

Lion Pride




Price's School & Headquarters House in West Street.



Chapter 7

The Charity School and the Family Price

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An Overview

Up until December 2019, the background to the William Price bequest had been shrouded in uncertainty. Attempts to trace the Family History had yielded little of an assured lineage, although there was no critical paucity of other detail in archived documents.

Renewing acquaintance at the 2019 Christmas Lunch, Paul Gover and I realised a mutual interest in Family History and, during conversations the matter of the William Price family was raised amid the other more general comments about the WP300 Project.

Paul undertook to deal with that part of the intention to write a sequel to the 1971 publication by the WPCT of the “History of Price’s School”, authored by Frank E.C. Gregory.

In the aftermath of the death of David Williams, I had taken-over a task David had set himself to write “something”, although that had never been detailed. A target date for publication was to have been the date of the 300th Anniversary celebrations in 2021. What was in my early thinking has been referred-to since as an “Extension”, though my view was for an end-product that would be somewhat different in scope and style. That has been outlined to Committee colleagues over the past 18 months, and it has been subject to evolutionary changes as new data emerged and considerations arose.

In essence my vision was for a multi-authored record of the School’s life since the 1971 publication of the Gregory tome. The search for archive material quickly showed the real need to anchor any such work in the earlier days of the 1908 School, after it re-opened at the Park Lane site. The rediscovery of the pre-1922 set of Lion magazines, and their transposition from PDF to Word was a major find, opening up a wider base for this “Extension” And thus, work has proceeded.

A number of folk have taken-on oversight and creativity for topics close to their interests, and that has been a welcomed contribution. There is

not much of that work still to come and this is why it is possible now to begin to see and plan for the “end-game”.

One especially important aspect of this “Extension” has been deciding what to do about the pre-1908 years. This era was fairly well treated by Frank Gregory’s “History” in 1971, but it was essentially about the battle for existence and competing expectations / demands on the WP bequest. The arguments between local clergy, Charity Commissioners and Charity Trustees were the basis of the 1971 book and so do not warrant a repeat in the “Extension”, though significant dates have been included in the “Timeline”.

Paul Gover’s work focussed on 2 or 3 aspects of William Price - to find what there was available to try to come to a perspective on him and his life, given other, local socioeconomic conditions of the time. He undertook a substantial research into the Family History, making much more headway than had been achieved in the past, breaking valued new territory. He did encounter many of the obstacles that earlier searches had found but, through perseverance, has managed to arrive at something akin to a “best fit” outcome, giving shape to the family.

Towards the end of 2020, contacts with a fellow Year-in-mate, Mike Duffy, proved to be very valuable. Mike had been a Professor of History at Exeter University and thus was well-placed to make further inroads to this challenge. In particular, he was asked to write an Introduction to the Story that surrounded W.P., to give his outlook a perspective into the sociology of the time, as a part of any National trends. And that Mike has done, in a collaboration with Paul that opened new possibilities.

Thus, two brilliant minds applied to the central element of the William Price Story. Paul has yet to conclude his further intent to analyse and report on the economics of the W.P. business that generated the funds on which the bequest was based. All of that, so far, has been accounted-for in the separate “William Price Story” chapter.

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The Charity School and The Family Price

The Origins of Price's Charity School

Mike Duffy

Emeritus Professor of History, University of Exeter

The world into which Price's School was born was one of fear, faith and a family feud. The fear resulted from the many natural calamities of the 'little ice age' from 1550-1850 in which the last two decades of the seventeenth century were the coldest and were followed by the so-called Great Frost of 1709. The Great Plague (1665-66), the Great Fire of London (1666), the Jamaican earthquake that swallowed up Port Royal in 1692, the smallpox epidemic which killed the Queen in 1694, the hurricane-strength Great Storm of 1703, which devastated southern England and left the west-country flooded, and the three months-



"Bring out your dead" (1665/6)



The Flood of Bristol

long Great Frost of 1709 were all seen by God-fearing, bible reading, England as signs of God's displeasure. In A *Sermon Preach'd the 27th November 1713 Commemoration of the great and dreadful storm in November 1703*, Benjamin Stinton called everyone 'to be put in remembrance of that Great and Terrible Judgement, with which it pleas'd God to visit these Northern nations but a few years since', and he urged that '...it ought not quickly to be worn out of our minds, at least till we have reason to hope it has brought about such a national Repentance and Reformation, as may prevent the like, or greater Judgements from falling upon us.'

It was believed that repentance and reformation could only come from the repression of vice, profanity and irreligion, especially among the poor who flocked to London to find work in these hard times – the population of London rose 50% in the last half of the seventeenth century while that of England as a whole declined – and London became the engine of the reform movement. The Society for the Reformation of Manners was founded in 1690/91 and undertook the prosecution of lewd activities, but increasingly it was felt that the best solution was to focus on the young. [The first lay institution to educate poor orphans, Christ's Hospital, was chartered in London in 1553, and in the seventeenth century individuals began establishing charity schools in a process that developed into a movement from the 1680s when schools financed by local subscription began to multiply.](#) The movement was accelerated by the propaganda activities of the Society for the Promotion of Christian Knowledge (SPCK), founded in 1699, whose *First Circular Letter...to their clergy correspondents in the several counties of England and Wales* on 16 November 1699 declared that they were acting because of

the visible decay of Religion in this Kingdom, with the monstrous increase in Deism, Prophaneness and Vice. ... The cause thereof they believe in great measure to arise from

the barbarous Ignorance observable among the common people, especially those of the poorer sort, and this to proceed from want of due care in the education of the Youth, who, if early instructed in the Principles of true Religion, seasoned with the knowledge of God, and a just concern for their everlasting welfare, cou'd not possibly (with the ordinary assistance of God's good Spirit) degenerate into such vile and unchristian practices as they now generally do.

In The charity of schools for poor children recommended in 1706 the influential Oxfordshire vicar, White Kennett described how

The poor ragged Children would swarm like Locusts in our Streets, and by playing about with Lies, and Oaths, and Filthy Language in their Mouths, they would corrupt the Children of the better Sort, and by an early Entrance upon pilfering and sharping, they would grow up into a Habit of profess'd stealing... from picking of Pockets to Shop-Lifting and House-Breaking...

Whereas thanks to worthy citizens who set up charity schools

...the children of both sexes are now redeemed from the curse they before lay under, and are put into a new world, another course of piety, honesty and industry, wherein, by God's Blessing, they are now likely to be no longer a stain and a load upon their birthplace.

There was worldly self-interest in this as well as hope of salvation for both the children and the charity donors. As Francis Gastrell remarked in *The religious education of poor children recommended* (1707) the education of the poor 'gives us a just Title to the Favour of God'.



1665/6

While there was wide agreement that poor children should be taught the Christian Religion, there was violent disagreement about which branch of the faith this should be. The threat of a reversion to Catholicism seemed to be averted by the 1688 Revolution which deposed the Papist James II from the throne, but while he and his son remained refugee in France there was still a danger of a Jacobite restoration aided by the forces of the most powerful nation in Catholic Europe.

The Protestant Dissenters were rewarded for their support of the Anglicans in removing James by being granted freedom of worship in licensed meeting houses through the Toleration Act of 1689. The supporters of the Established Church were however shocked by the number of meeting houses that then emerged – 2,536 by 1710. The first meeting house was established in Fareham in 1691 and, as will be seen, very likely contributed to the setting up of Price's School.

The apparently rising numbers of Dissenters believing in a freer form of Protestant worship, one removed from the authority of an established Episcopalian hierarchy with all its associated powers and rituals backed by the State, was regarded with alarm by many Anglicans. To them the union of Church and State through the Established Church was the strongest means to prevent either a fall into atheism and collapse of social order or the return of Papist Jacobitism accompanied by the arbitrary and persecuting forces of the Counter-Reformation. Although the Dissenters remained

legally barred from holding public office by the Test Acts, they were evading restraint and infiltrating local positions by occasional conformity. Although they were still legally banned from teaching in their own schools, the repeal of the Licensing Act in 1695 enabled them to publish their own literature, and they set up their own academies in defiance of the law. An attempt to stop them by the Schism Act of 1714 was ignored and repealed in 1719. The promotion of Anglican charity schools by the SPCK and others needs to be seen in this light. In 1704 the Society sponsored an annual pocket-guide which went through many subsequent editions as *An account of Charity Schools lately erected in England, Wales and Ireland*, which declared its purpose to be 'For the Education of Poor Children in the Knowledge and Practice of the Christian Religion, as profess'd and taught in the Church of England; and for teaching them such other things as are most suitable to their condition.' In 1719 the SPCK claimed 130 charity schools in London and 1,442 in the whole United Kingdom.



The Great Fire of London (1666)

The *Account of the Charity Schools* set out the way in which these schools were set up as 'sometimes proposed by the Minister, to some of his Parish, and sometimes by 2 or 3 Persons of a Place, to the Minister of the Parish, and such others as they thought would join with them'. In Fareham the Minister was the Vicar, Mr Edward Jenkins, and he was certainly involved in the setting up of Price's School since he is named in William Price's will as head of the list of trustees appointed to fit up and manage the school. Jenkins had been Vicar of Fareham since 1689, guiding the parish through turbulent times, donating a valuable standing paten to the church plate in 1718, and the respect for him was shown at his death in being commemorated by one of the largest memorials in the parish church of St Peter and St Paul. However, he died shortly after the will was made in 1721, so his influence on Price is hard to evaluate. The terms of the will relating to the tasks of the Minister were carried out by his successor Daniel Wavell.

If it was not at the initiative of the Minister, the *Account of Charity Schools* declared that the initiative came from two or three persons of the parish. However Price's School was one of a small minority established by the gift of a single layman. William Price was the son of a master cooper of the same name and raised himself to substantial wealth as a timber merchant and landowner.

What led him to make his gift? His will shows him to have been clearly a devout Church of England man, but he also seems to have had a more personal reason for his bequest. In his pioneering *History of Price's School 1721-1971*, F.E.C. Gregory reported a rumour, quoted by the Rev. W.S.

Dumerque, Chairman of the Price's Charity Trustees in a pamphlet in 1876, that Price left the money and lands to found a school because of his annoyance at some of his relatives becoming Dissenters. Subsequent research has brought more clarity to this story.

The Rev. Dumerque may well have learned the rumour from Joseph Ivemey's *A History of the English Baptists*, volume IV of which was published in 1830 and mentions 'a worthy deacon' of the Baptist chapel in Meeting-House Alley in Portsea who died in 1794 – the cutler and silversmith William Price. Ivemey appended a note that:

*Mr Price's great-grandfather was a very godly man, who lived in Fareham. On account of his having embraced the principles of the Baptists, his father, a wealthy man, disinherited him, and left his money to support a school of boys and girls, who were to be clothed and educated. The charity (which it is understood has been much abused) is known in Fareham as **Price's School**.*

We may never know with certainty just who was the errant Nonconformist/very godly Baptist who alienated wealthy William Price. We can perhaps be certain who he was not. He was not William Price's son. Neither Frank Gregory nor Paul Gover, who has recently mastered the genealogy of the wider Price family, have found any trace of William Price the founder having a son. He married Mary Sewatt, daughter of a Bishop's Waltham farmer, in 1674 and she died apparently childless in 1718. It would seem that Joseph Ivemey, who married Deacon William Price of Portsea's widow, inherited a family tradition muddled by time and distance. Neither the person, nor the cause and nature of the disinheritance is clearly stated in the will – the very fact of the errant Baptist's omission from those sharing the inheritance made it clear enough at the time.

Being childless, William Price's most immediate heir would have been his brother John, but we know nothing of John after his baptism in 1662. However there is perhaps a clue as to the object of Price's ire in his will where, after a long list of bequests to 'kinsman' or 'cousins', there is a clause in which he forgives and releases '*John Price Son of John Price of Fareham*' (no recognition made of kinship) from a mortgage of £100, and the interest owed on it. Inserted between the lines has been added the words '*provided the said John Price doe within three months next after my decease acknowledge this my will by some writing under his hand & seal to be duly made and executed for that purpose.*' The afterthought is significant, as suggesting a determined attempt to thwart any expectations the recipient might have had of receiving something more.

There are signs of differences developing between William Price and John Price of Fareham in the printed Hampshire county poll books for the general elections of 1710 and 1713. In the former William Price is the only member of the Price family among the freeholder electors of Fareham, and perhaps because of the profits he was making in timber contracts for the navy in the ongoing War of the Spanish Succession, he voted for the two candidates of the tottering latitudinarian Whig government. Unsurprisingly the Vicar of Fareham, Edward Jenkins, voted for the candidates of the anti-war and ardently pro-Church of England Tory party. In 1713, with the Tories now in power, bringing an end to the war, and enacting a stream of legislation to limit the rights of Nonconformists, we find two Fareham Prices in the poll books. William now sided with Edward Jenkins in voting for the successful Tory candidates, while John Price of Fareham voted for the Whigs whom the Nonconformists traditionally supported.

Who was John Price of Fareham? He could be regarded as the unknowing co-founder of Price's School if the feud outlined by Joseph Ivemey influenced William Price's actions. Paul Gover has constructed a credible family tree for the Portsea Deacon William Price that stretches back to 'John

Price Son of John Price of Fareham', but the relationship of father and son to William Price, the school's founder, is unclear. The elder John Price of Fareham might have been William's brother John but we lack evidence of this. The register entry of the burial of John Jr's son (another John) in Fareham in 1700 would have required a gap of barely 18 years between William's brother's birth in 1662 and his marriage and also between John Jr's birth and marriage. This is far shorter than the average age of first marriage of artisans of the period who had to serve an apprenticeship and establish themselves in business (the John Prices were coopers) before they could sustain a family. Paul Gover has posed the possibility that after William's death his widow might have married again – to John Price Sr (whoever this might be) so that John Price Jr might be William's step-brother and hence the closest potential inheritor of his fortune following John Sr's death in 1719. We do not know, but at all events the evidence strongly hints that it was because John Price of Fareham and his family had espoused Nonconformity that, in writing his will in 1721, William was severing connection with that branch of the family, to which he had once provided financial support, most likely to establish their cooperage, and compelling John's son to publicly disclaim any rights he might have had to the property now bequeathed to Price's School – a school in which, in the words of the will, the children '*shall be taught to read in the English Bible, and be otherwise Instructed in the Doctrine and Principles of the Church of England.*'

What was it like to be a pupil of Price's Charity School when it opened after William Price's death in 1725? The charity took in 30 students, 15 boys and 15 girls, chosen by the Minister and Churchwardens from the poor of the parish. Age of entry is unknown, but at London charity schools it varied, with 7-9 being the minimum, and 14-16 being the maximum for departure. Price's charity was to dress its pupils annually with a blue coat under the terms of the will – blue cloth being the cheapest and adopted by many Charity Schools following the example of Christ's Hospital. This original 'Blue Coat School' was clearly in Price's mind, and he instructed that if his school failed the income that supported it should go to Christ's. If Price's followed the regime recommended in *Account of Charity Schools*, attendance was from 7-11am and 1-5pm in the summer, and 8-11 and 1-4 in the winter. Teaching took place every day beginning and ending with prayers, and on every Sunday and Holy Day the Master was to lead his pupils to church twice with their bibles and prayer books to join in the services. Three breaks were allowed over the year, at the customary festivals.

Masters were told that their chief business was to instruct the children in the knowledge and practise of the Christian religion through the principles as laid down in the catechism of the Church of England. He was to teach them to pronounce it distinctly and plainly and explain it to them with the help of a primer such as Richard Allestree's *The Whole Duty of Man, Laid down in a Plain and Familiar Way for the Use of All, but especially the Meanest Reader* (1658). This was to be done regularly twice a week so that everything in the catechism could be perfectly repeated and understood. The one public examination specified for the children was that they should be tested by the parish Minister on their ability to repeat and understand the catechism. Particular care was to be taken to correct the manners and behaviour of the children, discouraging 'by all proper methods' the beginnings of vice, especially 'lying, swearing, cursing, taking God's name in vain, and the prophanation of the Lord's-Day, etc.', reminding them of the parts of the Bible and of the catechism where these things were forbidden by God.

With a disciplined class the Master should teach spelling, syllables and punctuation, which were necessary to good reading and understanding. Once the children could read competently well the *Account of Charity Schools* made distinction between the sexes. The boys should be taught to write in a fair legible hand, and be taught the grounds of arithmetic to fit them for service or apprenticeships. The advocates of charity schools encouraged the teaching of girls who might then inculcate the Godly virtues they imbibed into their own future families. Having learnt to read, they

should be taught to knit their stockings and gloves, to mark, sew, make and mend their clothes. Several might learn to write and some to spin.

The aim was to create a lower society of God-fearing obedient Anglican Christians. The London charity schools made great play of their ability to put their children into apprenticeships and some allocated funding to pay craft masters to take them on. *The Present State of the Charity-Schools*, appended to Thomas Sherlock's *Sermon Preach'd ... St. Sepulchre, May the 21st, 1719* claimed that 3,431 London boys and 1,407 girls had been put out as apprentices, but there were immeasurably far less craft opportunities in Fareham and no money was set aside for the purpose in William Price's will.

There were thus limitations to the aims of William Price's Charity, and other problems emerged over the next hundred years to give some credence to Joseph Ivemey's claim in 1830 that the charity had been much abused. The *Account of Charity Schools* set out the essential requirements for a charity school Master: a practising member of the Church of England, at least 25 years old, who has self-control, humble behaviour and keeps good order in his own family; who understands and can give a good account of the grounds and principles of the Christian Religion, who can write in a good hand, understands the grounds of arithmetic and 'has a good genius for teaching'. However Frank Gregory uncovered a set of legal documents which show that the first Master ceased to teach not long after taking up the position and from 1728 until his death in 1748 employed a deputy to teach the children while he 'transacted other business'. The then incumbent Vicar, head of the Charity Trustees, sought a legal opinion if he could do the same, taking the position and salary of Master to himself, but it decided against him.

Price's School was founded just as the momentum of the Charity School movement began to run out, and Price's was not alone in finding itself struggling financially. In 1741 the costs of the charity in taxes, quit rents and running the school were such that no surplus remained to distribute among the widows of Fareham as stipulated in the terms of William Price's will. Salvation came fortuitously when the Ordnance Board bought part of the charity's lands at Elson farm in Alverstoke parish to build a Yard at Priddy's Hard for supplying munitions to the fleet at Portsmouth's burgeoning naval base. The profit from this, invested in government funds, and two sales of timber enabled relief to the widows to be paid again from 1786.

However, an ongoing problem remained with the condition of William Price's house which he had bequeathed to provide both a schoolroom and the Master's accommodation. The Master was housed rent-free, but he was required to keep the house and schoolroom in good repair at his own expense. Since he was paid an annual salary of £35 (at the bottom end of the £35-£50 commonly offered by Charity Schools) this was a struggle, and Frank Gregory found two legal documents pinpointing the problems when the Master, Thomas Saunders, with a wife and three children to support on his small salary, professed his inability to pay for necessary repairs. The Trustees could only legally give him relief if the terms of the Trust were altered. A legal opinion in 1778 and an action in Chancery in 1791 do not seem to have solved the problem, for the Trustees were only doling small sums to the Master when the Commissioners of Inquiry into Charities in England and Wales included 'Price's Gift' in their sixteenth report in 1826 and declared the premises to be old and in a bad condition.

The Charity, the most notable in Fareham, was ceasing to fulfil the town's needs. When it opened in 1725 its thirty poor scholars formed 3.5% of the 8-900 population, but the number it could take remained at 30 while the population reached 4,400 in 1831. New schools emerged to fill educational needs. Schools welcoming poorer children were being formed by the non-denominational British and Foreign School Society (1808) and the larger Anglican National Society for Promoting Religious Education (1811). Each of these used the monitoring system by which older pupils taught younger

ones under the direction of the Master or Mistress and so could take greater numbers. Price's felt the effect of this when the absence of a Mistress to teach needlework (had the Master's wife taught this previously?) and the fact that the girls were taught in the same room as the boys led to parents sending their daughters to one of the new schools when it established in Fareham in 1813, leaving the Trustees to restrict entry to boys thereafter.

The finances of the Charity were growing stronger thanks to further land sales to the Ordnance Board in 1816 and to rising rent incomes, but the school was languishing: still only providing instruction in reading and the church catechism in dilapidated buildings and now only to boys. The time was not far off when a more energetic Board of Trustees would rebuild the school and appoint a long-serving Master skilled at teaching mathematics, but in 1830 the critical 1826 report of the Charity Commissioners gave the Baptist historian Joseph Ivimey the opportunity for his caustic and pious comment that Price's Charity was understood to have been 'much abused'. It was a comment not devoid of *schadenfreude*, as he played out for the last time the century-old family religious feud which had brought the school into being.

Mike Duffy (1955-1963)

Emeritus Professor of History, University of Exeter
The Price Family

The Price Family

Paul Gover (1964-71)

Frank Gregory's *History of Price's School 1721–1971* sheds only a little light on William Price's family, as the only sources were his and his father's wills, the memorial tombstone in St. Peter and St. Paul's churchyard, and the church's register. Since its publication, the advent of genealogy websites on the Internet combined with the Titchfield History Society's publication of the town's early parish records provides far more information. We can now build a much fuller family tree – though there remain several large holes in the story.

William Price' grandparents' family

We now know that William Price senior was baptised on the 29th June 1617 in St. Peter's Titchfield. The lazy parish clerk at the time only recorded the child's name in the register, and not his parents, but it seems probable that his parents were John Prise and Margaret Waller; John and Margaret were married on 27th September 1601, again in St. Peters. Because of the scant information from the register, we have to assume that Prices (and Prises and similar spellings) born about a year or two apart were part of the same family. We get a degree of corroboration from the "cousins" and "kinsmen" named receiving bequests in William Price junior's will.

It seems likely William senior was part of a large family all baptised in St. Peters: John junior baptised 26th September 1602m Nicholas 11th August 1605 (he died 3 years later), Christopher 9th April 1609, Marcy 10th November 1611, William 29th June 1617, Sara 27th December 1619, Frances 4th August 1622 (sadly buried just a week later) and Ellen 4th June 1624.

To complete the list of important bequests in the will, we also need a Peter or Peeter Price son of John, who would fit neatly into the above with a baptism about 1614, but records neither support nor refute this.

We have no information on where the Prices of Titchfield lived, but it is likely they worked in the town. At least three members of the family have a connection with the cooperage (or barrel-making) trade, being described as coopers at one stage in their lives.

William senior moves to Fareham some time before 1649, as we find the records of his children in the parish register there, not in Titchfield.

John Price is buried in Titchfield at the start of 1662; his wife Margaret nine months later; they would have been in their 80s, a very good age.

William Price senior's family

St. Peter and St. Paul's register lists three children with parent William Price: Elizabeth baptised 20th April 1649, William junior 10th October 1651 and John 19th April 1662.

The register does not give their mother's name, but William senior's dictated will of 11th June 1665 names his wife Ann and his children Elizabeth, William and John.

According to the Price memorial in the parish churchyard, William senior died on 12th June 1665, and the parish register lists his burial on 13th June 1665. Such haste suggests he may have succumbed to the Great Plague, which had escaped London and is recorded killing many in Southampton and Portsmouth, though Fareham records of the time do not mention it.

The Hampshire Hearth Tax records of 1665 list a William Price of Cams Oysell (the old name for the Cams area of Fareham east of the Wallington river and south of Wallington village) possessing a home with two hearths. This location together with the later 1840 Tithe Apportionment maps suggest that this house was the one on West Street later to become William junior's home. The two hearths suggest a modest house, neither that of a pauper nor that of a wealthy man. The inventory to his will shows a house with two upstairs rooms, a hall, kitchen and two butteries below, together with William senior's cooperage workshop, and a 3-acre field of barley. The Tithe map suggests this field was behind the house, on a site now under Fareham bus station.

No records of William and Ann's marriage exist; it would have occurred while Cromwell's Parliamentarians were in power, and one of their acts was to transfer responsibility for recording marriages from the church to the court. Genealogists call this period when parish records are often missing the "Commonwealth Gap". In some areas the local bishop kept duplicate records (the "Bishops Transcripts") and they added to the parish records retrospectively after the Restoration of the Monarchy. Sadly Fareham seems not to be one of these areas – the register has a page of just six marriages between 1643 and 1660, and William and Ann's is not one of them.

John was baptised 11 years after his brother William junior, which raises the question "why?". There are no recorded deaths of Price children in that period, so it does not seem just the bad fate or inherited weakness that befell some families. As the parish register does not record the children's mother's name, one possibility is Elizabeth and William junior's mother died and Ann was William senior's second wife. Another, less likely, possibility is that John was born earlier, perhaps around 1653, and only baptised in 1662. There's no obvious reason for this; more than 270 other children's baptisms appear in the Fareham parish register between 1651 and 1662, so why would it omit John Price?

No records later than William senior's will can be unambiguously tied to Ann, Elizabeth or John – no marriages, no children and no burial. One possibility is that they all die unrecorded in the plague, but the Fareham register records more than 50 burials in 1665-67, so it seems it was being

maintained. William junior's will records his wish to be buried "*under the stone my father and mother lie*" – and as he's buried in Fareham, Ann Price should be likewise. However, there is no record, not even on the Price memorial stone; this suggests that the memorial is not the site of the Price family grave; this author discussed graves and memorials with an expert, who said it is common for a notable family to have a later memorial in a different position to their graves.

William Price junior's family

The marriage of William Price and Mary Sewatt of Bishop's Waltham appears in the Fareham parish register for 9th May 1674. The parish register for St. Peter's church in Bishop's Waltham shows Mary was the daughter of Henry Sewet and Ursula Allen (married there 3rd July 1638), baptised on 28th October 1649. The Price memorial records Mary's death on 20th May 1718, and the parish register shows her burial on 23rd May. According to the memorial, William died on 31st May 1725, and the register records his burial on 3rd June. There are no records of William and Mary having any children, nor does William's will mention children. William seems to be on good terms with most of his kin, leaving them bequests in his will.

This gives the following short family tree:

John Price ?-1662	=	1601 Margaret Waller
William Price snr. 1617-1665	=	? Ann
William Price jnr. 1651-1725	=	1674 Mary Sewat 1649-1718

Mary Sewatt came from a family of 10 children. The Sewet/Sewatt/Suatt/Suett family were farmers in Bishop's Waltham; Suett's farm remains to this day. Her mother Ursula died in 1665, and her father Henry then married Elizabeth Asten in 1656. Henry Sewatt write his will in 1673, and is buried in Bishop's Waltham in 1675. An Elizabeth Suet is buried in there 1700. Mary's sister Frances marries Thomas Sherwin in 1671. He, or their son, another Thomas, are left a legacy in William Price junior's will.

As is well known, William lived in a house on West Street in Fareham, which after his death became Price's School. He describes himself as a timber merchant in his will, and Portsmouth Royal Naval Dockyard records show contracts for timber with "Mr Price of Fareham" in the period 1690-1707.

Fareham borough records list him as the court bailiff for the period 1716-20. A later bailiff, Barton Reeves, was one of the churchwardens charged with converting William's home into the first schoolhouse.

William's cousins and kin mentioned in his will

Peter Price's family

Various children of a Peter Price receive bequests: Peter junior, John, Thomas and Mary (who married Thomas Briant, also mentioned in the will), and there's a bequest to a John Shaw who married an Elizabeth Price who appears to be another of Peter Price senior's children.

These children appear to be in the family of Peter and Elizabeth Price. Peter (or Petter) was baptised in Fareham on 25th April 1643, the son of Petter Price. The latter appears to be a cooper who is buried in Titchfield in 1665, and (named as Peeter Prise) married an Ann Knight in 1642. That

makes his likely birth year to be something before 1621. As he is kin to William Price, it suggests he is the proposed son Peter born to John Price and Margaret Waller in about 1614 posited previously.

Peter and Elizabeth Price's children recorded baptisms are: Peter 1661; Elizabeth 1663; John 1665; William 1669; Thomas 1671; Robert 1674; Mary 1676; and Elizabeth 1678.

Thomas Enon, son of Thomas and Mary Enon

William Price was clearly very close to young Thomas Enon junior, as the first bequest in the will is of "*All those my messuages or tenements with Thappurtanc[er]s scituate and being in the parish of Portsea*" – that is, some houses and land owned or leased in Portsea – to Mary wife of Thomas Enon for her life, and then to her son and his heirs in perpetuity. He also leaves Mary and her children money. Thomas Enon had married a Mary Bradford in 1712.

William leaves a separate bequest to his cousin Mary Bradford, so it seems possible Mary Enon was named after her mother, and meaning Mary Enon and Thomas Enon junior are William's cousins. No records have yet been found to tie the Bradford family to either the Prices or the Sewatts, but again such marriages would have been during the Commonwealth Gap.

John Price son of John Price

The will names John neither as a cousin nor a kinsman; William releases him from a £100 mortgage and its interest, but requires him to "*acknowledg[e] this my will by some writing under his hand & Seale*". This hints at discord between William and John. Recent research uncovers a complex story that deserves a section of its own, which follows.

John Price son of John Price, and the Baptists

John and Deborah Price

In 1728, the Attorney General presented a legal case "*Attorney General v. Price*" at the Court of Chancery. The plaintiffs were the then vicar Daniel Wavell and the churchwardens of Fareham parish, Thomas Gover and William Rolfe. They had replaced the vicar Edward Jenkins and the churchwardens named in Price's will, after the death of Jenkins in 1722. The defendants were Deborah Price, her son William, the previous churchwardens, and John Woolgar, the executor named in the will.

The Bill says that Deborah was the widow of a John Price; the parish register for St. Thomas's Portsmouth records the marriage of John Price and Deborah Walter on the 8th January 1694 (old style calendar) or 1695 (modern calendar). The record of the death of their infant son in 1700 describes his father as "*John Price junior, cooper*". The Fareham register records John senior's burial in 1719; John Junior's in 1727. His wife Deborah is the daughter of Thomas Walter, a saddler with a shop in Fareham, which he leaves to Deborah on his death in 1706.

The Bill further says that the court accepted that Deborah's husband was the "*John Price son of John Price*" in the will, and that he had duly signed his acknowledgement of the will in 1725 after William's death. Further, and crucially, the court accepted that this John Price was William Price's legal heir, so he must have been William's closest living relative.

The Bill says that Deborah and John Woolgar and the new vicar Daniel Wavell were in dispute over the ownership of the land and property in William's estate. This land was to endow the charity that would become Price's School and the William Price Charitable Trust.

William, son of John Price and his grandson, Deacon William

The saddler's shop that Deborah inherited from her father becomes her husband John's cooperage, and copies of the Fareham borough records show it being inherited by three generations of Price's, all named William.

- John's son William died in 1774 aged about 72 and was buried in Fareham; he was described as a cooper at his marriage to a Sarah Pasford in 1730, also in Fareham.
- John's grandson William was probably baptised in 1735 in St. Mary's Portsea, and had a Baptist burial in 1788.
- John's great-grandson William died in 1794. We know he was the Deacon of the St. Thomas's Street Baptist Church in Portsmouth, as described in the story below.

Deacon William Price

According to Joseph Ivimey's 1830 *History of the English Baptists*, Deacon William's death in 1794 was recorded on a plaque on the wall of the Baptist Church. Ivimey should know, as he married Deacon William's widow Ann Price née Spence in 1808. Ivimey tells us that rather than being a cooper like his father and forebears, this William was a cutler and silversmith – we find him apprenticed to a James Salt, Master Cutler of Gosport in 1775, which means he was born around 1761. The Portsea register records William and Ann's wedding in 1786. William had a shop in Campden Alley on Portsmouth Common.

Ivimey tells us "Mr. Price's great-grandfather was a very godly man, who lived at Fareham. On account of his having embraced the principles of the Baptists, his father, a wealthy man, disinherited him and left his money to support a school of boys and girls, who were to be clothed and educated. This charity (which it is understood has been much abused) is known in Fareham as Price's School." This doesn't quite work – we know that the founder of Price's School had no children – but Ivimey's *History* is known to be a useful but unreliable source. We also know that the founding William had some dispute with "John Price son of John Price", so whether he was cut out of the will because he was a dissenter, or for some other reason, we can only guess.

It seems very likely that Ivimey's story was the basis of the rumour quoted by Frank Gregory in his *History of Price's School 1721-1971*. It said the Rev. W Dumerque, chairman of the Trustees of Price's School, wrote in 1876 "that Price left money and lands to found a school because of his annoyance at some of his relatives becoming Dissenters."

To summarise the information above, we can posit the following family tree:

John Price jnr., cooper 1674-1727	= 1695 Deborah Walter
William Price, cooper ~1702-1774	= 1730 Sarah Pasford
William Price 1735-1788	= <i>unknown</i>
Deacon William Price ~1761-1795	= 1786 Ann Spencer

Who was "John Price son of John Price"?

We are left with a conundrum: how to identify the relationship between this John Price and the William Price who founds Price's School. We know he's William's legal heir, but cut out of his will.

He's neither William's son nor grandson, as William had no children. Sadly, records to resolve this have yet to be located.

A John Price senior is buried in Fareham in 1719. As above, his son John junior married Deborah Walter in 1695, was described as a cooper in 1700, and died in 1727. As a cooper, he must have served an apprenticeship, during which the law forbade him marrying. Typically, a boy's apprenticeship ran for seven years, usually from the age of 17 to 24, though sometimes as early from 14 to 21. This makes John junior born probably 1671, and no later than 1674.

A "*John sonn of John Price*" is baptised in Titchfield 18th April 1674. The only other baptism of a John Price in either Titchfield or Fareham recorded earlier appears to be his elder brother. He was baptised in 1671 but buried in 1673. If John was born in 1674, he'd be just under 21 when he married Deborah; he would be a bit young, but it is possible. So how was he related to William?

William's nephew?

It's tempting to assume he's the son of William's much younger brother John. However, the dates do not work if we take the latter's birth as close to his baptism in 1662 (it was customary for baptisms to occur within a week or so). If William's brother John was the father, he'd be just 12!

If we assume John was baptised long after his birth, we know from the will that he was born after William, and hence no earlier than 1652. In that case, it's just possible for him to be the father of a John Price born in 1674 if he finished his apprenticeship by the age of 22. This would at least be consistent with his son finishing his apprenticeship and marrying before the age of 21.

This is feasible but unlikely, considering we have no reason to justify the idea that William's brother's baptism was delayed by 10 years.

A cousin of William?

If William's brother John died without issue, William's next nearest relatives would be the children of his uncle John Price, the eldest son of John and Margaret Prise, born in 1602. That John would be too old to be the father of the "*John Price son of John Price*" in the will; we need at least one more generation.

A John Price marries Ann Cortnell in 1670, and they have four children: John baptised in 1671 (buried 1673), Marey in 1672 (presumably dies in infancy), Mary in 1673, and another John in 1674. This second son John is the one mentioned above. If his father who married in 1670 was the son of the John Price/Prise born in 1602, he'd probably be the "*John Price son of John Price*" baptised in 1631/2 in Titchfield.

This information, with some other dates from parish registers, gives the following potential family tree:

John Prise	= 1601 Margaret Waller
John Prise/Price 1602	= ~1631 <i>unknown</i>
John Price "senior" 1632-1719	= 1670 Ann Cortnell
John Price "junior" 1674-1727	= 1695 Deborah Walter

A Short History of Price's School

July 1922 Edith Beatrice Hynes (Mrs S R N Bradly)

In the name of God Amen the 24th day of August, A.D. 1721, and in the 8th year of His Majesties Reigne, etc, I William Price of the Parish of Fareham in the county of Southton timber merchant and so forth: Item I will that my land and estate at Crocker Hill Item and my farms and lands at Elson ... Shall immediately after my decease be put into the hands hereafter named for Trustees (The Minister and Church Wardens of the said Parish of Fareham) for the erecting and forming a Charity School in Fareham.

So reads the Will of the Founder of Price's School and the greatest benefactor of the little town of Fareham.

More than 200 years ago in a cottage situated where the present Fire Station stands, and the former dwelling place of William Price, our school first had its being. Thirty children were to be chosen by the Vicar and Church wardens of the parish, and the will goes on to say "And I do hereby further order and direct that the said 30 children shall be yearly clothed with an upper garment of blew cloath (and of noe other colour) to be decently made and of such goodness, etc."



Until 1901, when the old school closed, the boys of Price's wore blue cloth suits with silvered buttons and a hat with a metal lion on the front (the present school badge was copied from this). These suits, together with a pair of boots, were provided annually by the Trustees. Six boys were chosen to sing in the choir of the Parish Church at the 3 o'clock service on Sunday afternoons.

These six were called "blue boys" and were given an extra suit of clothes and wore gilt buttons and lions. All the boys were elected by the Vicar and Church wardens The entrance examination which consisted of reading from the Bible, was held on Ash Wednesday in the Market Hall, and they wore the uniform for the first time on Easter Sunday. Those boys who did not attend regularly were fined and the money was expended on prizes for the well behaved.

One "old boy" of 74 who still lives in Fareham, relates how one 1st of May he played truant and went round with a May bough hoping to collect a little pocket money. "All I got," he said, "was one penny! And when I went back to school I was fined three halfpence, had a good thrashing from the schoolmaster, and another when I got home." So he didn't get much for his money! He, also stated

that the Headmaster in his day was a regular tartar and kept a cane, “a nasty thin one,” and a birch rod and three pairs of handcuffs hanging on pegs; he said he had never seen the handcuffs in use, but had evidently often felt the cane! Probably the handcuffs were a survival of the olden times as also was the traditional punishment which too, is only hearsay. This was only for very bad boys. The biggest boy in the school was made to hold the culprit on his back while the master birched him publicly, on market day, in front of the School and in view of the townspeople.

In 1845 the original old buildings had become so dilapidated that it was necessary to pull them down and a new schoolroom and dwelling house for the Master was erected on the old site. Some of you may remember this building: it was only demolished to the regret of many about ten years ago, to make room for the present fire station. It was a quaint, pretty old place after the style of the present Parish Hall, then the Market Hall which was built in 1847 by voluntary subscription, on land belonging to the School ; it was given to Price’s Charity but on the understanding that it should be used on market days and for farmers’ meetings, etc.



In the days of William Price, and for many years after his time, there were no board schools or county council secondary schools, and unless a boy was fortunate enough to get into a church school, of which there were comparatively few, or lived in a town where there happened to be a grammar school and his parents were well-to-do enough to pay for him, he had a very poor chance of any education at all and the greater number of poor boys never had the opportunity of even learning to read and write, so that When old Mr Price left money in 1721 to found a school, it was a very great boon to the town. Of course, in those days, education was considered much less important than it is to-day, and if a poor boy knew something of the three R’s, viz., reading, ’riting, and ’rithmetic, he was considered quite a scholar.

Two hundred years ago, just as is still the custom the Headmaster of Price’s School was appointed by the governors of the trust and the Vicar of Fareham; and I think it may amuse my readers if I give two examples of the report of the governors on their choice of a new Head.

Extract from an old document, dated 1748.

After a good deal of what appears to the un-legal mind, unnecessary talk: we find the following, written in beautiful old copper-plate:—

**Now know all Men these Presents that we the present Minister of Fareham whose Hands and seals are hereunto set by Virtue of the Power to us given by the said last Will and Testament of the said William Price (at the request of John Barnard of Fareham aforesaid who to the best of our knowledge and belief is a person of a sober Life and Conversation and fitly qualified for the purposes hereinafter mentioned) Have therefore nominated Constituted Appointed put and deputed And by these Presents do Nominate Constitute Appoint put and depute the said John Barnard School Master or Teacher of the Said School and the children therein to be taught and instructed according to the said last Will and Testament in the Room of Henry Stanton late School Master or Teacher deceased Giving and hereby Granting unto the said John Barnard the yearly salary or Payment given by the said Will to the School Master or Teacher given or*

allowed And we do hereby humbly request the Right Reverend Father in God Benjamin Lord Bishop of Winchester to grant unto the said John Barnard his Licence for the better and more effectual Authorizing him to be School Master or Teacher of the said School as aforesaid In witness whereof we hereunto set our hands and seals the eleventh day of February in the Twenty second year of the Reign of his Majesty King George the Second over Great Britain and in the year of our Lord 1748.

*Sealed and delivered by the Revd. Mr. Thos. Appleford Woolls Minister and by Sir William Gardiner Bart. and Mr. Danl. Lavington Church Warden in the presence of JOHN AUBREY.
RICHARD BARQUS*

*THOS. APPLEFORD WOOLS, Vicar.
WILL GARDINER.
DANL. LAVINGTON.*

(* This is copied exactly from the old Document, punctuation and all complete.)

Extract from the Minute-book of the Clerk to the Governors, 1907

*The Governors interviewed the 5 selected Candidates for the Headmastership of the New School, and ultimately it was resolved that Mr. S. R. N. Bradly, Assistant Master of the Modern School, Bedford, be appointed Head Master of Price's School as from Jan. next — Subject to his acceptance of the post.
J.E.TARBAT 24 October, 1907.*

Not quite so long-winded or perhaps so dignified, but after all it meant much the same thing. But we have jumped some 70 odd years ; let us go back.

All this time from 1721 to 1845, when the new buildings were erected, the little school had been going quietly on teaching 30 poor children dressed in "blew cloath" to read their Bibles and do simple sums. Talking of cloth, tailoring in those days must have been a much less costly trade than it is now. I have beside me an old account book with an entry, "*Paid Kneller for 10 coats £2 10s. — 1821.*"

About the year 1857 some of the land bequeathed in the will, which was situated round and about Elson and Hardway, was wanted by Government for the Ordnance Department and the Admiralty, and it was sold to them at a high price, which greatly increased the capital of Price's Charity (small plots of land round Hardway have continually been sold right up to the present time) and in consequence the yearly income was a great deal more than was needed for the maintenance of so small a school. In 1853 the Rev. W. S. Dumerque became Vicar of the Parish, in the place of the Rev. Wyndham C. Madden, and now began a series of disagreements between: the Trustees, led by Vicar Dumerque, and the Charity Commissioners, as to how the trust money should best be expended, which lasted for 28 years. In 1859 a request was made that grants might be paid from the charity to the National C. of E. Schools, to Fontley School, and the Sunday Schools. This request was refused, excepting in the case of Fontley, who were granted £30 per annum.

In 1866-67 a covered passage was added to the School buildings, and the Master's garden was converted into a playground for the boys.

In 1870 the present School Board was formed, and compulsory education began. This really sounded the knell of the old Charity School, for though it struggled on for more than 30 years, it very soon became behind the times. In 1873, the accommodation in the existing church schools being deficient, a public meeting was held in the Market Hall, and a resolution passed. This was, that a request should be made to the Endowed Schools Commissioners to grant permission for part of the funds of Price's charity to be applied to the building of new schools. The request was refused, but a new scheme was proposed and drawn up to the end, that a higher grade school should be opened in the place of the old Price's School. At a meeting of the townspeople it was agreed, by a large majority, that the scheme should be adopted, but Vicar Dumerque and the other trustees could not see their way to agreeing to it, and it was again shelved, and the school continued on the old lines.

In the meantime the Board Schools became an established fact, and flourished, and poor little "Price's" became very inefficient. Three of the Old Boys, who left the school in 1862, 1872, and 1875 respectively, and still live in Fareham, say that latterly it was difficult to get boys to go to the School at all, and that many of those who did go, only went for what they could get—viz., a suit of clothes and a pair of boots!

In the year 1880 the endowment was five times what it originally had been, and the Trustees again tried to persuade the Charity Commissioners to allow them to use the money in enlarging and maintaining the Church Schools, but were again refused; they still holding to their scheme, of building what is now called a secondary school.

In 1882 they drew up yet another scheme, but by this time the parishioners and townspeople were also divided, some siding with Vicar Dumerque and the Trustees, and some with the Charity Commissioners; and there was much bitter feeling upon the matter. In 1881, old Vicar Dumerque, who, though undoubtedly a fine old Churchman of very high principles, was possibly not very far-seeing, published a Remonstrance against the new scheme which he considered unjust, and it was again discarded.

In 1885 he died, and his place was filled by the Rev. T. Gore Browne, and the next six years seem to have been peaceful ones for the Trustees of the Charity, but in 1891 the Charity Commissioners again began to bestir themselves, and drew up another scheme, the third since 1873, which was again thrown out, the Trustees not considering it as in accordance with the true intent of the Will of the Founder. There was a shifting clause in the said Will, to the effect that, should it be impossible, for any reason, for the Testator's wishes to be carried out, the money should all revert to Christ's Hospital (The Blue-Coat School). This of, course, would have been a great disaster to Fareham.

In 1892 the Trustees proposed that the old Price's School should be incorporated with the National Church Schools, a grant being paid to the latter, so that a certain percentage of the children should be elected by them to receive bounty, in the way of clothing and exemption from any school fees (elementary education was not free at this time), but the Charity Commissioners would not agree to this. It was then proposed that a certificated master should be appointed, and a better education given to promising boys who were likely to benefit by it: a technical school was also suggested, or that it should be placed under the Science and Arts Department.

In 1897 yet another scheme was proposed and seriously considered by the Trustees. This was amended in 1898, and again in 1901, and once more in 1906; and at last, on the 18th of July in that year, it was finally accepted. Under this scheme, beside the Vicar and two Churchwardens, who were ex officio Trustees according to the will, there were to be fourteen more representatives, and instead of Trustees, they were from this time forward to be called

Governors. At this time the Rev. J. E. Tarbat was Vicar, and he was elected chairman, which office he holds up to the present time.

At the first meeting of the Governors, it was decided to carry on the old school until Christmas 1901, and then close it down, as it was now quite out of date. The remaining boys were sent to the National School and given an allowance for clothing, instead of the suits of "blew cloath"; and so ends the early history of "Price's Charity School." But there was life in the Old Dog yet, and in 1908 he became very lively, as we all know.

In 1903 the site for the new School at Uplands was purchased. In 1904 the present playing-field was ploughed and cleared, ready for sowing with oats, preparatory to laying it down in permanent grass in the spring. In 1907 the Market Hall was sold to the Vicar at a reduced rate, on the condition that he relinquished all rights which he possessed, to use the future school buildings as a Sunday School ; and in 1910 the old School in West Street was sold to the District Council, and was shortly afterwards demolished, and the present fire-station built in its place.

Mr John Sandy, himself an old Price's boy, and now for many years a Governor of the School, was one of the most enthusiastic supporters of the new scheme, and it was on his proposal, seconded by the Vicar, at that time the Rev. T. Gore Browne, that it was finally accepted. When the ground at Uplands was purchased in 1903, and the boundary wall on the north side of the School was built, some adverse critic wrote across it in white chalk, "Sandy's Folly"!

In 1908 the present school buildings were completed and Mr Bradly became Head Master. A formal opening by the Marquis of Winchester was held on Jan. 18th. At this time the School consisted of three boarders and thirteen day-boys, five of whom were Price's scholars ; their number being increased each September by five, until there should be twenty.

By 1914, when the Great War began, there were Old Boys gave their lives for their country. In 1921 the Bicentenary of the foundation, a Celebration Festival Service, was held in the Parish Church and an address given by the Bishop of Southampton.

By this time the numbers had increased to over 200, and a large army hut was erected, providing accommodation for a Junior School and a Physics Laboratory.

Since the War there have been great changes, and owing to the increase in the cost of education, the foundation has proved inadequate to meet the expenses, and the governors have been obliged to seek further help from the Local Education Authority, until such time as the endowments increase sufficiently, or some new benefactor arises to enable the School to become once more independent.

Chapter sequence in the Lion Pride

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2	Introduction	11	4030
3	Boarding and up to 1949	44	21,285
4	The Buildings	47	136,380
5	The 50s, 60s and 70s.	56	7,236
6	Extracurricular Life of the School	45	7,230
7	The Charity School and the Family Price	50	3,901
8	The Cadet Force	62	21,452
9	Price's Sixth Form College	82	55,700
10	The Major Sports: Football, Hockey and Cricket 1 st XIs	76	7,388
11	Price's Timeline	13	1,492
12	The Price's (9 th Fareham) Scout Troop	65	57,545
13	Minor Sports	112	43,857
14	The Library	21	14,578
15	Athletics and the Steeplechase	26	3,769
16	Spirit of Adventure	45	19,214
17	Academic Performance	66	12,925
18	The Lion Magazine and Other Publications	46	12,925
19	Price's Creators	142	30,009
20	The Old Priceans	76	17,703
21	The Tercentenary Celebrations	53	40,099
22	Religion in the Life of the School.	36	11,634
23	A Portrait of William Price	13	2,500
24	Closing Thoughts	11	23,214