the state of ecclesiastical benefices reported that the chapel of Norwood belonged to Hayes and that James Chibald, the minister, was allowed £48 per annum out of the tithes of Norwood by Thomas Jennings, then lessee of Hayes Rectory. This was a meagre portion, for the tithes were then valued at £200 per annum and the commissioners suggested that it would be convenient to make Norwood a parish church.[6] It was not made a parish, however, until nearly 200 years later.

To meet the requirements of an Act of Parliament of 1654, all baptisms, marriages and burials performed in the church had to be recorded. This was the beginning of the Parish Register, a record which is indispensable to students of local history. At first it was well -kept and neatly written by a clerk who received one shilling a year for his services. But the Register's accuracy deteriorated considerably during the next hundred years or so and in 1759 the following entry appears: -

'The register having been much neglected since the conclusion of the year 1757 and although several enquiries have been made, very few names of those that were buried or baptized have been recovered. No fault in this respect can be attributed to the undersigned since he did not come to reside until October 1759.'

J. W. Hopkins

During the 17th century there appears to have been only one important structural addition and that was the building of the west gallery. The gallery was constructed of timber and was placed at the west end of the nave under the belfry, and extended forward to the present screen of the baptistry. It was constructed in 1612 at the expense of Francis Awsiter who at the time was Lord of the Manor. The gallery was not the only gift that Francis Awsiter gave to the precinct, for it was this same Awsiter who was to inaugurate the Awsiter charity. Affixed to the front of the gallery was a notice bearing the following inscription: -

'This gallery was sett up and finished at the coste and charges of Francis Awsyter, Gentleman in ye yeare of our Lorde God, 1612.'

Unfortunately the gallery was removed at the restoration of 1862-3 but fortunately the inscription was rescued and restored by a 'zealous antiquarian'[7] and replaced in the church in November 1894.

A further gift was also made to the church during this century and consisted of two items of furniture It was the gift of Christopher Merick, a prominent landowner of the precinct, and comprised a new pulpit and cushion, and a pew for the minister and clerk. The practice of providing separate accommodation for the clerk persisted well into

[6] *Rev. Daniel Lysons. 'The Environs of London' (1795)*

[7] *Norwood Parish Magazine December 1894.*

the 19th century. His duties included the registration of everybody attending church as well as maintaining the parish accounts and records. It appeared that he also had to be something of a disciplinarian for the writer in a. parish magazine of December 1895 writes of an interview with a churchwarden of about 1820. He had this to say about the clerk: -

'the old clerk on Sundays used to leave his desk and slip down the aisle repeating the responses as he went and with cane in hand, came to where the boys were sitting under the belfry and whack them right and left for their misbehaviour.'

But his duties on Sundays did not only involve 'whacking': it was his job to say the responses very loudly, for the congregation played little or no part in the service except for singing, when it was the clerk's duty to lead them.

In 1697 it was decided to equip the church with a new set of pews[8]. These pews were to be box-shaped enclosures and were to have small doors (in fact some may have had curtains). It was the custom then for the landed gentry to have their own pews which were usually as near to the chancel as possible. As might be expected, there was a quarrel as to who was to have the front pew and the matter had to be referred to the annual vestry which met every year on Easter Monday. At the vestry held on 5th April 1697, it was agreed that Francis Merick should have the pew nearest to the chancel on the south whereas Richard Awsiter was to have the second pew. It is interesting to reflect that Richard Awsiter was at that time Lord of the Manor, and although Francis Merick was an important parishioner in that he ran the cattle market as well as possessing much land, it seems strange that he should have a superior pew to the Lord of the Manor. These pews were to see good service in the church lasting until the restoration in 1862.

In 1699 work started upon these new pews and the making of a 'church rayle' - presumably the altar rail dividing the sanctuary from the chancel. In all, the work cost £37. 4. 7d, of which £12 was spent on the `church rayle', and it was not finished until 1702. A certain Mr. Loud seemed to be in charge of the work and it is recorded (Churchwardens' accounts 1699-1702) that he was paid £3. 11. 4d. in wages. He was not, however, the only man employed as shown by the following entries in the Churchwardens' accounts: -

Pd. Wood the carpenter for 3 daies work	6s. 0d.
Pd. Richard the carpenter for 2 daies work	3s. 4d.
Pd. Adkins the bricklayer for 2 daies work	4s. 0d.
Pd. his son for 2 daies work	2s. 0d.
Pd. Wood the carpenter for 2 daies & ½ work	5s.
Pd. Robt. Nicolls the carpenter for 6 daies in the church	6s. 0d

Three years seems a long time for the building of pews but it must be remembered that the Churchwardens had very little money to spend and so work was only able to proceed intermittently. It seems that the floor in the church was paved in places for it is recorded: -

Pd. Pope for 50 paving tyles 6s. 3d.

[8] *It is possible that only certain old pews were replaced and others were probably repaired.*

The following year, 1703, was also a year of considerable activity for it seems obvious that the roof and steeple had been neglected for many years and were in need of considerable repair. Five men were employed on the work as the following entries in the Churchwardens' accounts show: -

Pd. John Wood and his man of 21 daies work about the church	£2. 7s. 3d.
Pd. John Wood and his man for 30 daies work	£3. 7s. 6d.
Pd. Richard Chonro the bricklayer 4 daies	4s. 8d.
Pd. Thomas Adkins and his boy for 21 daies work	£3. 5s. 11d.'

In addition Richard Bayley, the blacksmith, was paid nineteen shillings for various ironwork and Mr. Heather was paid 18/6d for `glazeing' the windows. The total cost of the work[9] was about £26. On this occasion, the money was raised by imposing a church rate on all people who owned property in the precinct. This method of raising money was to be used frequently in later years but in 1703 it was levied for the first time.

Norwood church has had a peal of bells for many years. It seems probable that the first bells dated from the building of the bellcote in 1439. The first definite mention of bells in Norwood church occurs in the Churchwardens' accounts for 1677: -

Paid to Robt. Johnson for mending the bells	5s. 4d.'

[9] *The work appears to apply only to the steeple and roof.*

It also seems probable that one of these bells was a tenor [10] bell, for in the Churchwardens' accounts for 1704 occurs the following entry: -

Paid to Thomas Vennar for mending the wheele of the great bell 4s. 0d.

This bell was also known as the Saint's bell and was probably what is properly known as the Sanctus[11] bell. But apart from this bell, little or nothing is known about the others although there is no evidence to suggest that Norwood even in these far-off days did not have a peal of six bells as it has today. Many entries occur in the Churchwardens' accounts for payments to the ringers upon special occasions (e.g. Coronation days) and the two[12] given below are typical examples: -

Given the Ringers on the day of Thanksgiving for the victory over the French 3s. 6d.

Paid for beere for the Ringers on Coronation Day 2s. 6d.'

However, in 1718 we begin to have some definite information about the bells. An inscription on the third bell before it was recast together with the other five, in 1909, was as follows: -

Richard Phelps made these five bells, 1718.

It would appear that the bells were not made but merely recast, for in the Churchwardens' accounts many entries deal with the transport of the bells to London and back again. It seems probable that the Sanctus or tenor bell was not retained.

The next important event occurred in 1752 when William Keith, the minister at the time first came to reside in what was later to be known as 'the Rectory'. The Rectory was originally a farm, but it was almost completely rebuilt during the eighteenth century so that little, if anything, remained of the original seventeenth century farm-house. Unfortunately it was bombed in the last war, but one can confidently say that it was indeed one of the prettiest houses of its kind in Southall. Outwardly, from the front at least, it appeared to be a typical eighteenth century mansion, but in reality it was a collection of bits and pieces of many periods. To understand how the clergy of Norwood came to have this property it is necessary to trace the history of the plot of land back to 1633.

On the 4th of May 1633, George Finch, a yeoman, died and was buried in Norwood church. In his will there is one item which is particularly interesting to us: -

Item - I give unto the poor of Norwood and Southall, 40s. to be paid unto them yearly and every year out of my lands and tenements in and upon the Feast of the Purification of our blessed Lady.

The Churchwardens were appointed trustees and the property was leased to various tenants for 40/- per year rent. In 1725 the Norwood clergy were left a sum of money by a certain Lady Holford to augment their income. Twenty seven years later this money was used to purchase and adapt Finch's farm as a residence for the minister upon the death of its last ordinary tenant. The minister was still bound to pay the 40 shillings to Norwood's poor, as Finch's will directed, by a clause in the deed: -

[10] *Generally the biggest bell in a peal.*
[11] *So called because it was rung at the solemn moment when the consecration of the elements took place in the Holy Communion.*
[12] *Churchwardens' accounts 1704.*

Always reserving, nevertheless, and yielding and paying unto the poor of the Parish of Norwood aforesaid, for ever, the full and clear yearly rent or sum of forty shillings to be issuing, going and payable out of all or any part of the said premises before mentioned, to be hereby granted with their appurtenances without any manner of parliamentary, or other deductions whatsoever, with full power in case of non-payment of the said yearly rent or sum of forty shillings or any part thereof of levying the same by distress or other lawful ways or means.[13]

In 1753 it appears that one of the 1718 bells (the 'treble') was damaged and cracked and seems to have been recast. This time the bell founder was a certain Thomas H. Swain, probably of London. The damaged bell was removed early in September and was rehung on December 5th at a total cost to the Precinct of £3. 6s. 0d.

It is very often in the Churchwardens' accounts of the 18th century that one observes the following entry: -

Pd. to the Deane at Croydon for signing the rate..2s. 6d.[14]

These seemingly curious entries may need some explanation. Until 1545, the Parish of Hayes (including the Precinct of Norwood) had come under the jurisdiction of the Archbishops of Canterbury, but in that year, in the disturbed times of Henry VIII, Hayes Parish passed into the hands of the Crown. It was subsequently granted by deed to the Bishop of Croydon, and the Clergy of Norwood had to journey every year to Croydon to have the 'Church Rate' signed and approved. It is interesting to note that about the same time, Heston Parish passed info the hands of the Crown and was subsequently granted to the Dean and Chapter of St.George's Chapel, Windsor Castle.[15]

By 1761, considerable repairs were again needed at the Church as the following entries

show:[16]

Pd. Mr. Game for Posts and railes to the church-yard	£9. 14s. 0d.
Pd. Mr. Benham for repairs at Norwood church and steeple	£4. 0s. 5d.
Pd. for painting church railes	18s. 9½d.
Pd. Mr. Bayley's bill for iron work done at church	£2. 17s. 6d.
Pd. Mr. Mundy's bill for work done at church	£2. 9s. 8½d.

To pay for the above and 'further expenses' a rate of 10½d. in the pound was imposed on the Precinct. The rate yielded a total of £87. 5s. 7½d., the amount left over being returned to the parish. It is interesting that the Precinct was always referred to as Parish as it is here. The principal further expenses were:[17]

Pd. Mr. Summer's plumber's bill 2s. 9d.

Pd. Mr. French glazier's bill £1. 8s. 7½d.

Pd. Mr. Bayley smith's -bill £2. 11s. 10d.

[13] *Parish Magazine. May 1895*
[14] *Churchwardens accounts 1702.*
[15] *Heston Church, a history by Charles J. Ginn. 1951*
[16] *Churchwardens' accounts 1761.*
[17] *Churchwardens' accounts 1761*

Pd. Mr. Clary carpenter's bill, £16. 12s. 6d.

Pd. Mr. Mandy bricklayer's bill £23. 8s. 9d.'

It will be noticed here that the blacksmiths of Norwood were still the Bayley family. Not much is known about the exact nature of these repairs, but it seems probable that the fence surrounding the churchyard, which is so noticeable in the print in Lyson's *Environs of London* and other contemporary prints, was constructed about this time. If so, this accords with the 'railes' mentioned in the accounts.

The next recorded rate is in 1771-2 when it was imposed for a very special purpose. Norwood church was to have a new bell. As previously suggested, the church probably did not have a tenor or Sanctus bell at this time, so it seems that this tenor bell was definitely new. It was cast by the bell-founder employed in 1753, and was finished at a cost of £10. 5s. to the Precinct, plus the cost of cartage and weighing and adaption of the bellcote to support it. Its weight was about7cwt. and its diameter approached three feet. The inscription on the bell read:-

'Laus Deo.[18] Swain 1772. R. Knight and A. Tooley, Churchwardens'

One rate was imposed in 1771 of 2d. in the pound and another in the following year of 3d. in the pound. From this date onwards church rates were frequent and there appears to be no other reason than the needs of the general church funds. The great bell was ready by Christmas 1772 and Norwood had a gala day when the work was finished and the bell was hanging in the belfry. A sum of £2. ls. 10d[19] was spent by the Churchwardens on eating and drinking that day.

Three years later the Rev. George Black, who had been minister since 1762, died, and it is he who has the distinction of being the first minister to be commemorated by a tablet inside the Church. It is a simple oval marble tablet, bearing the following inscription

`To the memory of Revd. George Black, A.M., late minister of this chapel who died, March 27th 1775 Aged 53 years'.

He was succeeded by the Revd. Anthony Hinton[20] who was to be the devoted and greatly respected minister for the next sixty-three years. Not a great deal of importance can be attached to the earlier years when Mr. Hinton was minister: they seem to be happy, contented years at Norwood Church, although it is evident that the church building was steadily getting into a grave state of disrepair. Church rates were levied annually and the Churchwardens' accounts give details of the many minor repairs that they were forced to have carried out. In 1791 a considerable sum of money was spent on the extermination of many dozens of sparrows, and in 1805 a certain Mr. Chandler, was paid twelve guineas for printing the Lord's Prayer, the Creed and other sentences of scripture on the reredos. Later in the same year, two men were employed for digging a drain to draw water from the Church and Churchyard.[21] The peak of expenditure on repairs seems to have been reached in 1812 when £111. 5s. 6d. was spent on miscellaneous repairs. It was about this time too, that Mrs Cole was receiving two guineas a year for keeping the Church neat and tidy.

In days gone by it seems that Norwood did not have its own Confirmation service as it does in the present day. In 1818, for example, a 'waggon' and horses were hired 'going two days to Harrow with people to be confirmed.'[22] It

[18] *'Praise to God'.*
[19] *Churchwardens' accounts 1722.*
[20] *Some confusion may arise over the identity of Mr. Hinton. A Revd. Anthony Hinton was Vicar of Hayes from 1757 to his death in 1792. It seems probable that the Revd. Anthony Hinton, referred to in the text was his son.*
[21] *Churchwardens' accounts 1805.*
[22] *Churchwardens' accounts 1818.*

seems quite remarkable that it should be necessary to hire the wagon for two days and it surely means that the roads or tracks in the area must have been deplorable.

A rather interesting church rate was levied in 1794 for articles stolen from the church. The articles stolen included some ornate candlesticks and possibly an item or two from the church plate which, incidentally, dates from 1708 and was the gift of Edward Allanson whose arms it bears.

Anthony Hinton has made a great gift to modern local historians by recording, at the back of the Parish Register, all the questions he was asked as Incumbent at Norwood concerning his church and the surrounding area, with his answers.[23] I would like to quote one of his answers which throws light on the religion of the local people. The question was:- 'Are there any dissentors in your parish?'. His answer was: 'The principal house[24] in the parish, late the residence of the Lord of the Manor, is now rented by Dr. Collins, a Roman Catholic Priest, who keeps a school for boys of that religion. There are, as in most parishes, some few Methodist but they have no place of meeting here and I think their number rather decreases. '

Yet another example of Hinton's important work is the 'tidying up' of the Charities in the early 19th century but I shall deal with that in my paper on the Charities.

By 1824 the condition of the Church had become serious and on the 13th April 1824, a Vestry was summoned to consider the state of the Church. (It seems surprising that this is only my second reference to the Norwood Vestry. The Vestry prior to 1894 was in some ways equivalent to a modern Urban or Rural District Council and had powers in both secular and ecclesiastical matters. Unfortunately the minutes[25] of these Vestry meetings have disappeared and only occasional glimpses of the Vestry's work are caught in the records of Churchwardens and Overseers, the Parish Registers and various documents concerned with the Charities). That Vestry met on April 20th, 1824 and was attended by the following which include many distinguished residents: -

Revd. Anthony Hinton, Chairman; William Welch and George Trumper - churchwardens; Richard Bignell (agent to the Earl of Jersey), Christopher Baxter, John Cumock, Robert Haukins, Thomas Walton, Henry Phelps, Thomas Cane, William Dove, John Brown Robert Birch, John Filby and others. It was unanimously resolved 'that it is expedient to rebuild the Church in consequence of the dilapidated state of the old church and that the new church be erected on the site of the old church.'

So the death-knoll of St. Mary's Church in its original state was sounded! The death- knoll was sounded and the Church came very near to being demolished. The architect of the new church was to be a certain Mr. Mawley and plans were drawn up for the approval of the Vestry. The estimated cost of the new church was £3,000 and the Vestry decided that £2,500 should be raised by an annuity for twenty years at 7½% with £500 being raised by direct subscription. Unfortunately the plans of the proposed new church have not survived and we can have no glimpse at all of what the new church would have looked like had it been built.

The first set- back to the plan came in 1826 when Mr. Mawley, who it seems would have been builder as well as architect, died and the following entry occurs in the Churchwardens' accounts: -

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[23] *See Extracts from the Parish Registers, by B.J.I. Hanson.*

[24] *At first I thought this referred to the Manor House but on investigation it appears that in fact it is the Mansion in Southall Park. The Revd. Dr. Collins came to reside there in 1807 and no mention of his supposed tenure of the Manor House is ever made. I am convinced that Mr. Hinton was mistaken - a mistake that is perfectly excusable as he did not come to the district until 1775, nineteen years after the Lords of the Manor ceased to reside in the Manor proper.*

[25] *Minutes of Vestry meetings from 1900 to 1932 are preserved at the Library but by then the Vestry was detached from St. Mary's and no relevant material is contained therein.*

Paid executors of late Mr. Mawley on account of his bill for plans and estimates of the proposed new church £80.

The following year, 1827, the Vestry reversed the decision of 1824. No reason for this decision can be traced and it can only be assumed that the reason was chiefly financial. Instead of demolition substantial and costly repairs were made which cost the taxpayers 1/3d. in the pound for the next three years.

About 1830 Norwood installed its first organ. In 1833 it is recorded[26] that Miss Hayes was receiving £10 per annum salary as organist. It has often been stated that the Master of the Biscoe School played the organ but that is not the case until 1861 or thereabouts when Mr. Chapman became schoolmaster. This early organ was situated in the gallery at the back of the church and remained there until 1892.

July 1st, 1838 was a very sad day in Norwood for the Revd. Anthony Hinton died. He had been incumbent of Norwood for 63 years and died at the remarkable age of 95. This is recorded on a simple marble tablet in the chancel: -

Sacred to the memory of the Revd. Anthony Hinton, upwards of 63 years the respected minister of this precinct, who departed this life July 1st 1838 in the 96th year of his age.

Also of his beloved wife, Jane Hinton, who died Jan. 23rd. 1817.

[26] *Churchwardens' accounts 1833.*

Among the interesting facts and figures that Mr. Hinton left behind was a survey of population presumably made for the Census in 1821.

Males	Ages	Females
26	under 5	66
74	5-10	76
63	10-15	64
59	15-20	52
81	20-30	97
72	30-40	64
60	40-50	56
36	50-60	40
27	60-70	21
12	70-80	9
5	80-90	3
0	90-100	1
Total:575		549

This makes a grand total of 1,124 people.

Anthony Hinton's successor was the Revd. Edward John Smith who was appointed in the same year. One would expect there to be at least some material about a minister of the last century but, unfortunately, very little is known about Mr. Smith. There was however one small charity that was instigated by Mr. Smith, known as 'Smith's Gift to the Poor'. It had always been the custom to give the Easter offerings and surplice fees to the minister as a personal gift from the churchwardens and congregation. Smith donated £2 of this gift annually to the poor whom he obviously considered more needy of it than he was.

In 1850 Norwood Precinct was split for the first time. The population of Southall Green had been growing considerably since the arrival of the railway in 1839 and it was obvious that some additional place of worship for Anglicans was necessary besides Norwood Church or the Parish Church at Hayes some 4% miles away. Hence in 1841 a benevolent individual, Henry Dobbs, erected at his own expense, St. John's Chapel in King Street. In 1850 St. John's Parish was formed by Bishop's Instrument out of Norwood Precinct, and the patronage was endowed in the Revd. Henry Dobbs. The size of St. John's Parish was considerably smaller than the parish of today and it was enlarged to its present size by a further portion of Norwood Parish in 1880.

1859 is probably the most important year in the Church's history for on the 12th March the Rt. Revd. Archibald Campbell, Lord Bishop of London, gave his consent to a scheme which would enable Norwood to become a full Parish. It is interesting to note that it was just over two hundred years earlier that this step had first been suggested.' The scheme makes the following main changes: -

(1) The patronage of the Chapel to be vested in Henry Worsley, L.L.D., then Rector of Hayes.

(2) The Chapelry to become an ecclesiastical parish.

(3) Two churchwardens, to be elected annually, 'shall do all things pertaining to the office of Churchwardens as to ecclesiastical matters within the said separate parish.'

Clause (3) merely legalises a practice which had existed for centuries.

This deed was signed by the Patrons[27] entitled to present or nominate to the Rectory of Hayes in case of vacancy and by Henry Worsley who, being Rector of Hayes, was entitled to nominate the minister of Norwood Precinct. The charter received the Royal Assent on the 21st of May, 1859 and at last the ridiculous tie with Hayes had been broken! Hence, as well as becoming a Parish, in 1859 Norwood also had a new minister, or Rector as he was - the Revd. Henry Worsley. What happened to Edward Smith remains a mystery. It would seem that he either retired or accepted the living in some other Parish. It is improbable that he died in 1859 as no memorial plaque to him appears in Norwood Church. Incidentally 1858 was the year when burials in the Churchyard ceased and all deceased persons were buried in the new cemetery near St. John's.

The Revd. Worsley had a big task ahead of him to turn a chapel into a parish church, for Norwood was again in a very sorry state of repair. It was almost falling down! There must have been many meetings of the Vestry to decide what to do. Should it be pulled down or not? That must have been the big question. As usual, money was the deciding factor and largely due to this Norwood was extensively restored and so luckily missed the almost complete demolition of its wealthy neighbour Heston, where Sir Gilbert Scott had a free hand and knocked down, with the exception of the tower the beautiful medieval church. The restoration was indeed very extensive and I shall describe it in some detail as it largely accounts for St. Mary's Church as we see it today.

First of all, what major improvements were made to Norwood Church? Little alteration was made to the roof of the nave as that had been substantially repaired in 1824, but the nave and chancel walls were refaced. On the exterior they were refaced in an attractive pattern of red bricks and flint rubble and on the inside with plaster which left nothing of the original wall showing. It was completely encased.

The aisle presents the greatest difficulties to the local historian. Whether it was rebuilt in 1824 or 1862 remains somewhat obscure. The architecture of the aisle is very different to that of other work of the 1862 restorers yet its appearance suggests its date as mid-Victorian. Bearing in mind that relatively small sums of money were spent on restoration in 1824, I think we can conclude that the more probable date is 1862. Whenever it was rebuilt, the original aisle seems to have been completely demolished except possibly for the foundations and the floor. The four windows are tall, narrow and rather out of place being more reminiscent of a non-denominational chapel than an Anglican church.

Another addition on the northern side was the transept with its attractive circular north window - a pleasing contrast to the drab windows of the aisle. The transept filled the gap between the aisle and the vestry (built in 1824) and was to house the small organ which dated from the 1830 s. The vestry had, incidentally, also been refaced. The-wall between the new transept and chancel was removed and a handsome arch of Victorian Gothic style inserted. Two other arches in the nave were also similarly treated. The handsome and enormous tomb of John Merick[28], complete with reclining figure, had to be removed from its position in the chancel and was tucked

[27] *John Hambrough and Nathaniel Lawrence*

[28] *The tomb dates from 1749.*

away at the back of the aisle in a most undignified position. It is still there today, dusty and forgotten, waiting for the day when somebody 'discovers' it and removes it to a more worthy position. A 15th century window was also removed and reset in the north wall of the vestry where it remains to this day.

One of the mistakes of the restoration was the removal of the Awsiter gallery at the west end of the nave and the insertion of one in the aisle where it was little used and was removed some thirty years later.

Other structural alterations included the partial rebuilding of certain windows. Some of the stained glass was replaced, including two windows in the nave which bear the inscription `The gift of the working-class 1864.'

A 'white elephant' installed at this time was the heating system. It consisted of a hot flue arrangement which necessitated the use of two fires, one in the chancel and the other at the west end. The chancel fire was just outside the chancel in fact, and the chimney originally used can still be seen, though the one at the west end has vanished without trace. The system was very troublesome. It consumed extravagant quantities of fuel, required endless stoking and worse still 'caused much injury, through smoke and dust, to the chief part of the church.[29] Consequently it was little used and was finally removed in 1889.

After the main work was completed the bells were returned and one was recast by George Mears & Co. at a cost of £42. 19s. 8d.[30] Also it is recorded that a Mr. Meacock installed gas lighting. This probably made Norwood Church the first public building in the area to be so lit. An iron screen was also built to screen the bell-ringers, and a new pulpit was installed.

Expenses were as follows: -

Mr. W. Brown - builder	£1,170. 0s. 0d.
Mr. Taylor -tiles and heating	£ 192. 6s. 8d.
Messrs. Cox & Sons - pulpit, etc.	£ 44. 19s. 6d.
Messrs. Poard & Co. - iron work	£ 65. 0s. 0d.
Mr. Meacock - gas fitting	£ 10. 10s. 0d.
Mr. W.I. Green - architect	£ 94. 1s. 6d.
Faculty (from the Bishop)	£ 18. 19s. 8d.
Total of expenditure	£1,595. 17s. 4d.

Unfortunately the date of the service which marked the completion of the work is unrecorded, but we know that the service was conducted by Dr. Tait, Bishop of London, who was later to become Archbishop of Canterbury. The day has been described as a Gala day in Norwood.

The present organ dates from 1877 and replaced the previous small one. It was installed in the transept and the old one was retained in the little used gallery in the north aisle before it was removed in 1892. The organ had been built by Messrs. Bevington & Sons, Ltd. of Soho, London, at a cost of £280.

[29] *Norwood Parish Magazine – March 1896.*
[30] *Churchwardens' accounts 1862.*

The following year the Revd. Henry Worsley retired at the age of 76 and continued to live in the district, seeming to prefer it to his native Isle of Wight, until his death in 1880. The memorial tablet to him in the chancel bears the following inscription: -

'Sacred to the memory of the Revd. Henry Worsley, L.L.D.,
for many years rector of St. Laurence, I.O.W., and after-
wards of Hayes in this County, who entered his rest
the 25th August 1880 in the 79th year of his age'.

Worsley's successor was the Revd. J.L. Macdonald who was to be one of Norwood's most popular ministers. He came at a time when Victorian England was at its greatest and wealthiest, and as it was considered 'proper' to go to church on Sundays his congregation must have been one of the largest ever experienced by Norwood. It is not surprising to find that the next 35 years are among Norwood's most active. To go into all the social and religious activities of those years in detail would indeed be a gigantic task and I propose to deal only with major events and structural alterations. The reader interested in details of other events has only to consult the files of local papers of the time.

In 1882 a faculty was obtained from the bishop to remove the pulpit and re-adjust some of the seats in the chancel. The pulpit was moved from the south side of the chancel to the north side and its pedestal was also lowered. The so-called 'faculty' pew was moved to make way for the priest's prayer-desk.

1885 is also an important year, for in that year a new reredos was erected after a successful Mission preached in the church in Passion Week. The stone reredos forms part of a memorial erected by public subscription - an inscription in brass at the foot of the altar said: 'This sanctuary was paved, oak table provided and reredos erected, as a memorial of God's mercies in a mission preached in this Church in Passion Week, 1885'. The panels were filled with oil paintings in 1890, and the side panels[31] decorated at Christmas 1893 at the expense of the Rector in memory of a son, Leonard Macdonald. The pictures represented 'angels and archangels and all the company of Heaven.[32]

The next improvement was the replacement of the hot air flue heating system[3]by a hot water pipe arrangement. The boiler for this probably utilised the equipment used for the flue system near the vestry. However this system had its drawbacks. One of the radiators (I presume it was one of those large ornamental circular ones that are still to be seen in some churches) was positioned at the back of the aisle near where the font was then. In 1891 it was found that heat from this apparatus was damaging the font. Something had to be done and as a result several rearrangements *were* made. The font was moved to a position under the bellcote and the ringers were housed on a floor erected above it. The iron screen, originally used to screen the bell-ringers, was moved and used most effectively as a chancel screen. In recent years, long after the bellcote had been demolished, the screen was reinstated at the back, although part of it was used as gates at the entrance to the churchyard.

A writer in the Parish magazine for April 1896 records the following interesting facts: -

'In June 1892, under a faculty from the Bishop, the gallery in the north aisle which had been placed there at the time of the restoration, and which was used only on some extraordinary occasions, was removed: its removal has greatly improved the appearance of the church, and added very much to the comfort of those who occupy the sittings in the north aisle; for from the low pitch of the floor of the gallery, and in consequence the inadequate

[31] *Both the work of Mr. Oswald Fluess.*
[32] *Middlesex County Times & Gazette 21.1.1921*

ventilation - especially at the evening service when the gas was alight, the position of these sittings, before the removal of the gallery, was more conducive to slumber than to worship'.

The organ removed was to find a temporary home in the 'Iron Church' (the fore-runner of the Holy Trinity built in 1907).

The *Norwood Parish Monthly Magazine* was first published in January 1894. It was a simple affair of one printed sheet inserted in a typical Victorian religious magazine of the period specially designed for such use. The magazines, which were published for four years, are of great interest to local historians for they contain a very interesting account of the history of the Church and the Manor.- A number of facts are unfortunately inaccurate and the articles are unnecessarily 'padded' with typical Victorian sentiment, but the writer had access to documents not now available and hence the articles are invaluable. Fortunately the set of 48 magazines has been preserved.

The magazines were published on the first day of each month and could be purchased from the Post Office, Norwood Green or from Mr. T.W. Watson of Southall Green. Subscribers had their copies 'sent promptly to them'.[33]

In July 1894 a small churchyard memorial was erected to the Church's supposed founder, Archbishop Chichele . This is recorded in the Parish Magazine: -

'It is with much gratification that we are able to record here, that the memorial has been setup and in a shape simple, but yet expressive of the good Soldier of the Cross which all history declares the Archbishop to have been. A Churchyard Cross is our little memorial; and those who have had to do with the memorial, have been influenced in their choice by the fact that it is a memorial of a similar kind to what stands in the Churchyard of Higham Ferrers, a village in Northamptonshire where the great Archbishop was born. Our cross bears the following inscriptions in Latin:

'Hoc Fanum Sacrum. H. Chichele Archup. Cantuar. A.D. Extruxet 1439.'

'Tenet tellus corpora sub truce, Tenet Christus animas in lute.'

The translation of which is:

'This Sacred Fane (or church) Henry Chicele, Archbishop of Canterbury built in the year of our Lord 1439.'

'Earth holds the bodies beneath the cross, Christ holds the souls in light.'

Or paraphrased somewhat after its poetic Latin this latter inscription (which marks it as a churchyard cross): -

'Beneath the cross earth to earth-reposes;

To the souls in light Christ, Himself discloses."

[33] *Norwood Parish Monthly Magazine, January 1894*

Norwood Church's structural problems were not yet over and in 1895 the bellcote was in a state of near collapse. The total weight of the bells was over 25 cwt. The individual weights at the time being: -

Tenor - *6* cwt.	3rd bell - 3 cwt. 3 qr.
5th bell - 5 cwt.	2nd bell - 3 cwt. 1 qr.
4th bell - 4 cwt. 14 lb.	Treble - 3 cwt.

It seems that it was only the weight that kept the bells in position, had they been rung the whole structure would have come crashing to the ground. The chiming apparatus no doubt proved very useful at this time. The parishioners must have been very worried about the state of the bellcote as the following extract from a Parish Magazine shows: -

still the bells are heavy enough as a peal to make our old wooden spire quake at times when they are rung and during the last *6* weeks on account of the long drought which has loosened the joints of the frame from which the bells are suspended, it has not been safe to ring the bells, we must hope that some bracing can be done later on, although the wood is so old that this will not be easy; the old spire as anyone may see from the way it leans, is not in a very safe condition

The condition of the bellcote worsened as the year wore on and it became obvious that something more than bracing would have to be done The shingles were sound but the inside frames were completely decayed in places and splicing or bracing would have been useless as the vibrations would soon have torn it down. Eventually this vibration caused some splitting in the west wall and it was then that the problem was considered really serious. In November an architect, Mr. Newell, was consulted and he suggested that the bells should be housed in a tower which could be built on the west side of the entrance. This idea was accepted and later in the month an appeal was launched for the new tower. Money was soon forthcoming and within six months building had commenced.

The completed tower was dedicated by a service on Wednesday, July 1st 1896 at 5.30 p.m. The Rt. Revd. Lord Bishop of Marlborough conducted the service, and the Earl of Jersey laid a memorial stone bearing the following inscription: -

'Ad Dei glorium. In fide Christi.[34]

This stone was laid by the Rt. Hon. the Earl of Jersey, G.C.M.G.

A.D. 1896

When the tower was built

J. L. Macdonald, Rector.

R.C. Martyn and Thos. Haines, Churchwardens.'

The tower fits in very well with the rest of the church, three sides being covered with brick and flint rubble like the exterior of the church. At first glimpse a casual observer might consider the tower to be the same date as the *rest* of the church but the back wall gives it away as it is built of common yellow Victorian brick!

There are no prominent events of historical interest to be recorded between 1895 and 1909, but the latter was a year of considerable activity. Firstly Revd. J.L. Macdonald retired on July 31st 1909 and left the district to spend

[34] *'To the glory of God. In the Faith of Christ'*

the rest of his life quietly in Bournemouth until his death just before the first World War. His successor was no stranger to Norwood because he was his son - St. John Macdonald, B.A. It would appear that the latter was favourably accepted by his congregation and was to gain as high a place in the esteem of the parishioners as did his father.

Secondly the bells were all returned and recast on the harmonic principle by Messrs. Gillett and Johnston of Croydon. The inscription of the bells before recasting were: -

1st bell - 'Thomas Swain made me 1753.'

2nd bell - 'Mears & Stainbank, London; J.L. Macdonald, Rector 1887. 'God Save the Queen'.'

3rd bell - 'Richard Phelps made these 5 bells, 1718.'

4th bell - 'G. Mears & Co. 1862.'

5th bell - 'T. Mears of London, fecit, 1819.'

6th Bell - 'Richard Knight and Austen Tooley, churchwardens; Thomas Swain made me, 1772.
T.H. Swain, fecit.'

By Christmas, the bells were all replaced and their inscriptions read: -

1. (F# Diameter 21.15/16") 'Swain made me 1753. Recast by Gillett and Johnston 1909.'

2. (E. Diameter =24") 'Recast Queen's Jubilee. Recast by Gillett and Johnston, Croydon 1909. J.L. Macdonald, Rector.'

3. (D. Diameter 26.1/16') `J. Jenyns, Esq., R. Phelps made these 5 bells, 1718. Recast Gillett and Johnston, Croydon 1909.'

4. (C# Diameter 27.7/16") 'Recast by Gillett and Johnston, Croydon 1909. Churchwardens R. Baxter and W. White.'

5. (B. Diameter 30.1/16") 'Recast by Gillett and Johnston, Croydon 1909. St. John Macdonald, Rector.'

6. (Tenor A. Diameter 331/2") `Laus Deo. Swain 1772. R. Knight and A. Tooley Churchwardens. Recast Gillett and Johnston, Croydon 1909'.

Thus in 1909 Norwood Church had new bells and a new rector, but unfortunately the new rector was not to be Rector of St. Mary's for long. St. John Macdonald was a life-long sufferer from tuberculosis, until his eventual death from a consumptive throat. At times he could hardly speak, and in 1913 he exchanged livings with the Revd. Horace Walpole, who at that time held the curacy of Hurstmonceaux, Sussex, in the hope that his health might benefit if he resided permanently in the country. By this time Norwood, with the ever-growing urban area of Southall near at hand, was no longer country. So, in 1913, Norwood bade farewell to a much-loved Rector.

The Revd. Horace Orford Walpole was forty-three years of age and a descendant of Sir Robert Walpole, Earl of Orford, the famous statesman of the times of the first Georges. The Revd. Walpole was educated at Queen's College, Cambridge, and ordained deacon by the Bishop of Lichfield in 1903, and priest in 1905. He was Curate of Holy Trinity, Birchfield, Staffs, from 1903 to 1906, after which he became Curate of Southwick-with-Fishergate,

Sussex, 1907 to 1908, and finally held the curacy of Hurstmonceaux until 1913. He was instituted and inducted to the Rectory by the Bishop of Kensington on June 20th 1913.

The Revd. Horace Walpole soon became liked and popular by all his parishioners and his sudden death in 1920 must have come as a great shock. On Saturday evening, October 9th 1920, Mr. Walpole went to bed as usual, but when he was called to attend the early morning celebration at the church, no response was made to the knock at his door. The Revd. Walpole had died, peacefully in his sleep, from heart failure. It must have been a great shock to the congregation assembled at the Church and a very painful task to the organist, Mr. J.W. Vickers, to break the news to the congregation.

I now quote from the *Gazette* of October 16th: -

> 'During his seven years in the parish Mr. Walpole had greatly endeared himself to his parishioners and was respected and esteemed in the district generally. Though his interests were chiefly bound up in his own parish, he nevertheless took au active part in public affairs and did useful service as a member of the Southall Norwood Burial Board and of the Charity Trustees. He was a lover of sport in its best forms, was always ready to give his practical support to cricket and foot -ball clubs in his parish, and was associated with the old Norwood Green Police Cricket Club and with the present Norwood Green Cricket Club. Recently he presided at the jubilee dinner of the latter club, and then as always, justified a speaker's reference to him as the 'sporting parson', a name by which, he said, during his last sermon, Sunday, October 3rd, he was proud to be called.
>
> The Boy Scout movement had his hearty support, and the Norwood-Southall (Lady Jersey's Own) Troop, of which he was President, owes a great deal to the practical active interest he took in its welfare. He allowed the troop free use of the Norwood Bridge School, as its headquarters, and also extended the same generosity to the Federation of Discharged Soldiers. The church owes improvements to him in the heating and lighting of the building, and in the renovation of the church organ.
>
> A lovable man, Mr. Walpole won his way into the hearts of his parishioners and occupied a warm place in their affections. He was always in and out of the homes of his people, took the most intimate interest in all their affairs, was to all of them, a practical counsellor and friend. One of those who 'did good by stealth', his many little acts of kindness and generosity were performed in a quiet unostentatious way. A great trait of his character was that he would never say an ill word of anyone, and, if he could help it, would never allow other people to do so.'

It is here that my paper ends. It is not the end of the story by any means, but it is the end of an era which had begun in 1859. The Church was to change greatly in the following years, not in appearance but in policy, if one can use that word. But still there is one thing which cannot alter and that is that the Church is a true House of God. It is a memorial to the enterprise and work of generations of simple Christian folk, who wished to have a place suitable enough in which they could worship their Loving Maker. Let us not forget that, nor gaze on the building merely as an old building, nor read this history with just that in mind. It is a House of God, to be treated as such, for us to worship Him who loves us all.

Appendix

MINISTERS OF NORWOOD CHURCH

? – 1658	James Chibald
1658 - 1673	William Fly
1673 - 1674	Joseph Waldron
1674 - 1677	William Wicksted
1677 - 1679	John Hope
1679 - 1694	John Cox
1694 - 1701	Thomas Scott
1701 - 1702	Richard Bland
1702 - 1715	John Le Hunt
1715 - 1724	Richard Sheldon
1724 - 1759	William Keith
1759 - 1762	William Hopkins
1762 - 1778	George Black
1778 - 1838	Anthony Hinton
1838 - 1860	Edward Smith

From 1860 onwards all Ministers are known as Rectors of the Parish of Norwood

1860 - 1878	Henry Worsley
1878 - 1909	J.L. Macdonald
1909 - 1913	St. John Macdonald
1913 - 1920	Horace Walpole
1920 - 1940	Thomas Parker
1940 - 1954	W. Noel Lambert
1954 -	B.M. Lambert

EXTRACTS FROM THE PARISH REGISTERS

Compiled by Brian J.T. Hanson

Brian J.T. Hanson

The Hanson family connections with Southall go back to 1830 and their name is synonymous with local affairs since this date, so it is fitting that Brian John Taylor Hanson should be born in Southall exactly twenty one years ago.

Educated at Hounslow College, he gained his G.C.E. in seven subjects and commenced studying law. Having successfully passed the Intermediate Examination, he takes his finals within the next year. At present he is articled to a local solicitor.

Mr. Hanson is an active member of St. Mary's Church at Norwood Green and is keenly interested in politics, having been a member of the Young Conservatives for some time.

He is also Treasurer of the Society and has recently completed the mammoth task of copying the Parish Registers from the sixteenth until well into the twentieth century. This has involved the recording of over six thousand entries and has ensured that Southall has a duplicate of the only records that exist, prior to 1838, of our local ancestry. The importance of this work cannot be too highly emphasized.

EXTRACTS FROM THE PARISH REGISTERS

compiled by

Brian J.T. Hanson

The following appears at the end of the Norwood Parish Register of Marriages for the years 1784-1812. Unfortunately there is no date mentioned but it would appear from the answers to be written just prior to the passing of the Hayes Inclosure Act of 1809. The return was made by Anthony Hinton, Curate of Norwood from 1775 to 1838; but although this was still officially a Curacy of Hayes the Diocesan Authorities thought the Parish sufficiently important and separated from Hayes to warrant sending a Questionnaire to the Curate at Norwood.

The answers give us an insight into the social scene of the day and in some respects it is similar to the position today: Hinton reporting that the people have no money to build extensions to the Church and that his stipend 'remains at £40 p.a., the same that it was 200 years ago.' He also reports that Holy Communion is celebrated four times per year-a situation which has happily been altered in the intervening years.

Also written in this Register are details of the gifts of Charity to the Parish which, by the writing, were probably written by Hinton at the same time as the Questionnaire.

The following appears in Parish Register No. 4, at the back:

`Answers sent in to the Archbishops Queries - and signed by me AnthY Hinton .

1st. What is the extent of your Parish? What Villages or Hamlets and what No. of Houses does it contain and what families of Note are there in it -

Ans^{r} The Parish of Norwood may be about Eight Miles in Circumference by about 2 Miles in Length & the same in breadth. It contains 3 Hamlets and about 130 Houses and small Tenements. There are many good Houses & oppulent inhabitants but none that I sh^{d} conceive come under the description of families of Note.

2nd do you reside personally upon your Cure & in your Rectory If not where do you reside & what is your authority for non-residence

Ans^{r} I do reside personally upon my Cure and in the House belonging to it - and do the whole duty myself.

3. Have you a Curate does he reside in the Rectory or in the Parish? If not at what distance from the Parish? does he serve any other Cure, at what distance from the Parish in question? is he duly licenced and what is his salary and what is his name?

Ans^{r} Answered in reply to the 2nd. query.

4. Is the House belonging to your Cure in good & substantial repair, & is it a fit residence for a Minister? If not how long & by whom has it been suffered to go to decay? did you receive any sum of money for dilapidations & has it been duly applied according to law

Ans^{r} The House belonging to the Curacy is in tolerable repair and fit for the residence of a minister but as it is old I have been at a considerable Annual Expence to keep it so. I had no money for dilapidations.

5. Is your Church & Chancel in good repair? Have you a perfect Terrier of your Glebe Lands & Buildings, Tithes & other Ecclesiastical dues is your Parish Register duly kept and a fair & accurate copy of it Annually Transmitted to the Registrar that the same may be faithfully preserved in the Registry according to the direction of the 70th Cannon.

Ans^{r} The Chapel and Chancel are in pretty good repair - I have no other Terrier of the Glebe Lands than a copy from the Bounty Office of the descrip^{tn} of Lands purchased by their consent with Money granted by the Bounty of Queen Anne for the augmentat^{n} of the Curacy The House was an old Farm House part of the purchase - The Parish Register is duly kept but no copy thereof has ever been transmitted to the Registrar or ever as I remember demanded.

6. Have you any more Benefices than one? If another what and where is it? How often is Divine Service performed in your Church If not twice on the Lords day with a Sermon in the morning for what reason? How often is the Sacrament of the Lords Supper administered and to what N^{o} of Communicants How often and at what times do you Catechise at your Church.

Ans^{r} I have besides the Curacy of Norwood where I reside the Vicarage of Grandborough in Buckingham in the Dioc. of Lond^{n} and a Deaconry of St Albans The Duty I perform at my Chapel of Norwood where I reside is Twice each Sunday and a Sermon in the Morning. The Sacrament I administer 4 Times in the year at the usual Festivals and at Michaelmas The N^{o} of Communicants generally between 30 & 40 on Particular days many more. Having a Charity School near the Church which takes in nearly the whole of the Parish the necessity of Catechising very constantly seems in some measure precluded nevertheless I make it a constant Practise to Catechise all who intend to be confirmed previous to their Confirmation.

7. Who is the Patron of your Benefice? is there any Chapel in your Parish in whose nomination is it By whom is it served & how supported? Have any Benefactions whether in Land or Money been given for the use of the Poor of your Parish and are they applied according to the Will of the Donor? Have you any Public or other School: When established & under whose control & Protection & what N^{o} of Children are educated in it Have you any Alms House or Hospital in your Parish? Are the Revenues carefully preserved & employed according to the Will of the founder Are the Statutes concerning it well observed & who are the Governors.

Ans^{r} The Patron of the Chapelry of Norwood is the Vicar of Hayes to which Church it is considered as a Chapel of Ease. Many benefactions both in Land & Money have been given for the use of the Poor of the Chapelry & I believe they are applied according to the Will of the Donor. We have a Charity School for 40 Children Endowed by Elisha Biscoe Esq^{e}. about 40 years since. the whole control has devolved upon his Son nearly the only survivor of the Trustees. appointed by his Father It were much to be wished that he would renew the Trust in which Case the Charity is capable of Extension We have no Alm House or Hospital in our Parish.

8. Are there any Papists in your Parish How many & of what Rank? Are there any Methodists or dissenters from the Church of England & of what Denominations Have they any meeting Houses and are they duly lisensed according to Law & is their N^{o} lessened or increased.

Ans^{r} The Principal House in the Parish late the residence of the Lord of the Manor is now Rented by Dr Collins a Roman Catholic Priest who keeps a School for Boys of that Religion There are as in most Parishes some few Methodists but they have no place of meeting here & I think their N^{o} rather decreases.

9. What is the nearest Post Town to your Parish Is there any other matter relating to your Parish of which it may be proper to give me information.

Ans^{r} The Post Town is Southall But there is another Point that I am encouraged by the foregoing Query to make known to your Grace which is that the Population of my Parish is of late years so considerably increased that the Chapel is not of sufficient dimensions to accomodate the Parishioners a Number of families are prevented from attending Divine Service for want of Pews or other sittings I have frequently called Vestries for the purpose of taking into consid^{n} some alterations providing for their accomodation either by Erecting a Gallery or adding another Aisle but thro' the difficulty of procuring a subscription sufficient for that purpose the Chief of the Inhabitants being Farmers & Shopkeepers my Efforts have hitherto failed & I fear will fail unless the Parish could be compelled to carry it into execution

Permit me likewise to represent to your Grace that the Tithes of Norwood have been raised from less than £200 to near £1000 p. ann. and even in my memory have Trebled in value notwithstanding which my stipend remains at 40 p. ann. the same that it was 200 years ago. As a Bill is to be brought into Parliament next Sessions for inclosing the Common Lands of the Parish of Hayes & Norwood The Vicar of Hayes & Curate of Norwood Humbly crave your Graces Interference & Protection that the same may not be carried into Effect unless the Stipends of the Vicar of Hayes & Curate of Norwood obtain some augmentation by some provision for that purpose being introduced in a Clause in the Bill

P.S. If there are any Schools in your Parish supported either by voluntary contribution or at the sole expence of any private individual or in any other way not strictly within the meaning of the 7th query: you are requested to state their N^{o} how many children are therein Educated & under whose management they are.

Ans^{r} There is another School for small Children Supported by the produce of a few acres of land left for that purpose which by Exchange has been considerably Augmented the Number admitted at present is from 14 to 16 they are under the Inspection of myself & my wife.

Gifts of Charity to this Parish: -

1. Penes. Regn^{i} Curiae Prerogativae Cantuar remanend et inde extract inter alia in eodem contenetur ut sequitur –

N.B. 30 Shill^{s} a year 8^{d} to the Clergyman 2^{d} to the Clerk & 20 shillings in equal parts amongst the poor who shall attend divine service on good friday.

Et Regro Curiae Prerogative Cantuar Extract

William Millen Gent. gave a Close called Pluckingtons one half for the Poor of Heston the other half for the use of the Poor of Norwood see the Will.

Anno Dom 1638. Memorandum the year above written Christop^{r} Merik Gent. caused a new Pulpit to be built & gave a Cushion to the same & likewise a Pew for the Minister & Clerk were finished the latter end of June in the year above written.

Memorandum that in the year 1640 Robert Hampton Esq. gave unto the use of the Poor of the Parish a Hearse Cloth of Broad Cloth black 3 yards in length.

Geo. Finch yeoman gave forty shillings yearly to the Poor to be paid on the 2nd day of February being the Purifn anno 1633

Robert Hampton left 40 shillings a year to be distributed in Bread for the Poor issuing out of the Rents & Profits of a Close called New Elmes see his deed entered April the 16 1679 & Examined & signed By Christopher Merik & Henry Snape

The Trust above mentioned was I believe renewed.

Then follows a Copy of the Decree of the Commis for Charitable Uses concerning the Gift of Geo. Finch deceased Then a copy of the Juries Inquisition

Copie of a Surrender of Norwood Church House from a Copy written by MF Francis Child late of this Parish dated 1651

Here follows a later deed of Feofment of the gift of Mr Francis Awsiter deceased

Then follows a Branch or part of so much of Mr Robert Merik his Will as Concerns his Charity to our Parish of Norwood.

Lastly a copy of the Will of Francis Courtney leaving two tenements for the schooling of Children.'

Compilers note: - By kind permission of the Rector of Norwood, Fr. Lambert, it has been possible for the Society to make a complete copy of the Parish Registers from 1654¬1830. These are on separate cards indexed by surnames and are available for research.

INTRODUCTION TO THE LOCAL COLLECTION

By

Gileon Holroyd

Miss G. Holroyd, B. A., A. L. A.

Gileon Holroyd was born at Hornchurch in Essex, and educated at the Ursuline High School, Brentwood. She obtained a degree in English at University College, London, and has subsequently qualified as a Chartered Librarian by intensive spare time study.

Her first years in Librarianship were spent at Wolverhampton Public Libraries, where she became a Branch Librarian.

Miss Holroyd came to Southall early in 1959 to be Reference and Technical Librarian, an appointment which included responsibility for the Local Collection. This aroused her interest in Southall's history, and she soon became an enthusiastic member of the Society. She is editor of the Society's Transactions, and is also interested in photography.

Miss Holroyd has only recently left the Staff of Southall Library, on her appointment as Librarian to a well-known firm of Management Consultants.

INTRODUCTION TO THE LOCAL COLLECTION

by

Gileon Holroyd

Southall is well provided with quarry for the Local Historian. In this short space, all that I can hope to do is to indicate a few of the documentary resources within the framework of Southall's history.

The first of our known predecessors was a fairly young prehistoric elephant, whose fossilized remains were found in Norwood Lane (part of the present Tentelow Lane) by a contractor's workmen in 1888. The remains have subsequently disappeared, but we retain a paper by J.A. Brown On the discovery of elephas primigenius with some surmises on the local inhabitants of the time and a description of the weapon which may have been used to kill the mammoth.

For other illumination on the prehistoric period one can turn to the more general books on Middlesex, notably Robbins' definitive account of the county covering all periods. Sir Montagu Sharpe wrote several works on Britons, Saxons and the Domesday Book, but not all his theories are now acceptable. Vulliamy's standard work on the archaeology of Middlesex confirms that our Borough was once a tangle of trees and undergrowth, roamed by Britons (mostly Catuvellauni) hunting wild animals and occasionally fighting Roman legionaries under such commanders as Julius Caesar and the Emperor Claudius.

The first written evidence of our existence here dates from 832 A.D. (830 in the manuscript.) This is contained in the will of the priest, Werhard, who left his possessions at Harrow, Otford and Graveney in Kent, and Hayes including the little place called Northuude, which is our Norwood, to Christ Church Canterbury, now Canterbury Cathedral.

It was Lysons, writing in 1795, who gave us the location of a 16th century copy of Werhard's will in the Bodleian Library, and who accidentally renamed him Warherdus which he has been called ever since. The Bodleian copy is in itself a copy of a Lambeth Palace register dating from the 13th and 14th centuries. Photocopies of both these manuscripts are now in the Library, and both have been reproduced in printed collections. There seems to be no hope that Father Werhard's original testament survives.

During our search for the Werhard will, we were given a photocopy of a genuine Old English document, now kept at the British Museum. This is a royal deed of gift concerning Botwell, and mentioning Hayes, Hillingdon and Colham. It was granted to Wulfred, Arch-bishop of Canterbury, by Wiglaf, King of Mercia, whose rule extended over the Midlands and part of the Home Counties. The deed contains the phrase 'in the first year of my second reign' which refers to the occasion when, for reasons unknown, the more powerful King Egbert of Wessex deposed Wiglaf for about two years and then permitted his reinstatement. The deed was written on 28th August 831, and was 'signed' with a cross by the King and Queen, the Archbishop, and a number of notable witnesses including the King's son. This document is summarized in the Lambeth Palace register immediately before Werhard's will.

Other references to Hayes, Norwood and Southall in the later medieval period are noted in the books of Middlesex place-names. The first known version of the name Southall is from the Curia Regis Rolls (the province of the Public Record Office): SUHAULL, meaning south nook or corner, thus recorded in 1198, about 17 years

before Magna Carta. During the next few centuries the records show SUHALL, SUDHALE, SUHALE, SHUHAL AND SUTHALL. In 1415 someone wrote SOUTHALL, but apparently failed to start a fashion.

Some of the later variations on the local names can be seen on the maps of Middlesex, of which the earliest is Christopher Saxton's, dated 1575. The shape of the county has varied a little as subsequent surveyors have used altered instruments and methods, but Osterley Park and Dormans well are always clearly marked. Osterley is still with us and we look forward to the publication of Mr. R. Sawyer's history of it. The house at Dormans well, however, has completely disappeared, although we can still have an idea of it through the will of Robert Cheseman, Henry VIII's Falconer, who was painted by Holbein. The will was proved in 1548, and our transcript shows how Cheseman's wife and daughter were to share the house at Dormandeswell,with its great hall, kitchen, buttery and other offices. There are careful directions as to who should inherit a certain 'cup with the spowte', but we know nothing more of this heirloom.

Various records and sessions books of the law-courts from the Middlesex County Record Office have been printed. In the criminal records from 1550, one can trace some of the less satisfactory activities of our predecessors, and one can also see the alarming punishments thought suitable in Tudor and Stuart times. A lengthy browse in these volumes reminds one of the old rhyme quoted in Robbins:

"Derbyshire for lead,

Devonshire for tin,

Wiltshire for hunting,

Middlesex for sin."

The impotent poor were in the charge of the Churchwardens of Norwood, whose hand-written accounts of money received from poor-rates and charities and of their disbursements during the years 1653 to 1815 are deposited in the Library's safe. The volumes are mostly bound in vellum, but one has an elegant leather binding and several have elaborate front pages which indicate that the purchase of a new account book was an occasion of some importance. The book begun in 1720 has a little note beneath the calligraphic inscriptions which reads 'price five shillings'. After the Churchwardens' accounts, there are accounts of the disbursements of the Overseers of the Poor, and some other manuscript volumes including minutes of the Norwood Vestry. There is also a removal order of 1805 concerning a poor woman named Elizabeth Cooper and her daughter. These two were paupers from Norwood, who had somehow arrived in Hillingdon. They were supposed to be sent back to Norwood, with the order but there is a handwritten note on the back to say that Elizabeth Cooper was very ill and could not then be moved with safety.

Meanwhile the more fortunate inhabitants of Southall, Norwood, Northcott and Hayes were rotating crops of wheat, barley and clover, and turnips. With their fellow Middlesaxons, they were making the best haystacks in the country, and their muck-spreading was excellent. We are indebted for this information to Peter Foot's *General view of the agriculture of the County of Middlesex*, of 1794, which also gives labourers' wages, yields per acre, and sound advice on not planting trees near roads because of highwaymen and footpads.

In the following year, the Revd. Daniel Lysons published his invaluable work in the *Environs of London*. The third volume, on Middlesex, gives a methodical survey of our district at a time when it was on the verge of its modem form. By 1809 the local Enclosure Act was passed which appointed Commissioners to apportion the common lands to individual owners and to assess compensation for the loss of common rights. Tithes were dealt with at the same time and were to be paid in money rather than in the form of wheat, turnips, eggs or milk, as hitherto.

The Enclosure Award itself is a very large document kept at the County Record Office, but there is a copy of the 1816 Enclosure Map-in the Library. This map can be used with the 1821 Rating Valuation and the Churchwardens' accounts for tracing the dates and occupants of some old dwellings. We used them recently when we needed a date for 'The Cedars', Norwood Green. The house seems to be that marked on the enclosure map as plot no. 904. The valuation book gives the owner- of that plot as the Earl of Jersey, and the occupier as Thomas Cane. In the Churchwardens' accounts, Thomas Cane is recorded as paying his rates back to 1810. In June of that year, Cane's same has been written in over the crossed-out name of Rev. John Lowry. We traced Mr. Lowry's rates back to 1806, when the rateable value was increased to £40 from £30, and further back to May 1804, when Mr. Lowry's name was squeezed in between two lines. There is no evidence of plot no 904 before that date, and so we have suggested that if our identification of the plot is correct the house was built about 1804. Unfortunately, many of the properties we are asked to date cannot be found on the enclosure map or in the valuation book. For a place like Norwood Hall, for instance, we have very little information indeed. Ordnance Survey maps, old directories, and passing comments in reminiscences may help, but title-deeds and sometimes wills are much more informative.

The people who lived in the late eighteenth and early nineteenth centuries saw the parish change from a predominantly agricultural community to its present heterogeneity. The big canals were cut, the railways invented. Robbins quotes B.J. Armstrong's diary: 'A remarkable change for the worse took place about this time in the hitherto retired neighbourhood of Southall Green...' Certainly, the little hamlet acquired a railway station on the new London to Maidenhead line. We have a small dark poster advertising the opening of the station on 1st May 1839, giving the times of the trains, a list of fares in first class carriages and in second class carriages both closed and open. It also gives details of such facilities as the transport of horses and carriages. Post horses were to be kept in readiness both at London and Maidenhead.

The railway (along with banking facilities) helped to solve the recurrent problem of highwaymen, but it also took some of the custom from the new canals. Still, it was by barge that the Martin family arrived in Southall to set up their pottery. There is much about the Martin Brothers, as well as the collection of their work, at the Library, and more work on their activities is in progress.

From this period there is a generous supply of local material. Thomas Mills wrote his *History of the Parish of Hayes* to help the Church Restoration Fund in 1874: he signed the copy owned by the Library. By 1910, Samuel Short had been on his favourite walks in Southall and its Environs, and published his account with notes on history and legend and with sketches of some of the larger houses. Unfortunately, we have had no complete history of Southall since Short, and the charm of his little book has tended to be submerged by its subsequent responsibilities as a definitive history.

Pictorially, we have been very fortunate. There is a set of paintings of various scenes in and just outside Southall painted by Ernest Ham at the turn of the century. There is also a set of picture post-cards, posted in Southall between 1903 and 1905, to a lady whose address was simply 'Hayes Town, Hayes'. One of the cards caught a post at 11.30 p.m. The photograph of a children's picnic in the grounds of the Manor House has had a date in the 1890's suggested for it by one of our older residents who has attended such cherry teas as a pupil at North Road School. The ground on which the tables were laid may well be that on which the Central Library now stands.

The local newspapers also help to re-create the history of this period. The earliest copy at the Library, apart from bound volumes of the Southall News and Southall Church Monthly, is the issue of the Southall-Norwood Gazette for Saturday 29 January, 1898. One of the outstanding features of the advertisements is the price of a new commodity, broken coke 11d per hundredweight at the works. We hope one day to have all the newspapers copied on microfilm so that their contents will not be lost when the fragile paper crumbles away.

The official records and minutes of the Council are generally much better equipped to last. We have most of the handwritten minutes of the Southall-Norwood Urban District Council, and all the printed minutes of the Borough Council. There are also a few records of particular departments, such as the Cemetery Curator's report book from the days of the Southall-Norwood Burial Board. In this report book, the number of children buried compared with adults is sometimes very high:

In 1898	during 3 months	18 adults 18 children
(later) 1898	during 2 months	16 adults 13 children
In 1899	during 1 month	7 adults 7 children

It is apparent from other sources that there were frequent epidemics. A number of these deaths were probably due to an outbreak of diphtheria, and some may have been from scarlet fever. Alongside such entries, there is a little note in the margin of the book made by the Curator in 1902: 'Page 54 and 55 removed. Accident with ink bottle and in my temper I tore the leaf out.'

The more recent activities of the Council are mostly recorded in printed form. The Borough Charter itself is a printed document, bearing a stamp to the value of £30 and the seal of George V, though issued in the reign of Edward VIII. It is a very different charter in appearance from that granted by William III to Francis Merrick in 1698, permitting him to hold a market on his land at 'Northcott otherwise Southall'.

The records of modern Southall are accumulating at an ever increasing rate: newspapers, church magazines, house journals of industrial firms, some of which are active in many parts of the world. The electors' lists show that people from many parts of the world are making their homes in Southall. The report of the Royal Commission on Local Government in Greater London provides a thought for the future.

These are only a few of the books and documents in the Local Collection of Southall Public Libraries, and the Local Collection contains only a part of the records of Southall. Others may be found at the Middlesex County Record Office, the Public Record Office, and in many other locations, official and private. But although there are quite enough resources to dissuade any but the most determined historian from attempting to write a comprehensive history of Southall, the combined force of the Southall Local History Society is both encouraging and of great importance.

ACKNOWLEDGEMENTS

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APPENDIX 1

The Will of Werhard (830 for) 832 A.D. Shortened translation

In the year of the Incarnation 830, I Werhard, by the grace of God Priest, do testify by this document in what manner I will that after my death my property and lands, which I acquired as a gift of God and of Archbishop Wulfed, my next of kin, be allotted.

Firstly then, I humbly return to Christ Church and my brother monks all the lands in and outside Kent which I have hitherto held as the gift of the Archbishop and the Community. This is as the Archbishop arranged, with the consent of the Community of Christ Church, that those lands should be let out for work. The names of the lands I give back are: Hayes 104 hides; Otford 100 hides; Graveney 32 hides; Bishopsbourne 44 hides; Easole 10 hides; Barham, which the Archbishop and Community of Christ Church gave me in exchange for land at Cliffe, -36 hides; and one measure, in the south of Lympne and called after the hill 'Lambaham', which actually belongs to Bishopsbourne. I also give back 40 measures of sheared lambswool and uncut wool. I duly give back another measure ('jugum') of land at Norwood; 120 measures ('mensura'), which the Angles call 'Ambres', by the sea; all the marshes in the south of Lympne; and, in the north, as well as the aforesaid lands, I faith¬fully return the house in the north of Canterbury by the walls, and the enclosure, which the Angles call 'Teagr', which belongs to the aforesaid house.

I give back the same portion that my Lord Archbishop so arranged, as he himself had it committed to writing by the scribe concerning the division of his goods before he became ill. In this writing it is still laid down what daily alms are to be made in the lands he acquired for the sake of his soul and of the souls of all who help Christ Church. He arranged for this to be done most carefully, as he said, 'Let it be between God and our successive archbishops whether this alsmgiving, ordained by me, be performed or neglected.' At Hayes five poor people, at Otford five, at Cliffe two, at Graveney two, at Easole seven, in the town of Canterbury six, to each, begging,to be given daily what is suitably sufficient, and annually to each poor person 26 pence for clothing. The Archbishop also arranged for Mass to be celebrated daily for his soul and for the souls of those remembered above. On his anniversary he arranged to have given to each of 1200 poor people who beg a loaf of bread with cheese or lard and one penny.

This is the precept of Archbishop Wulfred. I also, Werhard, Priest, give to Christ Church aforementioned in the town of Canterbury for the salvation of my soul and of the soul of Archbishop Wulfred 32 hides from my patrimony, called Hayes, which I can give, to whom I wish. I give back the other land called 'Megelduurthe' which Archbishop Ceolnoth and Christ Church gave me. To these lands I add eight hides called 'Cuniland' and thirty hides in the town called Twickenham, in the province of Middlesex, besides. Therefore, may my brothers and masters at Christ Church see how I have acted, and remember my soul, for I have given back what I should give back, and this to me was the measure of a soul most dedicated to Christ.

Ms. Lambeth 1212, f.9. Lambeth Palace Library.

Ms. Tanner 223, f.319 Bodleian Library.

APPENDIX 2

Deed of gift of Botwell, from Wiglaf, King of Mercia, to Wilfred, Archbishop of Canterbury

28th August 831 A.D. Shortened translation

In the year of the Incarnation 831, I Wiglaf, by the grace of God King of the Mercians, in the first year of my second reign, do give and grant with the agreement of my chief men five measures of land in the province of the Middlesaxons called Botwell to the reverend Archbishop Wulfred with the profoundest love and affection. I entrust this land to him, with its fields, woods, meadows, pastures, hunting and game, to dispose of as he wishes. The well established boundaries are 'Merc waelle' in the south, Harlington in the west, Colham in the north, and in the east the Archbishop's land extending to Hayes. I Wiglaf, the King, with my Counsellors whose names are written below, free this gift of land from all secular dues, except the three great ones of military expedition, strengthening fortresses, and building bridges. In the name of the Gracious and Undivided Trinity, I adjure my successors and all men to observe this gift inviolate, and if any man, even the highest in the land, a king, bishop, prince or commander, shall have the diabolical temerity to infringe, diminish or alter this our gift, may Almighty God cast him out under eternal anathema, and let him be bound in fetters, unless he be willing to make suitable reparation. In the royal town of Wychbold, on the fifth day before the Kalends of September, witnessed, agreed and signed with the mark of the sacred Cross of Christ by those whose names are inscribed below.

ŧ I Wiglaf, King, confirm and subscribe to this my gift with the sign of the sacred Cross of Christ

ŧ I Wulfred,by the grace of God Archbishop, confirm and subscribe to this same gift with the sign of the sacred Cross of Christ.

ŧ I Cynethryth, Queen, consent and subscribe

ŧ I AElfstan, Duke, consent and subscribe

ŧ I Tidwulf, Duke, consent and subscribe

ŧ I Wigmund, son of the King, consent and subscribe

ŧ I AEthelhard, Duke, consent and subscribe

ŧ I Eadwulf, Duke, consent and subscribe

ŧ I Cyneberht, consent and subscribe

ŧ I Sigered, Duke, consent and subscribe

ŧ I AElfred, Attendant, consent and subscribe

ŧ I Headda, Priest, consent and subscribe

ŧ I Aldred consent and subscribe

ŧ I Heahferth consent and subscribe

ŧ I AEthelun consent and subscribe

ŧ I Manna consent and subscribe

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