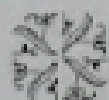




# St. Mark's, Talbot Village

1868 — 1968

CENTENARY  
SOUVENIR



*The History of*  
**TALBOT VILLAGE**

*in Commemoration  
of the Centenary of  
the Church*

*May 5th–12th, 1968*





**Georgina Charlotte Talbot**

*The founder of the Estate*

A portrait by Saunders which hangs in the School

## Preface by the Vicar of Talbot Village

The REV. ALFRED E. SMART, M.A.

This Centenary Booklet is written to help us to remember:—

Miss Georgina Charlotte and Miss Marianne

**T**ALBOT

the sisters who gave us the Talbot Estate and St. Mark's Church.

The Centenary Week is the **A**NSWER

with celebrations and special events.

But the Centenary has to give the **L**EAD

in all the plans for the future of the Talbot Estate.

So we have to be ready to **B**UILD

not only with bricks and stone but with people.

Then the Centenary Week becomes the **O**PPORTUNITY

to express our intentions and hopes.

This is the Summary of the Booklet and ends with **T**HANKS

to Sir Thomas Lees, the Trustees, the Bishop, the Centenary Committee,

and to all who have made this WEEK worthwhile in recording the efforts of the past, acknowledging present efforts, and placing in God's Hands all possible future efforts.

Alfred Smart

## Foreword

From SIR THOMAS LEES, BART.,  
Chairman of the Talbot Village Trustees

A hundred years ago the whole of this part of the world was a wild moor and haunt of smugglers and poachers. It must have taken a great deal of vision for Miss Talbot to start the enterprise which we now know so well as Talbot Village.

To be filled with such concern for the wretched inhabitants of the locality as to purchase the land, to build cottages, a school, almshouses, and eventually a church, needs more than mere compassion, it needs a faith which is put into action, and we now are the inheritors of that compassion and faith.

To many people nowadays Talbot Village might seem an anachronism, a quiet backwater which time has passed by, and over which there hangs an air almost of unreality.

The Trustees may seem to be a body of men who are quite remote and out of touch with reality, but no organisation, and certainly no charity, can continue to serve a need without vision, and the Trustees have been actively considering how the Talbot Village Trust can be brought up-to-date. It is no use having a tradition of consideration and service, if that tradition becomes a dead thing. Tradition should be used as a spring-board for the future.

In a very short while now the Trustees hope to have plans for a much greater sphere of service which will carry the Talbot Village Trust into the 21st Century, as a living charity relevant to the needs of the locality in this day and age.

I do congratulate the Vicar and his Committee for their enterprise and I wish you all every success with your Centenary Celebrations at St. Mark's.

## The Bishop's Message for St. Mark's Talbot Village Centenary

I am so glad that Talbot Village is celebrating its Centenary. We need more celebrations, not less: but they need to be genuine and natural, not forced and artificial. Your centenary is something worth celebrating.

You have 100 years to be thankful for:

Count your blessings,  
name them one by one:  
And it will surprise you  
what the Lord hath done!

As you look back and put up your century on the board, so to speak, it will be like the old Hebrews putting up their stones of victory and saying Eben-ezer (= Hitherto hath the Lord helped us).

And so you will have new courage to face and tackle the future. As the old Hebrews also said, and as Jesus Himself confirmed, Jehovah-jireh (= The Lord will provide).

I wish the Vicar and you good people good luck in the name of the Lord. Making a century is one thing: being 'not out' is another. And you are very much 'not out'. Let us all go forward together in the confidence of the Easter faith.

'The best is yet to be' is not just Browning's poetry: it is his Christian hope. It can be ours too.

Joseph Sarum



# Chapter 1

## How Talbot Village Started

(“For all the saints . . . .”)

“Talbot Village is the creation of the late Georgina Talbot, who in or about the year 1842, started to interest herself in the locality, which was then a wild moor stated to be the haunt of smugglers and poachers.” This is how the records begin in giving us the brief History of Talbot Village.

Sir George Talbot lived with his two daughters, Georgina Charlotte and Marianne, in Grosvenor Square, London, although their original home and estates were at Mickleham, in Surrey. They had travelled extensively on the Continent to Italy, Paris and Germany, and lived a full life in London. They decided to move from the “grey climate” of London for the clearer atmosphere of Bournemouth and bought Hinton Wood House, with a garden entrance on the Overcliff (which site is now being re-developed). The two sisters noticed the state of so many of the people on the outskirts of Bournemouth — “semi-starved and workless.” Miss Marianne wrote — “All around the neighbourhood the distress and suffering of the poor was dreadful. The people used to come in crowds, calling out, ‘Give us work, give us work; we are starving!’ Men, women and children came in alarming numbers, with spades and sticks, under the windows — and the few sovereigns given away did more harm than good.”

At this time a little German book of Zschokke’s made a great impression on Georgina. It was called, in English, *The Gold-makers’ Village*. The two sisters felt that they wanted to do something practical to relieve the suffering of these poor people. They looked around the district for land to be procured. At last, in 1835, a piece of land on very high ground was obtained from Sir George Gervis and William Driver (one of the original freeholders of Bournemouth), and it “was situated in Dorsetshire on the confines of Hampshire.” Mr. David Tuck, a farmer, was put in charge and people came from miles around for work. Paths were laid and

plantations commenced and the development of the Talbot Village Estate extended over the years 1850-1862. Nineteen cottages were built with each having an acre of land. The whole enclosure of the village covered 465 acres which also included five farms of varying sizes, but 150 acres were kept as uncultivated heathland for cattle and livestock of cottagers and farms to roam over.

In 1862 seven almshouses were built and endowed, and the school was also built in 1862. A Thanksgiving service was held on a Sunday in the schoolroom to commemorate the establishment of the Estate and "an excellent man and a great preacher, Mr. Leybourne Popham was of particular use in the village, giving his eloquence on Sundays in the schoolroom to a population not unworthy."

In 1868 Miss Georgina set apart three acres of land for the purpose of a church, as a chapel of ease, and for a churchyard. The church was dedicated to St. Mark but before it could be completed Georgina died, and Marianne saw to its completion and furnishings.

The principal Deed of Settlement was drawn up on the 13th of February 1867 and the Estate was officially named Talbot Village. Trustees were appointed, some of whom were personal friends of the sisters and had given advice and support in the project, and were notable and landed gentry of the district — The Rt. Hon. Edward Berkeley Baron Portman, the Hon. W. H. B. Portman, John Clavell Mansel, George Carr Glyn (subsequently Lord Wolverton), Willett Adye, Sir Richard Glyn, and John Dansey. These, through an agent appointed, took over the governance and supervision of the Estate after the death of Miss Georgina.

Thus the Talbot Village Estate was formed and the results secured "for the permanent benefit of its intended object" by the two sisters, Georgina Charlotte and Marianne Talbot. For the next fifty years the Estate remained very much as the Founders had planned and envisaged.



## Chapter 2

### The Settlement of the Cottages, Farms, Almshouses and School

(“. . . . . *Who from their labours rest*")

"The outset of this village was anything but encouraging or cheerful. The first inhabitants were unused to any restraints; the women, many of them, lax in their behaviour; the surrounding gentlemen and clergy having no sympathy with improvements or amelioration for the lower classes. After a few years everything mended, but not without many troubles and vexations to the painstaking and laborious lady." These views of the Founder give us an insight into what was in the mind of Miss Georgina. As she says, she was "against almsgiving and against relieving idleness." This Victorian lady of a hundred years ago was aiming at self-support for the working classes—"no charity demanded, no fear of the workhouse in view."

The "Views of the Founder," which were written out by Miss Marianne, continued: "the experiment had to be tried of whether a comfortable house with an acre of land could support a family, paying a low rent (of 4/-, 5/- or 6/-), and having neither repairs or taxes to pay. A settled rule for the village was to have no crowding permitted in the houses; no public house, and no trade carried on in the village but selling poultry, eggs and bacon." "It is understood that these cottages must be inhabited by those who have to earn their living, and should these persons by chance come to independence, they are requested to leave the village and give place to other persons."

The *Cottages* are described in *The Guide Book of Hampshire* (Peosner and Lloyd). "These habitations are straight from the London pattern book, brick yellow and red in colouring, patterned tiles, chimneys set diagonally, porches placed often across the angle of an L-shaped cottage—very ornamental." One of the families still has the rules drawn up by the Trustees, January 1873, "for the governance of Cottage Residences, for Labourers and Mechanics, in Talbot Village:— 1) No occupier admitted in the village except on written authority of Trustees. 2) Rent payable Quarterly, Lady-Day, Midsummer, Michaelmas, Christmas. 3) The head of each

household will be considered responsible for the good conduct and proper behaviour of the females, and all under the roof. 4) The occupier is not allowed to have a lodger, or suffer any person other than the family to remain more than four days without leave of the



**A charming cottage in Talbot Village**

Trustees. 5) The occupier to keep the windows and all locks and keys in good repair. 6) The garden to be well manured and properly cultivated and all trees and hedges preserved in good repair; and also the gate at the entrance. 7) That neither the trade of a laundress or any other trade shall be carried on in the cottages. 8) Failing to observe these rules the occupier is liable to be evicted within one month after notice from the Agent of the Trustees."

*Five Farms* of varying sizes, with suitable houses and out-buildings, are still with us today, although in more recent times certain of these farms have been amalgamated for economic reasons and they are now being worked as three separate agricultural holdings.

Near the school (to quote) is "a range of very beautiful *Almshouses* of seven separate lodgements." It is built of Portland stone in the Gothic style. The design was by Mr. Creeke and carried

out by Mr. McWilliam. "Before it lies a flower garden and an ornamental wall the whole open to the east and the south sun, having a glorious view over the country; and behind the building is a garden for vegetables, with the means for keeping pigs for those old ones who have health and strength left to attend to these things." The building is endowed in perpetuity for seven married or single men, preference being given to agricultural labourers and small farmers who have not rented more than 50 acres. Provision was made for weekly payments for the inmates, supply of coal and medical attendance and also burial in the churchyard. The rules which were framed in each Almshouse were eighteen carefully detailed regulations. "No one from Hampshire was to be admitted . . . only persons of good character for honesty and sobriety, and not to be



**Some of the Almshouses**

quarrelsome or likely to be troublesome or unpleasant neighbours, this rule applies to both men and women . . . every inmate to assist his or her neighbour in time of sickness or infirmity, and any omission of this duty will be marked with censure . . . no inmate to lay out offensive matter or hang out clothes in front of the Almshouses . . ." All were drawn up by Miss Talbot in October, 1864.

A hundred years later, with our hindsight, our Welfare State, our affluent society and leisure for all, we cannot but admire these ladies of Victorian days with their vision and schemes for helping others. In many other places such similar schemes have been destroyed in a rapidly changing world but this has largely come down to us as planned so long ago.

The *School* which celebrated its century in 1962, was endowed by the Deed of Settlement, January 1877, and included "the sum of £66 so long as the portrait of Georgina Charlotte shall be hung in the Schoolroom and the inscription kept." The schoolmaster was provided with a lodging as part of the schoolhouse and an acre of garden ground. This was lived in by the Head Teacher and his family until World War II. The school, with its playground and precincts, has been modernised and enlarged as is described in later chapters.

The house, called Talbot Manor, on the edge of the Estate towards Winton, was built in 1890 by Lord Leven in memory of Miss Marianne. He gave it as a home for "destitute boys" and handed it over to the Society of Waifs and Strays, now known as The Church of England Children's Society. Miss Talbot gave a large portion of land, called Leven Estate, and now called Talbot Woods in the Glenferness Avenue residential area, to Ruthven Leslie Melville (later Lord Leven). Although there was no blood relationship she gave this land (over two square miles), then largely covered by Scotch firs and undeveloped and a favourite walk from the sea, and also the family home of Hinton Wood House, and two smaller houses on Talbot Woods. In addition he received £100,000 of her personal fortune of £354,000. In her will Miss Marianne also mentioned Walter Fletcher who designed the Church and the Memorial in the churchyard to her sister, Georgina Charlotte, and who was to be responsible for her own monument. The residue went to several distant relatives of the Talbot family whose descendants cannot now be traced.

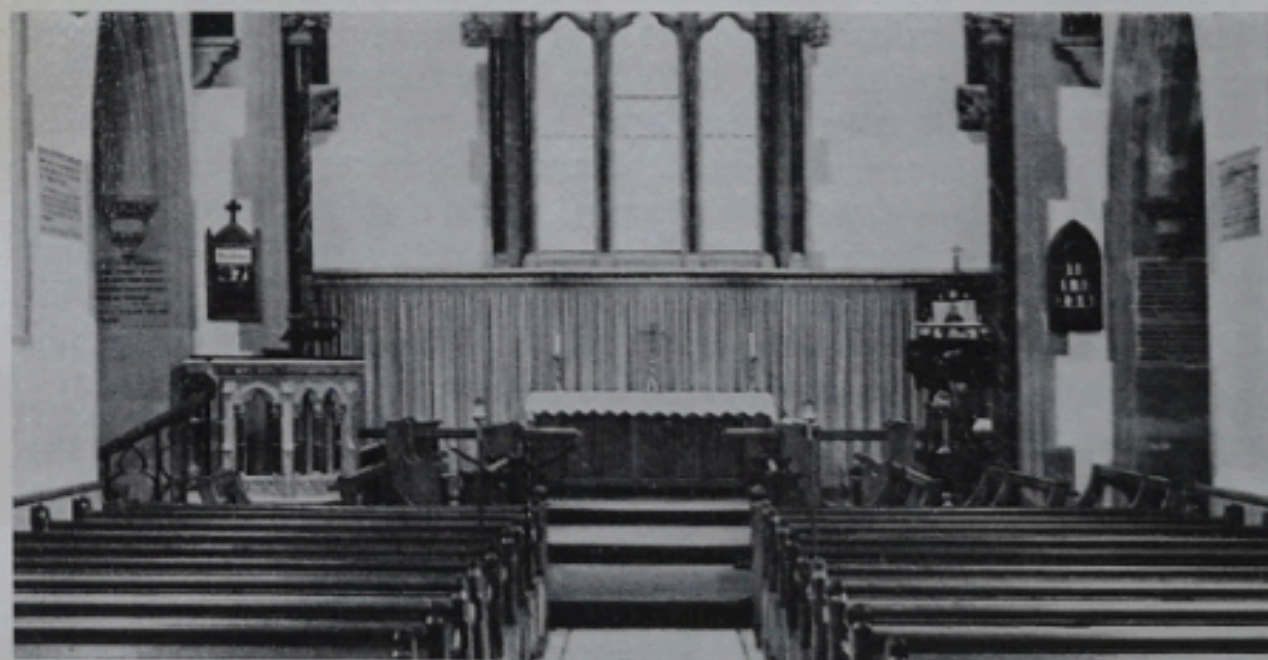
To sum up, as we review this Estate provided for 126 persons who were to be looked after in this way, it seems best to use Marianne's own words written on September 10th, 1873 . . . "It has been difficult to find a name for this Institution for the Agricultural classes. It cannot be called an Asylum because the cottagers may be sent away but it may be termed a Model Village created on the principles of Christian Charity and kindness."

## Chapter 3

### St. Mark's Church

*(“. . .Who Thee by Faith before the world confessed . . .”)*

When the almshouses and the school were finished, Divine service was held once a Sunday in the schoolroom (Sunday School was held in the school until World War II). The Vicar of Kinson was responsible for arranging a service and received a small endowment. As Talbot Village came under the parish of Kinson it is interesting to read the records of that period as given in the *History of Dorset* by Hutchins, vol. 3 (1868). “Kinson consisted in 1861 of 1,201 souls. In the extremity of the parish to the south was Wallis Down, Newtown and Constitution Hill, where a large population was growing chiefly composed of people engaged in the building trade for the growing town of Bournemouth. Kinson, near the Church, till within the last thirty years was famous for the smugglers who came up from the desolate coast and favoured the top of the church tower and the inside of a large altar-tomb, opposite the south door to hide contraband goods” . . . “There are several tumuli in Kinson parish and some traces of earthworks and of a



St. Mark's Church—Lent 1968

British road; for large quantities of bog woods, nuts, etc., have been dug up in the peat bogs, some of which seem to have been charred by fire."

The founder of the Talbot Village Estate had her own strict rules on church and religion generally. Her sister wrote: "The great stumbling-block of all institutions of this nature has always been on religious points. The Founder determined not to draw the cords of doctrine too tight, as to which mode of service a man might prefer, but that the foundation should be 'Love God, keep the Commandments, Honour the Queen'. The Founder took a wide view of things, hoping that time would awaken a sense of religion, of which at setting out, few persons know anything about."

It was in 1868 that Miss Georgina decided to build a church as the completion of the Estate. She chose a position which commanded "a fine view of great extent." Indeed the view from the church tower on a clear day is very extensive, including the Isle of Wight and the Solent to the south, and the New Forest and Cranborne Chase to Shaftesbury to the north. With the aid of field-glasses the spire at Salisbury can be seen. Miss Georgina directed Messrs. Evans and Fletcher to design the building of "solid form and graceful effect, in Purbeck and Portland stone from Dorset quarries." It was built under the direction of Mr. McWilliam. The church was erected at a cost of £5,000. The foundation stone was laid on the 12th May, 1868 by Miss Georgina. The church was nearly completed early in 1870 when on February 19th Miss Georgina died after a very short illness. She was last seen in the village leaving the schoolhouse having made the final arrangements with the schoolmaster's wife for the social festivities connected with the consecration of the church. The founder was the first to be buried in the spacious churchyard which she had planned. The writer of this booklet, when he came to live in the village in 1955, visited the last three inhabitants who could remember the solemn funeral service and the walk around the vault by all the population, dressed in the black clothes which were directed to be worn and provided by Miss Talbot. From that time it was made the rule that nobody was to be buried within fifty yards of the church, that is, not nearer in any direction than the memorial erected over the grave of *Miss Georgina Talbot*.

The consecration of the church was on Friday, March 4th and the hymns had already been chosen by Miss Georgina — one only at the consecration of the church: *Great Shepherd of Thy people, hear*; and one outside at the consecration of the churchyard: *Far from these narrow scenes of night, unbounded glories rise*. As the record briefly puts it, which makes it seem so poignant, “the remains of this benevolent and beneficent founder of the village were deposited in her vault the day succeeding its consecration.”

The church was dedicated to St. Mark. There have been conflicting reports of how it was so named. Here is the authentic account. On his estate in Bournemouth, Sir George Gervis in 1838 made the first place for worship by having two semi-detached cottages — in the Square where the Messrs. Bobby’s departmental store now stands — knocked into one, the windows made “churchy,” with a bell turret added and this building was the first, albeit temporary, church in Bournemouth. When the parish church of St. Peter’s was built the little chapel was sold to Miss Talbot and it was pulled down and used as part of the materials for the school. A carved stone figure of St. Mark was placed in the niche over the present porch of the church. (By tradition St. Peter’s right-hand helper was supposed to have been St. Mark, and it was from St. Peter’s verbal account that St. Mark wrote down the first account of the Life of Jesus Christ, which we now know as St. Mark’s Gospel.)

Miss Marianne completed what remained to be done, including a clock in the tower, which she arranged should show the time only to the village, not to Wallis Down! Here is a description of the church as described in *Sydenham’s Guide to Bournemouth*, 1880. “The Church forms a very prominent feature in the landscape, its situation on the comparatively open table land rendering it a conspicuous object for many miles in all directions. It is a small but exceedingly chaste building, in early decorated style, consisting of a nave 48 feet by 21 feet, north and south transepts and chancel, with a very handsome tower, built in the most massive manner, 75 feet high at the west end . . . The masonry is of hammer-dressed grey stone, partly from Swanage and partly from Stalbridge, contrasting very nicely with the Doultain stone in which the external strings, dressings and windows are executed. Interiorly the mouldings

and arches are of Corsham Down stone. The seats are open benches of pitch pine, the roof being of the same wood. The floor is laid entirely with encaustic tiles from the Poole Architectural Pottery. The chancel roof has some excellent carving, the bracketed corbels being beautifully executed with figures of angels with the harp and trumpet respectively on the north and south sides. The capitals of the columns bear the design of the grape and passion flower, and around the chancel is a carved string course, having the latter pattern. In the south transept is a fine organ; the pulpit has graceful proportions of pink marble columns from Italy. The font in the north transept is of rare white marble and was brought from Rome

**Our historic Font ;  
the vergier, Mr. S. Wood,  
preparing for baptisms**



by Sir George Talbot and was an ancient Roman fountain taken from the River Tiber. The tower has a clock and a chime of 12 bells which play 7 different tunes, so arranged as to give a fresh tune every 3 hours." The chimes work by a clockwork drum and the tunes are:— Sunday, Old Hundredth; Monday, National Anthem; Tuesday, St. Michael; Wednesday, Suffolk; Thursday, The Minstrel Boy; Friday, Rousseau's Dream; Saturday, The Last Rose of Summer. Miss Marianne drew up her own hymn book, with one

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**Programme  
of  
The Week's  
Events**



*Please support  
the  
Centenary  
Appeal*

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"The Week," May 5th — May 12th

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**Centenary Celebrations and Events**

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SUNDAY, May 5th Holy Communion. 8 a.m. Special prayers for the success of the Week.

11 a.m. FAMILY MATINS

*Preacher:* The Bishop of Sherborne.

6.30 p.m. EVENSONG A Civic Service when the Mayor and Council of Poole will attend.

*Preacher:* The Revd. J. R. Aspinall, Vicar of Kinson, 1944-1954.

MONDAY, May 6th Centenary Dinner at the Wessex Hotel (by ticket).

TUESDAY, May 7th School Service (for Infants) 9.15 a.m.

Tea Party and Entertainment for the Church children of St. Mark's and St. Saviour's — in the Marquee, 5 p.m.

WEDNESDAY, May 8th Holy Communion 7 a.m.

School Service of FAMILY COMMUNION 9.15 a.m.  
School parents and other Church children and parents invited.

THURSDAY, May 9th Holy Communion 10 a.m.

MUSICAL EVENING in church 7.30 p.m. Items by special guest artistes.

FRIDAY, May 10th The Bournemouth Floral Arrangement Society will decorate the church for the weekend.

POP SESSION in St. Mark's Hall 7.30 p.m.

SATURDAY, May 11th "OPEN DAY" for church and grounds.

*Inside the church.* The floral decorations, old registers and treasures on view, guest organists will play. Gifts will be received for the Centenary Appeal Fund.

*Outside the church.* Trips will be organized up the tower, the Portchester School Band will play. There will be items by St. Mark's School, the Sunday School and St. Saviour's in the Marquee.

SUNDAY, May 12th 8 a.m. Holy Communion. (Special Prayers for the future of St. Mark's.)

11 a.m. FAMILY MATINS. This will be a Civic Service when the Mayor and Council of Bournemouth will attend.

*Preacher:* The Revd. Colin James, Vicar of St. Peter's, Bournemouth.

6.30 p.m. EVENSONG.

*Preacher:* The Lord Bishop of Salisbury.

*The Marquee will be arranged as a church for overflow seating, and the services will be relayed in there.*

hymn for the morning and one for the afternoon throughout the Sundays of the year, and the psalms were to be said seated. The organ was played by blind Mr. Gallop who was provided with a



The original Organ  
with our organist  
Mr. A. Mold

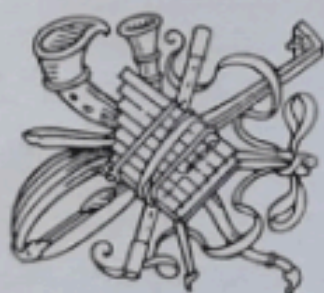
cottage for his lifetime. On the walls of the church are inscribed texts from Scripture for which Miss Marianne had sought the advice of Bishop Wilberforce of Winchester and Dean Stanley of Westminster.

In accordance with her elder sister's wishes, Marianne did not allow church services after dark — "very admirable in places having a good police, but no wise advisable in winter on a dark heath, calling the master from his children and family and injurious to the very young and to the very old persons." It is interesting to note that no evening services were held until the church became independent in 1920, and even until World War II Holy Communion was not held every Sunday.

In 1877 Miss Talbot arranged for the organist's stipend to be paid (£40 per annum), and the gardener for the churchyard (£36),

and for any repairs to the organ, clock and bells, not exceeding £40 in one year. Otherwise no other endowment had been decided at the time of her death, November 3rd, 1885. This settlement and the conditions and arrangements of the church and churchyard remained until the formation of the new ecclesiastical parish, carved out of the parish of Kinson in 1920, when the chapel-of-ease became the new parish of St. Mark. The original oil lamps and all the furnishings remained the same for fifty years. Upon the death of Miss Marianne four Chippendale chairs from her sitting room were placed in the church, and certain religious pictures of which one remains in the old vestry; and also hanging near the south door is a framed copy of the verses from classical literature inscribed on the sun dial which Miss Marianne had placed in the north-west of the churchyard (now surrounded by graves). Her own memorial stands to the north of Georgina's surmounted at her own request by a plain large stone Cross as if to contrast with the more elaborate carving of her sister's.

Thus these two strong minded, upright and earnest sisters provided livelihood, housing, open-air recreation in beautiful surroundings, education for the young, careful provision for the elderly and subdued spiritual comfort for all. Their two memorials in the churchyard suitably inscribed with texts and tributes to them (and which are being cleaned and renovated for the Centenary celebrations), epitomise the lasting monument and the sense of order and beauty which Talbot Village has given to all villagers and local inhabitants. Indeed the many visitors to the New Forest and the local seaside resorts during these last hundred years who visited here have had reason also to be grateful to the foresight, endeavours and generosity of the fine women of Victorian days.



## Chapter 4

### Talbot Village — 1918-1958

*(“O Blest Communion, Fellowship Divine”)*

If the first 70 years of Talbot Village Estate seemed quiet and peaceful with very little change taking place, it was to be different as life went into the 20th century. Within the village relatively little was touched in the First Great War. One German airplane did come down in Mrs. Rabbetts' garden beside the kitchen door, and to quote her words, “just as I was cooking the Sunday dinner.” Soldiers were billeted in the fields opposite the church. The names of those from the village and Wallisdown who fell in the 1914-1918 War are inscribed on the War Memorial in the drive in front of the church, and the names of those who were killed in World War II are in the Book of Remembrance inside the church. All these are remembered by name every Remembrance Sunday.

Soon after the war steps were taken to make St. Mark's into a separate ecclesiastical parish and this took place on 19th June, 1919, when the Talbot Village Trustees were given the right to nominate for ever the incumbent of the new parish. The Revd. Benjamin Robert Clutterbuck, who had been Curate-in-charge, under the Vicar of Kinson, from 1908, became the first Vicar of St Mark's, Talbot Village in 1920.

This put the church on a different footing for no longer could it be a chapel for the few villagers. Being a separate, independent parish, with an officially elected Parochial Church Council, the church became the spiritual centre for an area reaching a considerable distance from the church — to the south to the Bourne Valley across the heathland in the Borough of Poole to join the Wimborne Estate to the east, into the already residential area of Wallisdown to the north-east, with East Howe and Ensbury (originally called Moordown Estate), to the north. That part of Wallisdown not in the Borough of Poole, with Ensbury and East Howe and including Talbot Village Estate and with all the remaining part of Kinson parish, became part of the Borough of Bournemouth in 1931. Thus the parish of Talbot Village is partly in Bournemouth and partly in Poole, but remaining as an ecclesiastical parish in the diocese of Salisbury.

The village was kept very much as it had been in its early days and "the little church in the woods," as it had come to be popularly known, had to suffice a growing population in a large slice of Bournemouth and Poole. The carefully written Church Council minutes of the 1920's showed the concern felt by church members for the spiritual needs of such a large parish. The church registers give permanent testimony in this period to this by the sudden increase in recordings of baptisms, weddings and burials.

The Hall in Alton Road had been built in 1908, and became increasingly used for parochial activities. The northern part of the parish, where a race-course had been, became a residential area and was called Ensbury Park. In 1928 a hall was built in that part to serve as a church and for social purposes, and was dedicated to St. Thomas. At the same time sufficient land was held beside the hall for future developments. All this was served by the incumbent of St. Mark's.

Since 1919 plans had been afoot to build a vicarage and a site was agreed upon, at the end of the gardens of two cottages, nearest to Wallisdown and of easy access across the churchyard to the church. A Mrs. Wanstall gave much towards the house and it was ready in 1932. Mr. Clutterbuck was a bachelor and did not wish to move



**The Revd.  
Benjamin R. Clutterbuck**  
Curate-in-Charge 1908-20  
First Vicar 1920-41  
Taken at a Trustees' Tea Party

from his lodgings in Ensbury, and so the curate lived in the vicarage. When he left Mr. and Mrs. Purchase and their family lived there until the arrival of the second vicar in 1942.

Mr. Clutterbuck, now of a goodly age, thought it wise to retire and a tribute should be given to his long ministry from 1908-1941. He walked around the parish and was very fond of children (he was frequently in the school playground handing out sweets). There are many happy memories of "the dear old gentleman." He died soon after his retirement and was buried in the churchyard and appropriately near the founder's own memorial. He was much helped and served for many years by faithful churchwardens, including Mr. Samuel Kerley, Mr. A. Cull, Mr. E. Haly who were all Headteachers from the School House, and Mr. C. Purchase and Mr. R. Vine from the farm opposite to the church.

The next vicar was the Revd. A. J. Caton from Essex who lived in the vicarage and immediately set to work on the problems that had to be faced. The church as well as the estate could not be left as in the 19th century, for the needs of the present were crying out to be considered. Although this was the time of World War II

**The Revd.  
Albert J. Caton, B.A., B.D.**  
Instituted Vicar May 12th, 1942  
1942-1954  
Taken in the beautiful grounds of  
the church



the plans were drawn up for the extension of the parish church, the building of a church at Ensbury and many other urgent tasks. It was hoped to put all these plans into operation as soon after the war as practicable. The 75th Anniversary of the consecration of the church was held in 1945 and the Vicar in a booklet, *The Growth of a Village*, outlined his scheme for the two-fold object and plans and designs by architects were shown of the enlarged church of St. Mark and the new church to be built at Ensbury, and an appeal was launched. Would that this two-fold object could have been

achieved 25 years ago before the soaring of cost in materials and labour which has to be found in these days! Other plans also were drawn up, some of which were able to be carried out, namely the building of a small room at the end of St. Mark's hall and modernising the hall itself, the building of a separate room as a small hall and a parsonage house at Ensbury. In 1953 St. Saviour's Mission Hall at the end of Wallisdown Road in Poole Borough was dedicated and was built to serve primarily for the work with children in the new housing area. These projects exhausted the original Church Extension Fund which had been raised but Salisbury diocese had supported these projects with encouraging messages and grants for some of them.

Again a tribute must be paid to Mr. and Mrs. Caton for their twelve years' ministry in the parish. They bravely tackled the problems which had accumulated over the previous years and steps had been taken in some directions to rectify this.

Many conflicting words of advice were given to the Revd. A. E. Smart who took up his ministry, as Vicar, on April 29th, 1955. The most recent history is the hardest to assess. There still were those who were anxious that nothing should be done to change the old order. Stock had to be taken to see what was right to be done, what was possible and what were the priorities and in what



**The Revd.  
Alfred E. Smart, M.A.**  
Instituted Vicar April 29th, 1955  
Taken outside the porch with a  
wedding party

order in an obviously very formidable task. Clearly certain projects talked about over the years would have to be tackled. The new Vicar gave his consent to the hopes of the people of Ensbury to

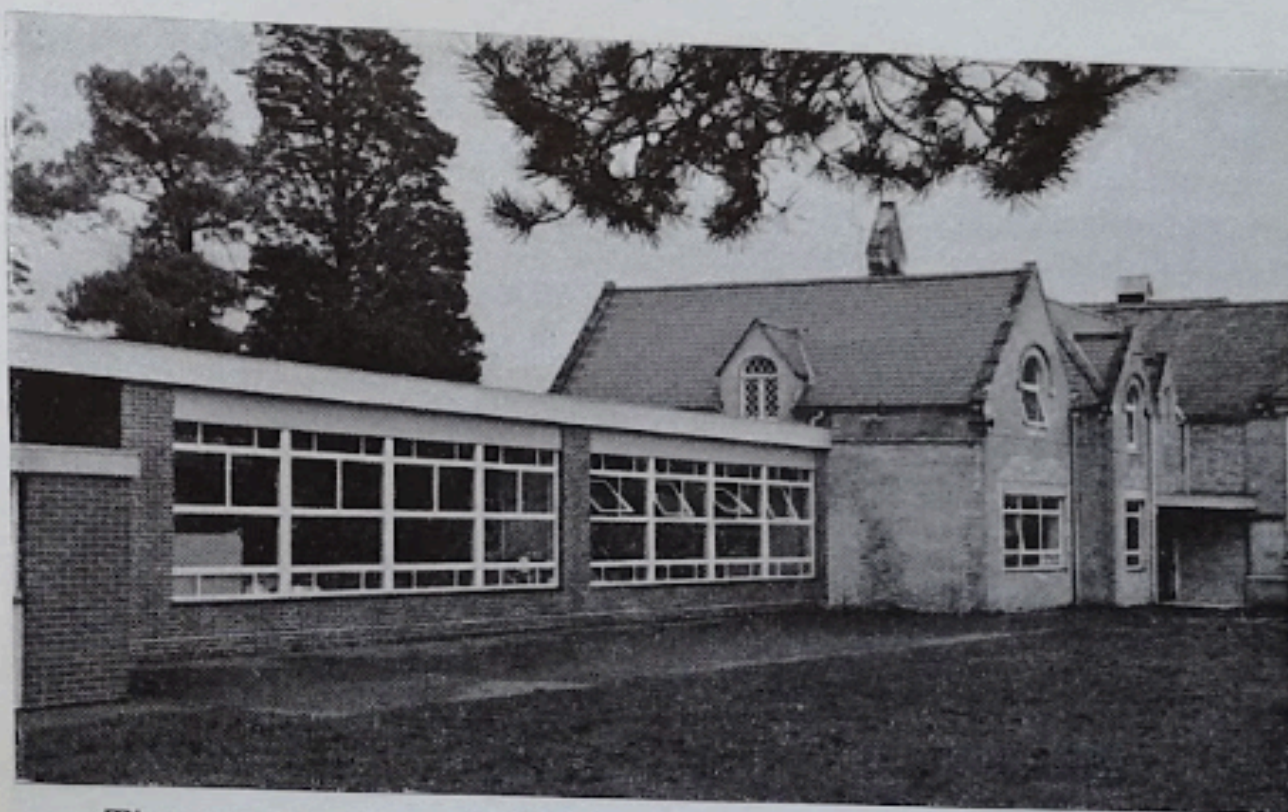
become an independent parish. This took many years of negotiations with many officials and interested parties, and it was very frustrating, although the happy ending came in time for Ensbury people.

At the least in these days of the late 1950's the parish church did deserve electric light and power, and the people gave willingly for this modernisation. In 1956 the church became "lit up" for the first time, and the organ no longer needed "a blower boy." This had meant that a cable had to be laid along Wallisdown Road which divided the Estate and better street lighting was the result. At about this time land was sold for a Girls' Secondary School which was built on the north-east corner of the Estate, and the money available enabled the Talbot Trustees to modernise the cottages, farmhouses and the almshouses. Thus quite swiftly a little more light was shed upon the Estate. But light sometimes shows up the worn patches and this became evident for Talbot Village Estate which in many ways had changed so little in over a hundred years.

In 1951 the school was made a Church of England Voluntary Aided School. Thereupon Salisbury diocese had to accept responsibility for the modernisation of the building. This could only be done in three stages over a certain number of years because of the increasing economic difficulties within the country. Yet the school had electric light, modern lavatories and central heating by 1958.

The St. Saviour's end of the parish where there are housing estates and light industry was served for a time by a curate, and then by a Church Army Captain and a house was purchased. Sadly after eight years this extra pastoral help had to finish and the house was sold as the stipend could not continue to be found. With so small a church as St. Mark's there were difficulties in increasing the collections.

In 1957 an area to the north of the churchyard was given by the Trustees for extension of the burial ground, and the Bishop of Sherborne consecrated part of it in July of that year, but within ten years most of this part has been filled.



**The new classrooms built in 1966, joining the old school house**

If 1961-1967 were years which lacked any further building (although St. Mark's hall and the Mission of St. Saviour were re-decorated), yet various projects were undertaken in the parish. The school, after the celebration of its centenary in 1962, had the final stages of its improvements and its modernisation completed, including extra classrooms, an assembly hall and connecting corridors, and this was officially opened by Sir John Eden, M.P. in March 1967. Already another classroom is planned. The Parents' Association is very active and largely through their efforts a covered, heated swimming pool has been built and now a pavilion is in process of building by the parents themselves. The Trustees have had tarmac roads made to the school and church and a separate playground for all open-air activities. Thus the school has been radically changed and the old schoolmaster's house is now absorbed into the new staff room, headmaster's study and secretary's office. It can be stated here that St. Mark's school, with all its facilities and beautiful setting can be favourably compared to any other such school for a wide area around.

In September 1967 building was commenced on another school (State controlled), on the Poole side of the Estate, off Talbot Drive. In 1964 the Vicar, aware of the growing number of children

and some having to stand. Even some say at festival times, "We don't come then because it is too crowded." How sad this is!

If ever the extension of St. Mark's was to be done, the start of the second century seemed to be the time. The choir had been provided for in 1959 when the vestries were built. Now the whole congregation has to be considered and for all occasions.

An Appeal letter was sent out in October 1967 to all known Church members as a beginning in order to raise funds. Here is an extract — "We have long been conscious of the inadequacies of our present porch, which gives little shelter from the elements, and we propose as a first step in the extension of the church to enlarge the porch to provide more accommodation before and after services and to be arranged in such a way to meet the overflow seating for festivals. It will be added in the same style as the present church and in Purbeck stone. The cost will be about £5,000 and we wish to start soon after the Centenary Week . . ."



## Chapter 6

### Looking unto the Future

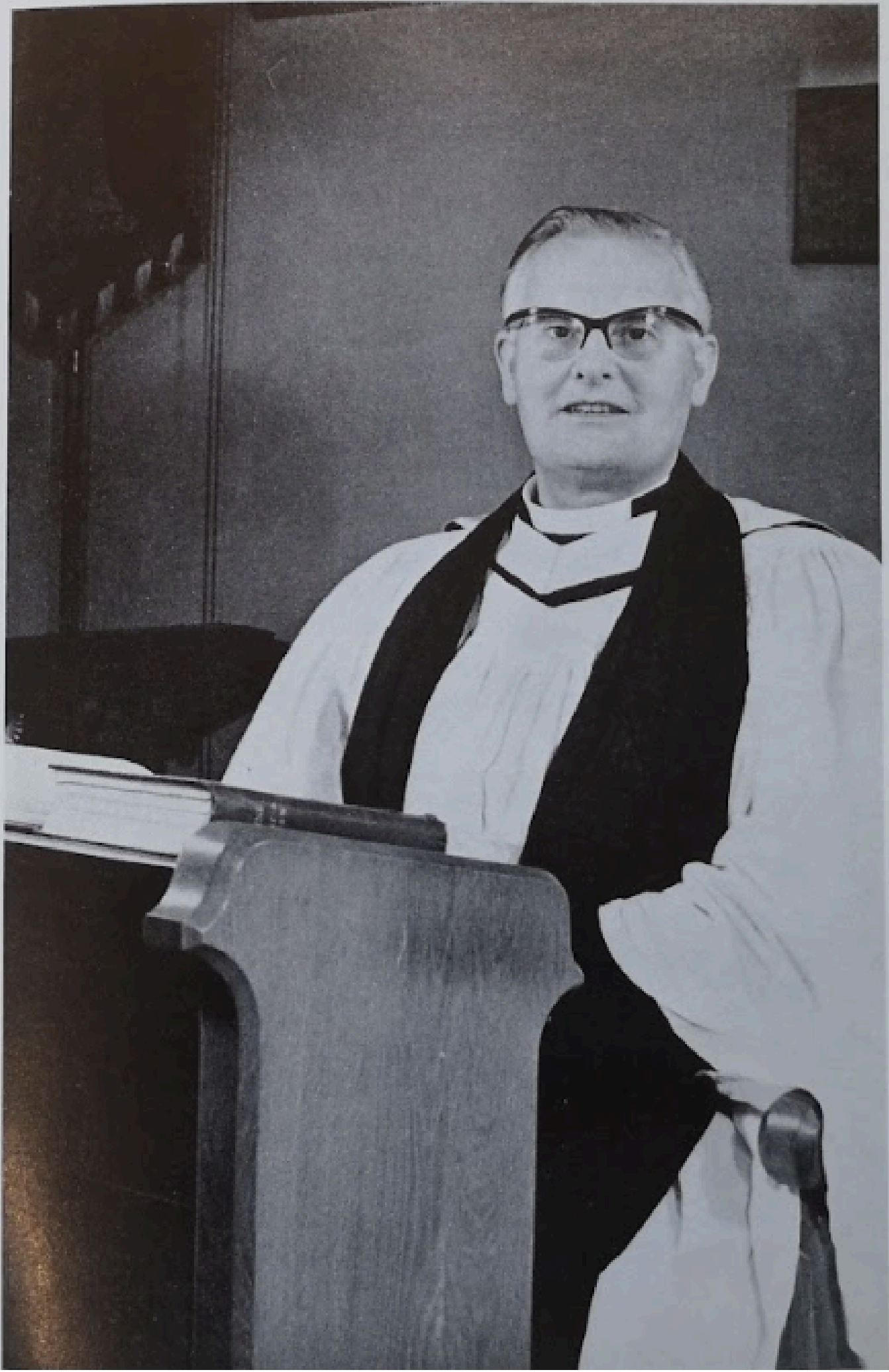
(“*But lo there breaks a yet more glorious day*”)

Before we have a glance into what we think the future may have in store for Talbot Village, let us have one last look back. It is of a sentimental journey written in the *Bournemouth Graphic* on October 12th, 1905 as an article on “Talbot Village . . . its Church and Cottages . . . and also of a way across the moor that leads to thence and of the sights that may be seen and the fancies that may be dreamed by all those who love Nature and the beauties she delights to show.” Having walked up from the Gardens by the sea and across Talbot Woods (then really woodlands), the writer arrives at that “part of the moor which partakes more of the nature of a common, and on its edge, near where the telegraph posts mark the road, are the cottages of Wallis Down. A little to the right the square tower of Talbot Church rises up out of the trees. Here is a fenced-in enclosure, and an aged sow and her litter of ten grunt happily among the thin grass and heather.

The moor and heather proper stretches away to the north-west, but we leave it and turn to the road. It is uneven, white and dusty, and we turn to the right. Wallis Down itself possesses little to attract the eye . . .

As we come into the village of Talbot there is a noticeable change of scenery. There are more trees, the stereotyped row of jerry built houses are no longer. Now there are tiny cottages with thatched roofs, each surrounded by well kept gardens. The cottages are overgrown with Virginian creeper, jessamine and honeysuckle. These surroundings give a restful feeling. One thinks of Gray’s elegy. It might as easily have been written in Talbot churchyard as in Stoke Poges . . .

The church is surrounded with a thick hedge, and the main entrance is approached by a drive through closely-clipped stately firs. The chief charm of the church lies in its immediate surroundings. On the north and west sides lie lovely lawns, shaded by holly bushes, pines, firs, and oak trees. Dotted round about are the beds of asters, geraniums, hollyhocks, and in the spring the churchyard is ablaze with colour from its rhododendron bushes.



dential development. This would probably increase the population of the parish by another 600 people. Then the Bournemouth Corporation would wish to lay out the adjoining 34 acres of land as public playing fields. The main core of the village on the north side of Wallisdown Road, where the cottages and the adjoining woodland are situated, is likely to remain substantially in its present form. There are also proposals under consideration affecting the property of the Trustees on the south side of the Wallisdown Road. Already a new County school is under construction on a site of 8 acres in Talbot Drive. The Bournemouth Corporation is also anxious to acquire 40 acres of land at the eastern end of Talbot Village Farm for the establishment of a College Campus. These various proposals are merely a beginning and over the next decade or so the whole structure of Talbot Village may be completely transformed.

These changes will mean that the Church will be faced with many new responsibilities and opportunities and we should all be prepared to meet them when they arise. The present incumbent, with his drive and initiative, has made efforts in the right direction and we all should support him in this great venture."



The Vicar's prayer is that 1968 will be the start, after thanksgiving for past benefits, to making St. Mark's worthy of the present and all future opportunities.

