

# Farlington's Parish Church

## Parish Boundaries

Many changes in the parish boundary have taken place over the years. Up to 1804, the parish was a rough oblong running north-south, with the church near the south-east corner. The western boundary was approximately along the line of Drayton Lane extended north and south, and the northern boundary was as far away as Waterlooville. In what had always been a rural parish, the main agglomeration of inhabitants was by the early nineteenth century at Purbrook, which was also much nearer the centre of the parish than was the church.

We are told that in 1804 the parishioners, anxious to avoid the financial responsibility of repairing a road across part of the Forest of Bere, omitted the northern extremities from their annual perambulation of the parish boundaries. As a result, that area was claimed to be extra-parochial, and a new church was later erected by public subscription, (St George's, Waterlooville, consecrated in 1831).

The parish lost more of its territory in 1870 to the newly established Christ Church, Portsdown. St John's church in Purbrook was consecrated in 1858 and a district assigned to it. (For details see the *London Gazette* for 3 August that year.) Baptisms, weddings and funerals were permitted to take place there, but the fees were payable to the rector of Farlington until "the next avoidance of that rectory," ie, when the current rector left. That happened in 1887. The 1889 *Crockford's Clerical Directory* duly lists Purbrook as a separate parish. In 1913 an Order in Council took away more of the parish north of Purbrook and gave it to Waterlooville. Then in 1929 another Order in Council further changed the boundary as follows: "All that part of the parish north of the Military Road, on Portsdown Hill to go to the Parishes of Purbrook and Christ Church Portsdown, and Waterlooville". At the same time, the part of Wymering parish east of the line Court Lane/East Cosham Road was added to Farlington. It was intended

that a part of Bedhampton parish should also be added to Farlington at that time, but the then patron would not agree. The present rectory was built at this time. The daughter church of the Resurrection was built in 1930. The latest change in the boundaries came in 1968, when the parish extended westwards to the middle of Cosham High Street. So the parish is still an oblong, with the church near the south-east corner, but it now runs east-west rather than north-south.

### **Early History and Dedication**

William Gates, in his *The Portsmouth that has passed...* states that the church was built in 1104, but gives no evidence – but see below, in the section on **Some Clergy**, in the piece about Peter Evans. The memorial inscription on the outside of the east wall, presumably put there c.1871-2 – see below, in section on **The Building** - suggests that the church was built 1120-1150, but specific evidence for this is yet to be found. According to the *Victoria History of... Hampshire*, the first recorded mention of the church seems to be in 1200, when there was a dispute between Robert de Curci and Roger de Scures “concerning the presentation to the church of St Andrew at Farlington”. We know for sure that the dedication of the church was to St Andrew in c.1215 from a document in the cartularies of Southwick Priory. The dedication was still in use in the 1530s, but from then on there is no mention of its name until, in a letter in the December 1874 magazine, mainly appealing for funds and generally grumbling about the poor response by many of the locals, the rector adds an intriguing final paragraph: “It has recently been discovered that St Andrew is the patron Saint to whose memory our old church at Farlington was erected...”. He doesn’t say how or by whom the discovery was made, but states that this dedication would henceforth be resumed. When the dedication was lost, and whether the church was ever known by any other name is uncertain. It was, however, not unusual for the dedications of churches to be conveniently forgotten after the Reformation, as too many references to Saints

smacked of popery. The exception was in large towns, where there were several churches that needed distinguishing. In rural districts, “Farlington church” or “Bedhampton church” or whatever sufficed. Dedications reappeared gradually, especially in the nineteenth century. It is not unknown for a church to have been given a different dedication than from the one it had originally.

### **Advowson**

The *Victoria History* also mentions that in 1231 the church was served by a chaplain of Philip de Albin and was in need of repairs. Records of Southwick Priory record a “perpetual vicar” in 1282. The first known incumbent, Eudo de Stourton, seems to have been appointed in 1287. Boards on the north wall of the church record all the names and periods of service of all the known incumbents since then. The Southwick records tell us that in or about 1215, one Roger, son of William de Merlay, gave the church of Farlington to the Priory. At some point, the priory lost the church, because Edward III granted it back in 1356. The *Victoria History* also documents changes in the ownership of the manor of Farlington in the previous decade involving the priory. Careful comparison of the original sources therein referenced with the Southwick cartularies would seem to be the only way of determining exactly what happened. Anyway, the advowson, that is, the right to presentation to the living, was thereafter in the hands of the prior and convent of Southwick until the dissolution of the monasteries in 1538. Among many other properties, the priory surrendered “Farlington with a fishery” in April that year. Then the advowson followed the descent of the manor of Farlington until the end of the eighteenth century, and the *Victoria History* provides names. In around 1837, the rector, Edward Tew Richards, (about whom more later) bought the advowson, and it has remained with his descendants ever since.

## The Building

Geoff Bailey's booklet reports a tradition that the present building is the fourth on the site, but gives no evidence. There is a cellar running under the length of the present building, the entrance of which was blocked up some years ago. Your author was told that it was modern, serving only as part of an old heating system, and so any idea of it being the remains of an ancient crypt could be discounted.

We do know that by the middle of the nineteenth century, the church was in a very bad state of repair. The old magazines, (now in the Portsmouth City Records Office), recount that in 1810, the west end of the church was so damp that the soil all around was lowered by about two feet; that a new vestry was built about 1815; that the church and chancel were partially rebuilt in 1830 and that by 1875, the north transept, which contained a gallery, had long been condemned as unsafe. There had also been a gallery in the west end which was used by the choir until 1864.

The sorry tale of the efforts of the rector from 1826-87, the Revd Edward Tew Richards, to establish a district church in Purbrook, and his attempts to rebuild the church at Farlington against the opposition of the Squire/Lord of the Manor is admirably told in Nigel Yates's *Ritual conflict at Farlington and Wymering*. This is essential reading for anyone interested in the details of the goings-on between the Squire and latterly Lord of the Manor, John Deverell, who was of low church, not to say dissenting persuasion, and Revd Richards and clergy of the other churches that came into his purview, who were very much high church. The minutes of the Royal Commissioners on Ritual, for 1 July 1867, when Wymering's Revd George Nugée and Mr Deverell were questioned, throw considerable light on practices at Wymering, and on the strained relationship between Deverell and Richards. Andrew Perrin's history of Christ Church, Portsdown, is also invaluable. (There is a picture in Yates's paper that purports to be of the Revd Richards.

More recent research suggests it is really a picture of Jane Austen's brother Admiral Sir Francis Austen.)

Vestry meetings, (that is, meetings of all the inhabitants of the parish whether they were church-goers or not), as early as 1828 and 1829 had expressed the need to rebuild Farlington church. The parish magazine for February 1867 reports that two visitors attending a service found only a few people in the chancel and the nave too bad to sit in. One remarked "This must surely be a wicked parish, for the parishioners seem neither to care for the House of God, or have a feeling of reverence for their dead" – the latter comment provoked by the overgrown state of the church-yard.

In the magazines, there are a number of appeals from the rector and letters from parishioners trying to raise funds for the rebuilding of the church, but there appears to have been a distinct lack of support from most of the populace. The above-mentioned John Deverell had done much to oppose the opening of the church at Purbrook, (which was eventually consecrated in 1858) and his influence was still at work in Farlington; for example, he persuaded a vestry meeting to oppose the raising of a special rate to provide the necessary funds.

It must be remembered that a lot of Richards's energies had previously been taken up with trying to establish a church in Purbrook, where most of the population lived. It was only after this was achieved that big efforts were made to rebuild the church at Farlington – and that without much influential local support.

The rebuilding of the chancel was eventually completed in 1872, at Richards's own expense. It was about this time that the rectory (the large house still standing to the east of the church) was sold, and a much gloomier residence across the main road became the rectory. It eventually became known as East Lodge. It is speculated that Richards sold up to provide funds for the chancel. He had rebuilt the rectory, financed the church at Purbrook and provided a school there out of his own pocket, so his personal funds may

well have been exhausted. It took several more appeals on top of some very caustic comments by the Bishop at the service incorporating the new chancel before sufficient funds were forthcoming to enable the nave to be rebuilt in 1875 – and that only after the foreman had been imprisoned for stealing material, and the contractor sacked by the architect for, to put it mildly, skimping on specifications.

Most of the nave was demolished early in 1875, (some of it actually collapsing and killing a workman, more than justifying claims of its dangerous condition), so to all intents and purposes the use of the rediscovered dedication to St Andrew more or less coincided with what was virtually a new church. The account of the opening of the rebuilt church (10 November 1875) says that the old church was completely demolished. The December 1874 magazine refers to the “old west window which is to be reset and preserved in the new building”. The author (the rector, the Revd Edward Richards) claims it was at least 700 years old, implying a date sometime in the twelfth century for the window and by implication the church. Presumably he was responsible for the date on the east wall, referred to earlier. How much more medieval material is contained in the west wall is uncertain.

Some memorial plaques from the old church can still be seen on the west wall. The oldest of all, in the chancel, commemorates the Lord of the Manor of Drayton, Antony Pounce, who died in 1547. His coat of arms adjoins it.

Windows dedicated to the memory Anne Pearson, who died in 1853, and Arthur Saxon Richards, who died in 1857, are on the south side of the chancel. It is uncertain whether they are from the old church, or were always part of the new one. They look relatively modern, as does the memorial to Edward Richards’s wife Laura and two of their sons, located on the opposite side of the chancel. Tragically, all three died in the same year.

The architect of both the new chancel and the rebuilt nave was G E Street, who had also re-ordered Wymering church a few years before. He went on to become one of the most successful architects of his day, and St Andrew's church is generally admired in the literature. His parents were married in the church in 1815, and the window in the north wall, depicting the wedding feast at Cana of Galilee, was dedicated to them.

The church we have today is much as Street left it. The base of the font is believed to be fourteenth-century, and the bells, rehung in 1999, were made by Thomas Bartlett of Portsmouth in 1767. There were originally three gasoliers, later converted to electricity to become chandeliers. Two were removed when new lighting was installed in 1974 as a memorial to Miss Gwendolen Richards by her niece, Mrs Brooks, but one was reinstated in 1995 in memory of Ernest Brockway. The third was over the chancel.

The reredos is a later addition, "given by Harold Arthur David and Margaret Gwendolen Richards in memory of their father Arthur James Richards...and of their mother Margaret...and younger brother Algernon George Haden". The oak porch inside the south door is post-war. It was designed by H Bailey and given in memory of Lt-Commander and Mrs Boyd Buckle.

The table in the vestry is believed to be a seventeenth-century altar table. In the vestry there is an old piscina, and a small fourteenth-century coffin lid, with a cross flory having a ring in the stem, which may cover the heart of a crusader or the body of a small child. A drawing of what purports to be the old church hangs on the north wall, although a watercolour by Richard Ubsdell in Portsmouth City Museum dated 1830 shows distinct differences.

Geoff Bailey's booklet also tells us that parts of the junior choir stalls were made from oak grown on the rectory farm, while the pulpit was made from cedar and cypress from the same source. The book-rest on the pulpit was made from olive wood brought from the Holy Land about 1875 by Admiral Aldham, sometime

Churchwarden who lived in West Lodge, next door to East Lodge, across the road from the church. The churchwardens' wands were given by a Mr Hoskins, but we are not told when. The plate includes a silver-gilt and jewelled chalice, paten and flagon dating from 1853. The brass ewer used for baptisms, given by a Miss Taylor in memory of her Uncle, Seymore Taylor, dates from 1892.

## **Churchyard**

Southwick records confirm that burials were taking place in the churchyard in medieval times. The Hampshire Genealogical Society made transcripts of all the inscriptions on the tombstones in the late 1970s. Their list of over 700 can be consulted in the Portsmouth City Records Office. The earliest death it records was in 1707, the latest in 1979. The churchyard was expanded in 1920 and again around 1950. Many kerbs were removed in 1981 to facilitate ease of maintenance. The churchyard is now officially closed, and its upkeep is the responsibility of the local authority. A Garden of Remembrance was established in 1994 where ashes may still be interred.

Father Paul, writing in the *Gentleman's Magazine* in 1800, notes a stone commemorating something of a record: "...in memory of William Hooker, and Mary, his wife, who lived together in a married state seventy-five years. He was buried here the eighteenth of December, 1755, aged ninety-seven-years. She died of the small-pox, and was buried here June the fifteenth, 1757, in the hundredth year of her age". This stone is not recorded in the above-mentioned list.

Known only from the registers is Luke Kent, who was buried on August 13<sup>th</sup>, 1808. After a varied career, he became guard on the Portsmouth to Chichester coach, and was the first guard on the Royal Mail coach that took its place. On his death, he left a sum of money to be paid to his successors on condition that they blew the coach horn as it passed Farlington church.

Interesting stones that survive include one commemorating Thomas Atkinson, First Master Attendant H.M Dockyard, Portsmouth. “He was Master of several of Admiral Lord Nelson’s flagships, including the “Victory” at Trafalgar”, and another remembering a man called Peter (the surname is illegible) who died in 1724, and whose tombstone has a skull and crossbones engraved on it. Local tradition has it that he must have been a pirate or a smuggler, but the skull and crossbones on tombstones were not uncommon at that time – but there again, neither were pirates or smugglers!

### **Further Historical Notes**

Otherwise, there’s very little recorded history about the church or the parish. The *Victoria History* tells us that the rectory at Farlington was valued in 1291 at £13/6/8d and in 1535 it was worth £10/4/-d.

In the Southwick cartularies there is a document of 1310 about a dispute between the rector and the prior of Southwick over tithes from a chapel called La Plant’ or la Plont’, “situated within the bounds of Farlington parish”, a field called La Newelonde “within the bounds of the parish church of Farlington” and a hamlet called Easteneye, “which the rector asserted was within the bounds of Farlington parish”. La Newelonde is what is today Newlands Farm, on the east of Newlands Lane, Purbrook. La Plant’ chapel, dedicated to St Leonard, where one of the priory’s canons administered “the sacraments to the priory’s servants on the manor of la Newlond”, (consistency of spelling was not a feature of ancient documents), gives its name to Plant Farm, a little to the north-east. The rector seems to have been trying to pull a fast one over Eastney, because the outcome of the dispute was that “all...tithes of the hamlet of Eastney, within the bounds of the parish of Portsea and outside the parish of Farlington, pertain to the priory, because the church of Portsea belongs to them”. Your author has seen a map of the district with the old parish boundaries superimposed, with Newlands and Plant farms clearly

*outside*. Here is a matter for further scholarly research. The full story of the dispute can be read in the second volume of the Southwick cartularies, pp.70-3. Havant Museum has some manuscript material on the settlement at Plant, and a large collection of various notes, cuttings and extracts dealing with the whole area covered by the old parish.

Baptism and Burial records date from 1538 and Marriages from 1654, although many of the Baptism and Marriage registers for the eighteenth century are lost, and many of the earlier ones are not very legible, being heavily stained with what is thought to be wine(!). For a summary of the surviving registers, see the Edwards's article in *Hampshire Family Historian* – but note that they are now held in the Portsmouth City Records Office, not in the church, as they were when that was written.

Father Paul, in his *Gentleman's Magazine* article, describes the church as having a single nave and a chancel separated from it by a thick clumsy arch. He reports the discovery “some time since” of a gravestone of a knight-templar during some repairs, and he suggests this is evidence for the church or its site “to be of early date”. One wonders if he is referring to the coffin lid mentioned above. He also mentions a benefaction of 1711 to pay a small sum to poor widows “on Good Friday, under the yew-tree in the church-yard, every year”.

In 1725, the then rector, Edmund Cornwall, (or perhaps more likely his curate, William Lammerton, given that Cornwall also had a living in Gloucestershire), in his reply to the Bishop's visitation, gave the population of the parish as 180. The parish had seen one marriage, three births, and three burials that year. There were two Catholics, but apparently no protestant dissenters.

In 1767, there were reportedly still two Catholics living in the parish, a 35-year-old male labourer who had lived there 6 years, and a 23-year-old female servant, who had been here one-and-a-

half years. By 1788, there were four Catholics, “but no protestant dissenter of any denomination”.

The Hearth Tax returns of 1801 report 55 inhabited dwellings in Farlington and Drayton, with 58 families, consisting of 170 males and 145 females.

The Hampshire Telegraph of 19 August 1854 carries a detailed description of the wedding of Revd Richards’s daughter to the then rector of Widley-cum-Wymering, Andrew Nugée. So great was the number of locals who came to the church to spectate that “scarcely more than half...were enabled to find room in the church”. Subsequent correspondence debated whether or not the ceremony that took place was “semi-Popish”, a proponent of that opinion claiming that the “vast concourse of people, of all grades, assembled [merely] out of curiosity”.

The nineteenth-century magazines referred to give some inkling of life in the parish. They tell of the annual Christmas treat for children at the rectory, the coal club, and the parish library, accessible at the rectory on Sunday afternoons or at 7.00 pm on Friday evenings, the same night as choir practice, which started at 7.30 pm. Also reported is a great storm on 11 February 1866, when over 30 species of trees were destroyed in or near the rectory, including many elms, and a meteorite storm in November the same year. But in truth, the magazines contain much more about life in Purbrook than in Farlington!

### **Some Clergy**

Most of the many reverend gentlemen listed on the boards are known only through their names, and no doubt many in earlier times were absentee pluralists.

Robert Monkes[t]on was Vicar of Ss Peter and Paul, Fareham, from 1394 until 1406, when he came to Farlington. According to the board, he was here 1406-7, but the Southwick cartularies show him

to be still rector of Farlington in 1434, (during a period for which the appropriate Bishop's registers are lost).

We know that Revd Edward Beareblock (1601-2) came to Farlington from St Mary, Portsea, where he had been vicar since 1592. He was a Burgess of Portsmouth.

A Thomas Read(e) was curate in 1684.

Edmund Cornwall (1689-1726) also had a living in Wydford, Gloucestershire. In 1717, William Lammerton was his curate.

There's a fascinating story about Revd Peter Evans, incumbent 1737-81, (A memorial to his family and himself used to be on the west wall, above the porch. At the time of writing – January 2008 – it was in pieces in the vestry, having fallen down a few years before.) W.G. Gates (1856-1946) was editor of the *Portsmouth Evening News* and of the *Hampshire Telegraph* for some 50 years, and he compiled several books on the history of Portsmouth. Late in life, he became a spiritualist, and claims Revd Evans as one of his "visitors". In his book *The secret of death revealed by a crowd of witnesses*, Gates claims that he and his medium knew of Revd Evans from his visitations before they had ever set foot in the church in Farlington. When eventually they did come to the church, they were gratified to see Evans duly noted on the list of rectors. Incidentally, Gates's claim in his *The Portsmouth that has passed* that the church was built in 1104 is in a section on Portsmouth's water supply, which includes the following irrelevant (to the context) passage: "The rectory of Farlington was built in 1780 by the Rev. Peter Evans, who came from Portsmouth Dockyard. The church was built in 1104". One wonders if he received this information from "the other side"!

In 1739, Edward Foulkes was curate.

The parish's long association with the Richards family began in 1782, when Griffith Richards became resident curate to the non-resident rectors of both Farlington and Bedhampton. He became

rector of Farlington in 1803, and in that year, in case the country was invaded by Napoleon, the whole area was divided into districts and sub-districts. The rector became the overseer of Farlington, and he was responsible for taking a census of all the inhabitants, giving age, sex and occupation. He also had to record all live and dead stock, and what quantities of food were available. In 1808, James Williamson Deacon was his curate.

Griffith died in 1825, and was succeeded by his son Edward Tew Richards the following year. Edward held sway until 1887, one of the longest incumbencies on record. He was born in 1797, and was elected to a fellowship at Corpus Christi College, Oxford, in 1819. In 1822 he became curate of Droxford, and thence came to Farlington. His first action was to rebuild the rectory at a cost of more than £1,100, but his main aim was to improve the spiritual condition of the parish which he tried to do by establishing a church at Purbrook, and then by rebuilding the parish church. While he was friends with many tractarians, (that is, those of the “high church” persuasion), his liturgical activities were not especially “high”, (certainly not in comparison with Wymering, for example), but his battles with a dissenting Lord of the Manor are an object lesson in power struggle! His efforts and frustrations have already been summarised in the section on the building, and are set out in more detail in Yates’s Portsmouth Paper and Perrin’s *History of Christ Church...*

The third member of the Richards family, Edward’s son Arthur James, succeeded in 1887, and eventually resigned the living in 1925.

Robert Leatherdale (1925-34) had the foresight to see that what was left of the rural aspect of the parish would soon be largely gobbled up by housing, and following the boundary changes of 1929 – see above - it was decided that a new church at the west end of the parish was an urgent requirement. Apparently, the site was selected (out of three possibilities) because it would be away

from the sound of the traffic, but the fact that land was cheaper up the hill than on the main road may have been a contributory factor! The hymn-book chosen was English Hymnal, which was thought to be in line with the rector's high church preferences. He is said to have tried unsuccessfully to introduce incense. The church was consecrated on 11 October 1930. The Bishop is reported to have banged on the door so hard in his enthusiasm to get in that he dented it. The Church of the Resurrection holds the distinction of being the first church to be consecrated in the new Diocese of Portsmouth.

Basil Camden Daniell (1934-8) is remembered as being an eternal boy-scout.

## **Music**

The January 1876 magazine tells us that until the year 1864, the small choir, consisting usually of one or two men and two or three boys and girls, sat in the gallery and pews at the west end. They were then moved to the chancel, and in 1873 wore surplices for the first time. At that time, girls were banished from the choir – (we are not told by whom!), but the lack of trebles became immediately apparent. In fact a constant comment on the choir in those magazines is that the bass line was reasonably strong, but that the trebles left something to be desired. Another note defends the choir by pointing out that they all had to do a hard day's work, and at least one boy had to walk two miles over difficult country to attend practices. It is also notable that on important occasions, Wymering choir assisted “en bloc”, and that the numbers were sometimes made up by “borrowing” members from Bedhampton. In the 1950s, there were 25-30 choir members (where did they all sit?). Since the 1920s, there have nearly always been at least two members of the same family in the choir, a trend that continues to the time of writing.

It is thought that a barrel organ was used to accompany the singing until the rebuilding of the chancel in 1872, when a pipe organ built by Messrs Bryson and Son of London was purchased from St Peter's Church, Folkestone. It had arrived there in 1865 at a cost of £90, but the vicar was happy to sell it on in 1871 because he wanted a larger instrument. This organ had stood, like the present one, on the north of the chancel. It was replaced in 1976 by an organ originally built by Bert Littlefield, a Portsmouth City Organist and sometime organist at the Anglican Cathedral in Valetta, Malta, and installed in his home in Victoria Road, Southsea. The console was too big to go in the place of the old one, so it was placed instead at the top of the north aisle. It had three manuals and pedals. The Bishop of Portsmouth dedicated the organ on 14 November 1976. This organ succumbed to wood-worm in 1995, and was replaced by the current two-manual Hunter, a gift from the people of St Patrick's Church, Southsea, which had closed shortly before. This was particularly poignant for the organist at the time, for St Patrick's had been his family church, and this organ was the first he had ever played.

## **Ghost**

Farlington has its local ghost, as recounted in the magazine for November 1865. She was Alice Noyes, who lived at Farlington Farm House (beside where the Sunshine Inn now stands) "not quite a century ago". A well brought-up young lady, "she became the victim of irregularity and idleness.... She lost her faith in God, and she had no-one to turn to for help in her shame...". It doesn't take too much imagination to surmise what was probably the reason for her shame, couched in the moralistic prose of the time. The account goes on to accuse Satan of putting the idea of committing suicide into her head, which she eventually did by drowning herself in the farm well. She was buried on the north side of the chancel "but when the new vestry was built over the place about 50 years ago, the tombstone was removed, and laid flat outside the entrance door, where it still forms a threshold to the room". Her

ghost seems to have operated around the church, rather than around the farm. The old parsonage house, replaced in 1826, was reputedly haunted. The December 1865 magazine tells how the ghost was laid “about the time of the commencement of the French Revolution”. The rector, who did not believe in such things, had asked to be informed when the ghost next put in an appearance. One night near midnight, there was a scream from one of the maid’s rooms, and she called out “there it is, sir, by the pea sticks”. The rector had loaded his gun with parboiled peas; he opened the window, took careful aim and fired – whereupon the maid cried out “Oh, Sir, you’ve shot my Billy Boy, you’ve shot my Billy”. The ghost may have been laid, but in the late 1970s a young lady parishioner told your author that she went up to the church one dark winter’s Sunday evening to see if there was an evensong that night; on approaching the church she was overcome with irrational panic, couldn’t so much as set foot in the churchyard, and swiftly turned tail for home.

## **Envoi**

Whether we consider the parish in its old north-south alignment, or in its modern east-west one, it was always basically rural, until housing development and latterly light industry occupied most of at least the modern version. Housing spread gradually eastwards from Cosham along the main road, so that by the early years of the twentieth century, there was already some building north of the main road in Drayton, while Farlington itself still consisted largely of the Church, the farm, the old rectory, East and West Lodge, and Farlington House - on the land between Gillman Road and the church. Farlington’s only significant industry apart from agriculture has been the waterworks. Grant, Evelegh, Galt, Gillman, and Blake were all directors of the water company who are commemorated in the names of local roads. It’s perhaps just as well that it was decided not to name a road after the chairman from 1857-9, who rejoiced in the surname of Dalrymple-Horn-Elphinstone. There is an intriguing story about Peter Taylor, Lord

of the Manor 1769 -1777. He sought a source of water by digging an immense well downwards from the top of the hill, variously stated as being from Crookhorn Copse or behind the site of the later Farlington Redoubt; one source says there were four such wells, the first at the Copse, the fourth at the Redoubt, with the others in between. The intention was then to tunnel into the hill from the south to meet the well(s), with the hope of striking enough water to provide a piped supply to Portsmouth. Some sources say that the works didn't get very far; others that the tunnel was at least partially brick-lined, and emerged either at the back of the church-yard, or "80 yards SW by S" of the church – and the author of this account claims to have actually seen it. Another story to appear in print is one of a horse and cart sinking into some sort of hole on the side of the hill, which turned out to be brick lined, and assumed to be part of the tunnel. In any case, no water was ever found. Interested readers might like to consult <http://www.portsmouth-tunnels.org.uk>

One nearly forgotten feature of the parish is the racecourse, which from 1891 to 1915 occupied the land south of the railway and east of what is now the Eastern Road. The War Office commandeered the course the year after the outbreak of the first world war, and the last big race, on 17 April 1915, was won by the appropriately named Final Shot (10-1). The course was in its day as prestigious as any in the country. There was a palatial grandstand in the north-west corner, and extensive railway sidings and a station that appeared sporadically in the timetables were provided. The station is shown on a 1910 railway map as Portsmouth Park. The Ordnance Survey map of 1897 calls it Farlington Station, while that for 1932 names it Farlington Halt – although photographs taken in 1936 clearly show the name board as simply Farlington. It finally closed in July 1937. Curiously, although this latter station was located in the north-eastern apex of the triangle of lines Portsmouth-Havant, Havant-Cosham and Cosham-Portsmouth, there were platforms only on the Portsmouth-Havant part of the triangle, so although

there was at one time a shuttle service of trains between Cosham and Havant, they couldn't call at Farlington.

Peter Rogers's *Cosham...in old picture postcards* has a view entitled 'Farlington Veterinary Hospital Staff', at what is clearly the footbridge giving access to the station from the bottom of Station Road. Extensive research has failed to find any more about this establishment. Presumably the facilities for horses at the racecourse were subsequently taken over by the army vets.

This brief account of Farlington and its church was originally compiled in November 1999. Opinions varied as to whether the new millennium commenced in one month or in thirteen months' time, but no doubt St Andrew's, the Church of the Resurrection and the splendidly varied collection of churches of other denominations to be found in the parish will continue to work together for the furtherance of God's word for many millennia to come.

*David Francis - St Andrew's Day 1999*  
*Updated Candlemas 2008*

## Bibliography

The following items have been drawn upon in compiling this booklet. The full references are given here; the passing mentions in the text should enable easy identification.

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