
NOTES & QUERIES

FOR
SOMERSET AND DORSET

EDITED BY

G. J. DAVIES, B.A., Ph.D., F.S.A.

16 Melcombe Avenue, Weymouth, Dorset. DT4 7TH

AND

A. J. WEBB, M.A., F.R.G.S., F.B.Cart.S.

'Staverton', 19 Kirke Grove, Taunton, Somerset. TA2 8SB

*"Attempt the end, and never stand to doubt;
Nothing's so hard, but search will find it out".*

HERRICK

No	CONTENTS	Page No
1	A Victorian affair	1
2	George Sweetman of Wincanton	9
3	The sanitary condition of Bridgwater and Langport	13
4	Captain Sheringham and the Portland Breakwater	18
5	The restoration of Orchardleigh Church	24
6	Glastonbury Abbey and Washington National Cathedral	31
7	Monument Lore	37
	Book Reviews	40
	Notes	49
	Queries	51
	Obituary: Neale Dawe	52

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Marston House, Marston Bigot, Frome, Somerset BA11 5DU
Tel: 01373 451001 Fax: 01373 836501

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Somerset Editor: aj.webb@virgin.net

Dorset Editor: jim@daviesg.force9.co.uk

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1. A VICTORIAN AFFAIR: WILLETT ADYE OF MERLY. The extensive series of copy-letter books in the Dorset Record Office belonging to the firm of Chislett and Rawlence, estate agents of Wimborne, is an historian's delight. Apart from the minutiae of estate management the letters are also full of local and national events, personal comments and insights into the private lives of their clients. For Chisletts, perhaps their most controversial late 19th century client was Willett Lawrence Adye (1818-78) of Merly, near Wimborne, who re-appointed James Oakley Chislett as Steward on inheriting in 1857. On his arrival there Chislett wrote to Adye 'I sincerely hope Mrs Adye may be so much pleased with your Dorsetshire estate . . . the mansion is delightfully situated – none of your brother Landowners, and there are many in the county, can boast a sweeter spot than the Squire of Merly Hall and long may you dear sir and your honoured lady and family live to enjoy it.'¹

Everything indicates that Adye was a kind, well-liked, social man, generous to a fault, a novice horseman, but susceptible to chesty colds which developed into bronchitis. His interests lay in music – principally the violin on which he both published and gave performances: 'I was very much gratified on Tuesday evening at the Corfe Concert ...' wrote to Chislett in 1865 ... 'and especially by the warm reception . . . [illegible] & encores you received – your music delighted everyone, and was certainly both as regards the instrument, and the execution, as near perfection as possible; you had indeed the attention and admiration of your audience, and I heartily congratulate you Sir – the account you gave them must have satisfied the most fastidious ear.' Adye was also interested in the Church; he sat on committees, lectured, published at least two books and gave the ground on which the Wesleyan Methodists of Wimborne Minster built their chapel at Lambs Green, Corfe Mullen in 1865. These cultured interests led to his election as a Fellow of the Society of Antiquaries late in 1872. Locally Adye was a magistrate and was appointed Deputy Lieutenant late in 1871.²

In 1856, while still working as a Clerk in the Ordnance Office, he had married Elizabeth Ross, a cousin of Sir James Clark Ross, the polar explorer, at Bath; the marriage appears to have been a success, and they had eight children of whom six survived into late childhood. The Merly estate workers regarded both the Adyes with some fondness: when leased to a tenant in

the mid 1860's Chislett reported the gardener's '...complaining very much of the hard work he has put on him – he misses his late kind master and mistress', while almost a decade later Chislett wrote to Adye's younger brother and trustee Sir John Adye regarding 'Mitchell ... the woodman on the Merly Estate ... suddenly seized with a fit of paralysis which has rendered useless the whole of one side of his body He is confined to his bed – and of a certainty will never do any further work . . If Mr Willett Adye still resided at Merly I know he would desire me to continue the payment of his wages.'³

Yet in financial matters Adye was extravagant and negligent, perhaps consciously so. On inheriting he began to raise sums of cash almost immediately by selling off the Bysshe Court estate in Surrey in 1860, and by loans organised by Chisletts who, at this time, were happy to do so. 'I don't think it will be ... [*?forward*] to arrange matters so as to pay £500 by Friday and in order that you may not be disappointed I enclose herewith a bankers draft payable to your order on demand for £200 ... now be assured Sir no inconceivable delay in getting the £1000 shall take place – if in the mean time ... [*you need*] a further sum please inform me.' Having run through a considerable amount within a decade, Adye resorted to mortgages on the Merly estate from the mid 1860's, even selling his predecessor's much admired collection of Hogarths. As his cash supply dwindled Adye increasingly used Chisletts as a bank; they paid his bills for (amongst others) wine, food, clothes, tobacco, jewellery, photography, and increasing medical bills and school fees for an ever-growing family.⁴

As time passed, Chisletts' letters on money matters were increasingly underlined with worry, but always considerate in their warnings and entreaties: 'We have this morning referred to your current account and there find the balance in our favour to be about £1050.0.0 not that we find any fault with this, but that it so seriously cripples us in our business transactions that we can scarcely know which way to raise money which as you know is at a high rate of interest.' Later on the firm had an increasing number of other creditors knocking on their door to obtain money from Adye. The firm did all it could to protect him from the consequences: in one case a local solicitor was instructed by a creditor '... to issue a writ without delay against you for the amount of his account; on hearing this we called on

Mr Kerridge ...he seemed much put out & says he has been treated badly &c, &c, & he will refuse to accept any portion of the account.' Mrs Adye – later considered by Chislett to be financially suspect herself – expressed 'quiet anxiety' on her husband's financial state in a rare letter to Henry Chislett in 1872. He replied that 'no-one could have done or said more to Mr Willett Adye than I have ... I certainly am of opinion after what has been said of late – that he will be more careful and economical.' But Chislett was wrong. In Feb 1873 – when things had gone too far to save Adye, Chisletts resignedly wrote to Frere & Cholomley, Adye's London solicitors, relating that an official from the Sheriff's office had come to their office that day with a warrant to distrain Adye for £10. 'We should perhaps say that a writ had been served on him some weeks prior to the visit of the Sheriff's officer & that he took no notice of it whatsoever ... this is one of the many instances we could name of the manner in which things have been done.'⁵

This facet of Adye's dark side was revealed slowly but surely to the world over the course of several years, but another appears to have been exposed to those close to him during November and December 1873. By this time Adye had let Merly House, and with his family, on financial and health grounds, moved to Puckpool House, Ryde, on the Isle of Wight, where contact with the mainland was (as now) via the ferry to Portsmouth. In early Nov 1872, while he and his family were staying in Bournemouth in a forlorn attempt to save the life of their dying son Claude, Adye himself had 'another attack of his old complaint' while either passing through, or staying in, Portsmouth. Elizabeth Adye immediately went to her husband's bedside at the George Hotel.

There was immediate concern over Adye's health from all quarters. Writing on the 9th Nov to Mrs Adye, Chislett expressed his 'hope and trust (that) with such nursing as you have provided, he may speedily recover, ' but that would 'certainly depend upon his being kept perfectly quiet.' It is possible that his health was so precarious that his life was despaired of. His cousin and brother had visited him by the 10th November, but it appears there was also some slight improvement by then. Curiously, letters to both Adye and his wife dated the 14th Nov have been removed from the copy-letter book, but Henry Chislett visited Adye 'who is, and has been, seriously ill' by

the 19th Nov.⁶ By the 22nd Chislett could report to Freres that Adye ‘... has been very ill indeed but is now much better ... At the same time we very much regret being obliged by reason of Mr Willett Adye’s extravagance to come to you for some money.’ By the 4th Dec Adye had finally agreed to the placing of the Merly estate in the hands of Trustees. Chislett wrote to Bartle Frere that ‘we are glad to see he has written to Mr Cholomley of your firm to consult with him ... Mr Cholomley will see a solicitor of this place, probably at Mr Adye’s – Mr Tanner – Mrs Adye called him in to act he is a very respectable man and a friend of ours’. He went on to say that ‘Mr Tanner will explain to you more in detail as well as many private matters of Mr Adye’s of a serious and delicate nature.’ It is evident from later letters that Adye and his wife had now separated, as Mrs Adye had become cognisant of her husband’s ‘private matters’ while in Portsmouth, and appointed Tanner to act for her. Somehow, she had found out about ‘the Martins’.⁷

From July 1869 one of the many payments made by Chisletts at the direction of Adye was to ‘Mr William Martin of Albert Road, New Southsea’. Until Jan 1873 Chisletts sent nearly £700 to Martin. ‘William Martin’ or ‘William Lawrence Martin’ was, in fact, Adye’s pseudonym, used when he was cohabiting or acting for his long-term Mistress Ann Sophia Browne and their six children born between 1850 and 1865. All the payments were sent to the same Albert Road address except for three instalments between 11th Jan and 11th Feb 1870, when Adye obviously instructed Chislett to send the cheques to a different address in Portsmouth, No 1 Landport Terrace, where his eldest daughter Cornelia had moved out of the family home for the birth of her eldest son Herbert Arthur, son of Arthur Clermond. This detail alone shows the close contact Willett Adye maintained with his mistress and his illegitimate children.⁸

There is no doubt that, by directing these payments through his Steward, Adye was placing the Martins and himself in peril of discovery, but he may have done so before. Exactly how Mrs Adye discovered the truth in Portsmouth is a matter of conjecture. In a later letter Henry Chislett informed her that ‘I hear nothing of the Martins – Frazers – or any such – & I have sent no money to any such’, which suggests that the Martins were also known to one or both correspondents as the Frazers. The estate papers and copy-letter books may supply the answer.

In late 1863 a 'J J Frazer' rented Merly House for three months while Adye took his family to the Isle of Wight. 'The family (less Mr Frazer) have arrived at the mansion are I find much pleased' reported Chislett to Adye in July, indeed Mr Frazer failed to make an appearance and it was Mrs Frazer who paid the rent in cash instalments at the estate office; an event worthy of reporting to Adye himself. A later letter records a meeting between Adye and Mrs Frazer at the end of the tenancy, and if it was a conspiracy to make Adye's mistress the Mistress of Merly for three months it may have been then that the two women in Adye's life met briefly, perhaps to meet again a decade later in Portsmouth where their partner in life was seriously ill.⁹

The consequence of the exposure was, of course, serious for both women. In his letters to Mrs Adye from Jan to March 1873 Chislett reveals no indication of a desire for reconciliation on her part, just a wish to sort out the details of a Deed of Separation, which was signed in late Feb 1873. This private document set out the value of financial payments to Adye, his family, his creditors and mortgage payments, and conditions affecting the upbringing of the children officially left in Mrs Adye's care, and all to be regulated by the Trustees. Not surprisingly the copy-letters exhibit Mrs Adye's strong desire to block any further payments to Mrs Martin, which Chislett readily enforced. There are also replies to her requests for money for her family, advice on tradesmen, dog licences, furniture from Merly and the lease of her Bournemouth house which she wanted to give up. In the midst of her collapsing world Elizabeth Adye had also to deal with the illness and death of her 13 year old son Claude a month later.¹⁰

The diary of Mrs Adye's brother, Andrew Ross (1818-95) who returned home from Australia late in 1876 to live with the Adye family at Somerford Grange, near Christchurch, shows the difficult and complicated events revolving around this embattled woman after 1873. In his review of the year 1877 he wrote, 'Mrs Adye had for three years previously been struggling against adverse circumstances; her income was much below what the style and expectations and actual wants of her family demanded. Her Trustees were implacable and kept her in abeyance – her youngest required an experienced person, always difficult to acquire. Her eldest son had become very

delicate and so were the others more or less while indulgence and ineffective control had induced insubordination constantly recurring.' No less than four of her five sons died before the age of 36 from consumption; the fifth and youngest son suffered from mental illness and had to be continually nursed. Mrs Adye herself died in 1905 aged 83 and was buried beside her husband and children in the Willett or Merly House vault in Canford Magna churchyard.¹¹

In Feb 1955 Alice Margaret Harper *née* Adye, the sole daughter and last legitimate descendant of Willett and Elizabeth Adye, was buried at Canford Magna, and the vault finally sealed. Tragically the family papers had been destroyed by Miss Settle, Mrs Harper's housekeeper. It seems a contradictory fact for one who paid large sums for photographic items, that not one likeness of Adye, his wife and his children apparently survives.¹²

In contrast to Mrs Adye's immediate life and fortune after the Portsmouth incident, that of Mrs Martin's is poorly recorded. Her predicament appears to have been more serious, although it is possible that her elder children were already out working and earning wages. It is known that she wrote to Chislett and then to the Trustees' solicitor F Herbert Tanner, requesting money. Chislett did not reply to her letters although a request on her behalf by Adye for £10 in Feb 1873 to be sent to her was granted only because Adye had telegraphed Chislett that it '... should be paid or my position will be compromised'; the resulting payment sent on the 22nd was the final one. There were other ways of extracting money from the estate. As Chislett was gathering Adye's unpaid bills for Frere's, to enter into a schedule of debts for the Trust, he became suspicious of one in particular: 'Perhaps the claim of Ferrand Geo, Butcher of Southsea should be looked into as I am under the impression it is mixed up with the Martins of that place – Mr Adye does not send me the bill, merely writes to say that it is a claim to be paid.' This claim was for £50, and a look through the Portsmouth Directories of that date reveals no George Ferrand or Ferrard, Butcher in Southsea and it may be concluded that this was a crude deception to extract money by the Martins with Adye's knowledge and support. After this action the Martins disappear from the copy-letter books and they do not appear in any document dealing with Adye or the Merly estate. Recollections

of Martin descendants looked more warmly to his brother General Sir John Miller Adye rather than Willett; this notable career soldier may indeed have shouldered some unrecorded responsibility. The Martins apparently changed their surname to Adye from the mid 1870s and at the same time appear to have benefited from the patronage of a wealthy, retired Major in the Royal Marines, John Blackwood Colwell. The Adyes continued to live in the Portsmouth area, later moving to Chatham as they followed the fortunes of the eldest daughter Cornelia and her husband, a Royal Marine non-commissioned officer. Adye's grandsons, Herbert and Eric Adye returned to Portsmouth at the turn of the century; Eric served in the First World War and was invalided out in 1916. Their grandmother Ann Sophia Martin died in 1915 and is buried in a paupers plot at Chatham with no headstone; her many descendants still live in Kent and elsewhere in England.¹³

The pivotal member of this *ménage-a-trios* had retired to his house at Puckpool, yet soon began to feel the restrictions that society placed on sinners of his sort. 'Mr Willett Adye seems quite annoyed because he cannot have his eldest son with him over for a day or so at times from the school to stay with him', wrote Chislett to Mrs Adye in Jan 1873, 'he says even his brother opposes him in this – I have made no remark about it to him whatever.' However it appears Adye was still received in some circles, Chislett complaining that 'Mr Willett Adye has written me rather a severe letter because I hesitated to send cheques to house parties he visited.' In Jan 1873 Adye had made up his mind to live near London, away from both families, where, in poorer and poorer lodgings, and encumbered by two bankruptcy orders which immediately led to his forced resignation from his London club, the Union, he lived out the remaining few years of his life in the Kennington area where he died in Nov 1878. On hearing of his illness Mrs Adye travelled to be by her husband's side, but arrived too late. A burial service was held at Brompton Cemetery before the body was taken back to Canford Magna to be interred in the Willett family vault.¹⁴

There is little doubt that Adye appreciated his 'fine Dorsetshire seat'; he had told Henry Chislett '... more than once that he would never sell it and I do not think for a moment that he will' and he made an attempt at the very end of his life

to see it again. But Adye's actions alone led to the loss of Merly. Already weakened by a £19,000 mortgage and an increasing number of unpaid bills, the break-up of his marriage must have confused the financial administration of the estate still further and immediately led to Adye's decision to place it in Trust. In the mind of Stephen Cholomley, the London solicitor, the fate of the two thousand acre estate was sealed as early as Jan 1873. Merly was finally sold at auction in July 1875 for £75,000 to Sir Ivor Guest of Canford Manor. Guest (later Baron Wimborne) was a near and not particularly admired neighbour of the Adyes with whose family there had been good relations, but recently some confrontation. After the auction Chislett wrote to a distraught Mrs Adye 'I assure you do not regret the sale of Merly House as much as I, and everybody feels so sorry that Sir Ivor Guest has bought it.'¹⁵

Adye was an interesting and complex character. Today it is difficult to measure the worth of his religious, musical and other interests against the faults in his private life, but his affair weighed heavily against him in his own social sphere, and it was certainly noted in at least one section of the press. Perhaps the last word should be left to those whose opinion mattered little. When it was clear that Merly was to be sold, Chislett wrote to Adye '... whoever may be the future owner, he can never be more popular with his tenants than yourself – they all now frequently express the wish that something or other may come up so timely that you may return once again. I fear however this is a hope never to be realised.'¹⁶

The author acknowledges with gratitude permission to quote extracts from the Chislett and Rawlence Archive, and Canford Magna Parish Archive, courtesy Dorset History Centre, and the help and patience of the Staff there. He is also grateful to the staff of the other archive centres quoted in the text, to Emma Ratcliff, Ian Ruse, and Dr Jim Davies.

1. Dorset Record Office, D/CRL A1/1/20, folio 678 (dated 23/1/1858, Chislett to Adye).
2. DRO, D/CRLA1/1/27, f.569 (29/9/1865, Chislett to Adye); PRO (The National Archives), C54/16373 part 41, no 10 (29/3/1865) Conveyance, Adye to the Rev. Budden, of Wimborne Minster *et al* (Wesleyan Methodists of Wimborne Minster); Society of Antiquaries Archives. DRO, D/CRLA1/1/30, f.713 (7/12/1871; Chislett to Adye).
3. FHC, Marriage certificate, 1856, Adye-Ross; DRO, D/CRLA1/1/27, f.801 (22/8/1867, Chislett to Mrs Adye); D/CRLA1/1/33, f.105 (4/2/1875, to General Sir John Adye).
4. Sy.H C; D/FCC 4259a (Bysshe Court, Burstow, Surrey, 1859-60); DRO, D/CRLA1/1/20; f.58 (17/1/1860, Chislett to Adye); DRO, D/FCC 4260; 'Abstract of Title of Willett Lawrence Adye . . .' (1873).
5. DRO, D/CRLA1/1/28 f.895 (18/5/1869, Chislett to Adye); D/CRLA1/1/29, f.301 (4/12/1869, to Adye); D/CRLA1/1/31, f.69 (9/5/1872, to Mrs Adye); D/CRLA1/1/31, f.565 (15/2/1873, to Frere and Co).

6. DRO, D/CRLA1/1/31, ff.389 (7/11/1872, 396 (9/11/1872) and 398 (12/11/1872, all written by Chislett to Mrs Adye at the George Hotel, Portsmouth); D/CRLA1/1/31, f.410 (19/11/1872, to an unspecified correspondent).
7. DRO, D/CRLA1/1/31, f.414 (22/11/1872, Chislett to Bartle Frere); D/CRLA1/1/31, f.425 (3/12/1872, to Bartle Frere); D/CRLA1/1/31, f.431 (5/12/1872, to Cholomley).
8. There are no less than 30 individual payments to the Martins, beginning with £10 on the 30th July 1869 (DRO, D/CRLA1/1/29, f.64) and ending with £10 on the 22nd February 1873 (D/CRLA1/1/31, f.481). The three payments to Landport Terrace are in D/CRLA1/1/29, ff.358, 376, and 406.
9. DRO, D/CRLA1/1/31, f.512 (23/11/1873, Chislett to Mrs Adye); D/CRLB2/2/1, 'Rental of the estates of W L Adye, 1857 – 63', ff 109, 115; D/CRLA1/1/24, f.817 (14/7/1863, Chislett to Adye); D/CRLA1/1/24, f.838 (29/7/1863) and D/CRLA1/1/25, f.24 (5/9/1863) *re* payments by Mrs Frazer; D/CRLA1/1/25, f.124 (16/9/1863, Chislett to Adye).
10. DRO, D/CRLA1/1/31, ff.461 (26/12/1872), 479 (6/1/1873), 492 (13/1/1873) 512 (23/1/1873) and 542 (5/2/1873) are examples of advice/information sent by Chisletts to Mrs Adye; D/LRW 31/2/2, Deed of Separation (26/2/1873); FHC, Adye death certificate (1873).
11. The Andrew Ross Diary, held by the Andrew Ross Museum, Kangaroo Ground, Melbourne, Australia, in prep. for publication; FHC, Adye death certificates (1881-1955).
12. DRO, Mic/film RE/4/1, Canford Magna Parish burial register 1815-1960, entry 1560 for 18th February 1955; 'Alice Margaret Harper, of 'Ross-Haven', 25A Suffolk Road, Bournemouth, aged 92. Interred in 'Willett' family vault, in old churchyard, and subsequently sealed by Hoare, Bournemouth' - the top slab was presumably carved with all the names of those interred at that time; Thomas, A G 'Portrait of a Bibliophile. X, Ralph Willett of Merly, 1719-1795' p.440, in *The Book Collector* 12, pt 4 (1963), pp.439-448).
13. DRO, D/CRLA1/1/31, f.576 (20/2/1873, Chislett to Frere and Cholomley); D/CRLA1/1/31, f.603 (5/3/1873, to Cholomley); FHC, death certificate of Isora Julia Adye (1878) who died at Major Colwell's Portsmouth home – he paid for the grave and presumably the expensive stone memorial lying over it (Portsmouth Record Office, Kingston Cemetery Papers). An elder sister is recorded as his house-keeper in the 1881 census; Clemond family papers and recollections.
14. DRO, D/CRLA1/1/31, f.521 (28/1/1873, Chislett to Mrs Adye); D/CRLA1/1/31, f.592 (26/2/1873, Chislett to Mrs Adye); PRO (National Archives) B9/369 (28/10/1874) and *The London Gazette* (3/8/1877); Lond. Met. Archives A/UNC/20, Committee entry for 11/11/1874; FHC death certificate (1878); Andrew Ross diary, entries for 1878.
15. DRO, D/CRLA1/1/31, f.69 (9/5/1872, to Mrs Adye); D/CRLA1/1/36, f.14 (12/11/1877, to Adye at 18 Manly Terrace, Kennington), there is no indication that Adye did take a last walk around Merly; D/CRLA1/1/31, f.461 (23/1/1873, to Cholomley); D/CRLA1/1/33, f.667 (16/11/1875, to Mrs Adye).
16. *The London Figaro*, Saturday Feb 8, 1873, page 10, cols 2-3 "Ryde Modesty"; DRO, D/CRLA1/1/33, f.243 (13/4/1875, Chislett to Adye).

ANDREW C. SKELTON

2. GEORGE SWEETMAN OF WINCANTON. In the second half of the nineteenth and the opening years of the twentieth centuries, George Sweetman was a familiar figure in Wincanton and the surrounding area. He had a passionate interest in local history and collected material from all over the district. This material was used not only to give talks and lectures to a wide range of groups but also to write books on Wincanton.¹ Some 22 volumes of this material are deposited in the Somerset Record Office and contain such items as transcriptions of documents and much genealogical information.² In volume

seven between pages 108 and 132 Sweetman recorded 'Reminiscences of my Life', written in 1901 when he was 66 years of age.

In his opening he acknowledges that the enterprise was 'chiefly for the entertainment of my children and it may be for my grandchildren' and reflected modestly 'not that I think I have had many extraordinary experiences, but because I am sure that what is called the ordinary events in a life are of much more importance than the extraordinary'.³ It is not surprising, therefore, that there is an abundance of information on various members of his family, past and present, as well as other local families and individuals, some of whom he obviously regarded highly and others whom he regarded as 'enemies'.

There is no consistent chronological order to his reminiscences nor any themes, but rather a series of apparently random sections and paragraphs. Taken together, however, they do provide some interesting glimpses of Wincanton and some of its inhabitants in the middle years of the nineteenth century.

One area that figures prominently throughout relates to alcohol. Sweetman himself had 'signed the pledge on Oct. 9 1843' and considerable details follow about his life of 'Total Abstinence' for over 57 years. It is clear that temperance was active in the area for he records teetotal demonstrations in places such as Mere, Gillingham, Yeovil, Bristol, Castle Cary and Bath. Wincanton had its Day Star Band of Hope, of which he was secretary, and its Temperance Society of which he was at one time president. He claimed to have delivered 'hundreds of addresses' in every town and village in East Somerset. For Sweetman it is clear that temperance was a way of life and it certainly affected his attitude to others for there are many references to drunkards and the evil effects of alcohol. He had, however, on one occasion experimented with drink when he went into the King's Arms with a penny and bought half a pint of beer from the wife of the landlord, William Loxton,

'This was the first penny I ever spent in drink. One day after this, I was with father in the settle she said to father "George, your boy can drink beer as well as you". Father asked for an explanation, she gave it, he then took his rule out of his pocket with which he used to correct me, struck me with it, sent me home, afterwards told mother and I got in for it all round. Though father drank freely himself, he was not pleased that I should follow him in this respect.'⁴

Sweetman does reflect an interesting attitude to poverty and

the Poor Law. When writing about his parents he says:

'They were poor on both sides and in their later days at any rate were kept by the parish. I have no shame about this, many of the most respectable townspeople here today could, if they would, tell the same storey about their parents. I have never heard anyone say that they were unworthy people.'⁵

There can be no doubt that life was hard for his family. He describes in some detail one of this childhood homes:

'... the last house on the North side of High Street. ... The house referred to had a small lobby, turning to the left was a living room, stone floor, with large fire place and chimney corners. The front window was of small leaded panes of glass. There was a back house reached by 3 or 4 steps. It was very damp being several feet under the garden level. The stairs began in the back house. In the outer room upstairs, my brother and I slept. In the front room my father and mother, and curtained off, my sister then about 18. The front bedroom was 2 steps below the back bedroom. There was a garden at the back, uncultivated, with a common privy, open to the world at the top of the garden, in a most dilapidated condition. There were four families who had access to these back premises, not much less than 20 persons. ... The furniture of this house – I see quite plainly as I write. There was a dresser not badly filled on the bottom shelf was a large tureen, the receptacle of many an odd thing.... From an upper shelf I used to take down the bason of brimstone and treacle, a rare medicine in those days, and skilfully eat the treacle leaving the brimstone, at last I was found out ...'⁶

It is no surprise that living in such unhealthy conditions illness was common. Sweetman was one of 13 children, of whom only 3 survived into adulthood. He records that the majority died before the age of 6 from diseases such as measles and that his sister, Sarah, aged 18, died from a fever.⁷

Sweetman did receive some education in a variety of Day and Sunday Schools. There is passing reference to a school run by

'Miss Randalls at Water Side where I swallowed a pin, and frightened my schoolmistress. I went to the 'British School' kept by Mr Wood.'

Much more detail is given about a school run by James Crouch:

'James Crouch the Schoolmaster was, I fancy, a weaver or tailor by trade. ... I think I went there for about a year or so. First at 3d per week. After, when I learnt writing and arithmetic, 8d per week. There were about 30 scholars. ... there were 2 girls there ... Mr Crouch used to give way to fits of temper when the ferrule was brought into contact with his scholars body, he punished some of us, myself once at least, by lifting us up bodily off the ground by our ears, and the cane was freely administered. ... He could at times be very jolly, then he would put his hands under his coat tails and warm his buttocks at the fire and crack his jokes.'

In addition to his day schools, Sweetman also attended Sunday School:

'I went very early to the Baptist Sunday School, as we lived close by. . . . I went through every class in the Baptist Sunday School. Then I went to the Independent School where my companions mostly attended. The teachers of the Baptist School wished me to go back as teacher, but I knew I was not fit for it. I was set thinking however, & resolved to accept the invitation and am glad that I did, here began my first efforts at self conquest, which have gone on, very unsuccessfully, ever since.'

Having taught all the classes, raised money to create a 'ragged class' he was eventually appointed the Superintendent.⁸

On leaving school aged between 7 and 8, Sweetman did various jobs, first as a mortar boy for his father at 2d per day, then he lived in with a baker for between 4 and 5 years where he helped in the bakehouse and carried out pastry to sell on a commission basis, and finally he followed his father and brother as a stone mason. There was plenty of work in the district for he mentions being away from home for weeks on end at places such as Castle Cary, Marston Magna, Compton Pauncefoot, Shepton Montague, Brewham, Baltonsborough, West Lydford, Kington Magna and Charlton Horethorne. There was also local work such as rebuilding the roof of the Wincanton reservoir on Bayford Hill when the one built by his uncle collapsed. Hadspen obviously made an impression on him:

'In those early days my father and brother and me worked a good deal at Hadspen House, in the time of Sir Henry Hobhouse, who was Under Secretary of State in the Wellington administration. I know we worked there in 1851 because the old gentleman had the ground pegged out and flags erected to show the size of the Hyde Park palace of glass.'⁹

There are a couple of indications of the severity of punishments. One by the authorities when his brother assaulted a woman:

'My brother going into the Bear Inn kitchen saw a woman by the name of Maria Riddick, who had the reputation of being a bawd, take of the table a glass of fathers beer and drink it, he promptly knocked her down therefore. She obtained a summons for him. . . . Jim was taken on a cart to Shepton Mallet jail, accompanied by two constables, handcuffed and chained to the cart. He remained there I think about a fortnight before trial and then he was committed for fourteen days more.'

The other example related to the actions of ordinary people:

'One night when I was about 7 years of age, I was in bed. A great tumult in the street awoke me. . . . In the street I saw what I thought was a man on fire. . . . I understood afterwards that the effigy was

that of Benjamin Dove – weaver and shop keeper. Who had ill used his wife in some way & so incurred the indignation of the mob.’¹⁰

Entertainment could be very different in Sweetman’s day. He remembered being taken to the festivities which accompanied Queen Victoria’s Coronation in 1838: ‘The sports, so called were very rough in kind, climbing greasy poles, catching a pig with a greased tail....’. Weddings could lead to a great deal of singing:

‘I remember the wedding took place on a Sunday, and the party was longing for midnight so that songs might be sung. Before that hour however they were able to sing that Sacred Song called ‘The Freemasons Song’

Noah he was righteous in the sight of the Lord
He loved a freemason who kept his secret word
He builded up the ark, and he planted the first vine
And his soul like an angel, in heaven it doth shine.’

In addition there were the usual boys’ games: ‘Amongst boys the chief games were, Marbles – Ducks and drakes – Peck halfpenny & peck button – Stag – Burnball or rounders – Prisoner’s base – Fly – Figged Cake – Hidey buck – Tit Tat Toe – Bones – and many other games, now apparently forgotten’.¹¹

Sweetman may well have been correct in referring to the events of his life as ‘ordinary’ but they do provide a fascinating glimpse of a different age.

1. G. Sweetman, *The French in Wincanton* (Wincanton, 1897); G. Sweetman, *The History of Wincanton* (Wincanton, 1903).
2. Somerset Record Office, DD/SAS SW 1-22.
3. SRO, DD/SAS SW7, p.108.
4. *Ibid*, pp.118, 132.
5. *Ibid*, p.108.
6. *Ibid*, pp.113-14.
7. *Ibid*, p.110, 119.
8. *Ibid*, pp.124-5, 130-1.
9. *Ibid*, pp.116, 126, 128-9. The reference to Hyde Park is to the Great Exhibition there in 1851.
10. *Ibid*, pp.122, 120.
11. *Ibid*, pp.113, 123, 126.

P.W. RANDELL

3. THE SANITARY CONDITION OF BRIDGWATER AND LANGPORT IN 1848. In the September 2003 edition of *SDNQ* I mentioned a series of articles written for the *Bridgwater Times* in 1846-7 by a journalist known simply as ‘The Inquirer’.¹ The articles exposed the abject living conditions of the ‘Somerset Peasantry’ in the villages dotted around Bridgwater and Langport. Judging from the tone of the letters received in response to the Inquirers

revelations it is clear that a great deal of embarrassment was caused to the local gentry. When the dust had settled on the last article (29 Apr 1847) many of the local landowners and officials must have breathed a sigh of relief. Their respite was however short lived as by January 1848 the Inquirer was back. This time his target was not the villages but rather the towns of Bridgwater and Langport.

Interestingly enough, Philip Squibbs, in his *History of Bridgwater*² describes the town in 1848 as having well paved streets, gas lights and purpose built wells, all in all, a picture of cleanliness. Though this must have been the superficial picture of Bridgwater at the time the Inquirer chose to dig rather deeper. His main focus was centred around St Mary's churchyard and even today, his descriptions are vivid enough to turn a few stomachs. Rather than paraphrase his words it is best that I let the Inquirer speak for himself ...

Bridgwater Times – 6 January 1848

Bridgwater

The houses I visited are situated with their backs close to St Mary's Churchyard, and were there no cause for complaint against the ventilation, the drainage, or the size of the rooms of these dwellings, the proximity to our overcharged burial ground would of itself be a vital objection. The state of Enon chapel in London which must be familiar to your readers, a description of it having appeared in your columns, is not more disgusting, is not more revolting than is the state of the burial place belonging to St Mary's Church in the centre of the town of Bridgwater. So far back as 1842 the burial ground was considered inadequate in extent and yet from that period to the present have burials continued to be performed in it. The ground is so full of bodies that the surface is strewn with bones and when a fresh grave is dug, skulls and arm and leg bones are thrown on the surface, and the decency of re-interring or removing them from the public gaze is not always observed. Nor is this all; on one occasion a grave was dug, when portions of a coffin and its contents were thrown onto the surface, the body not yet decomposed – flesh adhering to portions of the bones – hair still attached to the flesh – the teeth and jaw bones perfect! This was the body of a young female – a pauper! and in the desecration of her grave were violated all the sacred rites of religion and humanity, equally as though the ashes of one had been disturbed on whom in life fortune had deigned to smile. There is another disgusting spectacle frequently witnessed here: the grave digger with a long and heavy iron bar may at times be seen seeking a spot wherein to deposit some fresh body. Previous to a grave being opened this bar sharpened at one end, is thrust into the ground to ascertain whether the bodies already deposited there are sufficiently decayed to permit a fresh grave being dug; if so, the bones of the

previous corpse are thrown on the surface to vitiate the atmosphere and generate disease; and if not the body in the ground is probably disturbed and revoltingly mangled.

I cannot refrain from stating that a short time since some children gathered together a number of bones from the surface of the Churchyard, took them into the street, and piled them in a heap under the wall which supported the iron railings; they did this for the purpose of playing with them.

To those who might think his images are exaggerated, they are corroborated by a number of local folk. An example of letters sent to the *Bridgwater Times* follow:

13 January 1848

We witnessed from our window on Friday last the use of "the bar" in our crowded churchyard. After it had been forced into the ground for about two thirds of it's length, it was wrenched backwards and forwards until the aperture was sufficiently large, when it was raised and driven with additional power into the coffin or remains of the "departed dead" who lay beneath. After this revolting process had been gone through, "the bar" was withdrawn from the ground and the pointed end turned upwards for inspection! or to judge from the sense of smell of the state of decomposition of the last fellow creature who had been deposited underneath the spot where a new grave was to be dug.

Another reader wrote:

I pass by the scenes of the bar which I have witnessed too often – the remnants of decaying mortality scattered about from time to time and the utter thoughtlessness with which these matters are treated. In the month of December 1842 a grave was digging near my house (in a spot declared to be fit by the usual mode of trial by bar) but the grave digger on getting some ways down found a coffin impeded his way; and not to be impeded by so frail an opposition he dug through it with his pickaxe; but the spectacle that presented itself was such that even he revolted therefrom, and got to the surface where he fainted and fell to the ground. A neighbour went to the spot and found the effluvia arising so dreadful, that he prevailed on the sexton to close the grave at once.

The fact that in 1842 the churchyard was pronounced full, and that since then no less than 811 bodies have been interred there appears to me so shameful that it requires only to be kept before the eyes of the public to demand inquiry on the part of the authorities.

Richard Smith jun.

Mention is also made of an old house which once stood in the churchyard. The house had long since been demolished but the garden well had never been filled in. This had been filled with rotting bones and concerns were raised regarding seepage to other wells.

Further comments are made on the surrounding streets:

Moat Lane – eight filthy houses (Vearncombes), six without a privy.

Ropers Lane – houses neglected by the landlord. Other houses in same lane owned by Thomas Hutchings were well maintained.

Cottage Place – cottages belonging to Mr Coombes in good condition.

Helliers Place – twenty houses with a row of pig sties in the middle of the street. Filthy and offensive.

Fords Buildings – fifteen houses sharing two privies. Water from the well filthy and unsuitable for cooking.

Frosts building – Five houses. Drain stopped up. Stagnant water.

Moggs Cottages near the East Gate – A former Malt House, now 10 dwellings. One home, occupied by Mr Emery has plaster falling from the wall, door off it's hinges. One privy between ten houses. At the end of the houses nearest the East Gate is waste land used as a rubbish tip.

Surprisingly, in a vestry meeting reported in the February 3rd edition of the *Bridgwater Times* the Rev D. Nihill, vicar of Bridgwater stated that...

'he was not a competent judge of the matter, and if asked if he had seen the nuisances stated to exist in the churchyard, he must answer in the negative, as he was not present at the digging of the graves, and therefore many things might escape his notice'.

To his credit he was willing to support any measures taken to rectify the graveyard problems.

The Inquirer's observations were timely indeed. Just a year later, in 1849, Bridgwater suffered an outbreak of cholera in which over 200 people died. Many believed at this time that cholera was caused by vapours or effluvia which makes me wonder if many looked back to this series of articles with some concern.

Moving on to Langport, the Inquirer's findings, though not so vivid as the Bridgwater images present a sad picture of the living conditions the poor of that town.

Bridgwater Times 10 February 1848

Langport

We ask "Messeurs the prime burgesses" to accompany us to Watley, to examine the state of cottages belonging to the corporation, and held by different individuals under lives. We ask them if there be any, the faintest, resemblance to an approach to decency in what they see! The two first have one privy, to which is attached a cesspool, from which very recently Mr Blake has caused an underground gutter to be made leading into a drain running into the river; the esprit de cesspool which before delighted the noses of Her Majesty's liege subjects at Langport is a trifle weakened in its power by this improvement on the part of Mr Blake. To counterbalance this offering to the shrine of decency, we ask them to step with us a little farther on. Here we have a blacksmith's open shop on one side where idlers most do congregate, and on the other we have two more corporation cottages, a little plot of ground in front, and close to the gate, exposed

prominently to the view and abutting on the road stands a privy for the use of the dwellers of the aforesaid cottages; added to the shocking indecency and immorality which this profanation must excite in the minds of any modest and respectable, though perhaps poor, denizens of these cottages, is the fact, that the cesspool which is attached to this elegant corporation lodge frequently overflows and oozes out onto the road, charging the air with its odorous exhalations. Leading these gentlemen by the nose, if use has not offended their sense of smelling we ask them to proceed to the rear of the next tenement, where there is a place dignified by the name of privy from which there is a surface drain to the river, but so lightly covered that the effluvium was, even when we last visited it, very offensive, and during the hot weather must be horrible.

Now we ask you in courtesy to take a stroll with us through the town. Look in at a place called the Foundry. Here are four miserable dwellings whose lower rooms are frequently submerged two feet in water whenever the river overflows its banks, its walls and floors are never dry. The consequences are plainly indicated upon the faces of those who dwell there; and to these tenements one privy is provided. In Tile's Alley, the problem of how many tenements could be built with only one privy attached, seems to have been solved. Here there are ten tenements and one privy prominently placed; and the wives and daughters of the tenants, who have access to it are exposed to the gaze and to the jeers of the dissolute and thoughtless. In Gore's Alley there are seven tenements and one privy, with a few pig styes which divide their favours or flavours between the two alleys.

Frog Lane, forming part of the town of Langport though not in the borough is in the parish of Huish Episcopi. There are five tenements here, whose doors open immediately on the highway; here in vain we looked round for a privy, not one could be seen and from the smell and the state of things before the doors of the houses we conjectured that the primitive inhabitants of this location scorned such useless decencies...

One of the saddest portrayals is of two poor women whose husbands had been transported to penal settlements.

Two of the tenements are partially roofless; in one an old cloth is hung across the aperture where a window formerly stood, the upper room is untenable from the wind and rain to which it is exposed from the absence of a portion of the roof. Pushing aside the door which had no fastening, we found no furniture but an old stove and a broken chair; a few miserable embers glimmered in the grate and desolation reigned supreme. Here dwelt a poor woman with several children, her husband being transported, and she, with some trifling pittance from the parish, here ekes out her existence; how she does it at all is a problem we cannot solve. On asking for her bedroom she pointed to a miserable dark hole, which formerly served as a pantry or cupboard, receiving no light except for a borrowed one when the door is left open. Her neighbour is also a married woman whose husband is suffering the penalty of crime in our penal settlements.

Few can witness the misery surrounding these poor creatures without reflecting that the sins of the father have in this instance fallen upon their wives and children with a severity not to be equalled even by the punishments they themselves are undergoing.

Another revelation which came to light while examining the books of the Union was that there were more illegitimate children living in the Union House than in any other Union of the same average population in the kingdom. The article states that 'In the inquiry instituted last winter, enough was elicited to prove the existence of a strong under-current of vice which, glossed over, a show of morality shielded in some measure by the character of the district'.

Our inquirer sums up his findings with the following words.

Upon their heads lies a heavy responsibility; they are bound to interfere; and if they do not it will be our duty for the sake of public morality – for the sake of public decency – for the sake of public health, to continue the agitation of the question, until the pressure from without compels them to activity. And in saying this much we are persuaded we are their real friends. In advocating decencies and comfort for the poor, we are also adding to the happiness and health of the rich. We are antagonistic to neither class; but we are convinced that the help and happiness of society is inseparably interwoven with the question of public health and decency; and that no portion can suffer, either in health or in morals without reflecting its taint upon the whole of the community.

1. The Inquirer never gives his real name but the evidence points toward John Bowen, a wealthy retired engineer. We know that he had links with both *The Alfred* and the *Bridgwater Times*. He was quite an opinionated man and was not afraid to speak his mind. On one occasion his outspoken views led to his house being ransacked. Jarman, in his *History of Bridgwater* (London, 1889) when referring to the *Bridgwater Times* says 'Mr John Bowen is said to have been interested in this venture and to have been a constant contributor'.
2. P. Squibbs, *History of Bridgwater* (Chichester, 1982).

PAUL MANSFIELD

4. CAPTAIN SHERINGHAM AND THE PORTLAND BREAKWATER. Amongst the letters sent to the Hydrographer of the Navy, Rear-Admiral Sir Francis Beaufort,¹ by Commander (later Captain) William Louis Sheringham between 1835 and 1848 are two whilst anchored off Weymouth.² It was at this time that Sheringham was instructed by the Hydrographer of the Navy to break off from his duties at Portsmouth and proceed immediately to Weymouth in order to make a survey of the bay for the purposes of constructing a new breakwater.³ Just prior to leaving for Weymouth Sheringham, according to Beaufort,

had a 'marvellous escape...from an explosion' and he had also been involved in an official capacity with the Queen, although neither of these facts appear in his biography, nor does his contribution to the Portland Breakwater.⁴

Suggestions for converting Portland Roads into a harbour had been published in the 1820s⁵⁵ but it was not until the 1840s that a serious attempt was made to realise Portland's potential as a harbour of refuge. A correspondent for *The Times* stated how the breakwater would shelter an anchorage of 480 acres at a cost of £500,000 and that Portland would be a place on which it would be easy to erect fortifications and batteries for defensive purposes. The cost of constructing the 2,315m jetty was considered to be relatively inexpensive because of the availability of local building materials and 'inexhaustible stone quarries', many of which belonged to the State. By building harbours at Portland and Seaford the south coast of England would have a complete 'chain of communication, co-operation, and protection' over a distance of 300 miles, which was essential during this period.⁶

The letters reproduced here show the correspondence between Sheringham and Beaufort, and require little comment as they are reproduced in full:

Commander Sheringham⁷

10 May 1844

Sir It is a very grievous thing to me to have you taken off your work but I can't help it. And the sooner you go and the more cheerfully you do the job for this troublesome harbour commission the sooner you will be able to return. The subject is to find out how far the soundings have changed since the last survey and also the course of both tides so as to judge of the directions in which a pier (or rather a detached breakwater) should be placed. Any opinions that you may form on the subject while you are there I should like to have.

I presume that there is waste stone enough on the island of Portland to make half the pier and I think by means of a pile bridge it might be shot out at very little expence. Let me know when you move.

FB [Francis Beaufort]

Portsmouth May 12th 44

Dear Sir

Although of course I begrudge every day that I lose of this fine weather I undertake with greatest cheerfulness the service I am

ordered on. You may depend upon my using my utmost exertions to perform this duty to your satisfaction. With any thing like the weather I should think a fortnight or three weeks will be sufficient for the purpose.

I shall not fail striving to make myself master of the subject in order that I may give you every information.

Independently of my orders from the Commander in Chief to proceed on this service immediately I have received a long list of instructions from Sir B Martin as Chairman of the Commission.

I sail from hence on Tuesday morning at 8 oclock and expect to arrive by 4 pm

I am

Dear Sir

Yours respectfully

W:L:Sheringham

Fearless Weymouth Road

May 14th 1844

Dear Sir

Four PM we have just anchored in these roads I am happy to say with every prospect of beautiful weather and which I trust will not fail us until our work is finished in this neighbourhood.

I am

Dear Sir

Yours respectfully

W:L:Sheringham

Fearless off Weymouth

May 24 1844

Dear Sir

Washingtons⁸ arrival here two days ago upset all my plans expecting as he did that my survey of the Roads would be actually prepared for the Commissioners. I soon disht all the minutia I was prepared to go into in order to insure really a detailed Survey according to my instructions – for a more general examination.

I have been obliged to adopt a great part of Mackenzies⁹ high line – but as a scheme of points triangulated with great accuracy was already prepared – the soundings are rigidly correct.

We have had such adverse weather that I have not been able to get any tide drifts but am collecting all the information I can from the best authorities here – and I do not doubt being able to accumulate sufficient information for their purpose on that head.

I shall be prepared for them on Monday although time will not permit me to finish them with anything but a rough¹⁰ – and as I suppose that their stay will not exceed 2 or 3 days I may expect to be on my return the latter end of the week.

I assure you it has been a sad dining affair from 4 in the morning until 8 at night forgetting even our dinner hour – however that would be – to me – of small importance If I had really finished a document according to my own taste – I fully expected to have been able to have given you a very nice survey of both Roads – however I am disappointed in that although our soundings may be of some use.

The more I think on the subject the more I am convinced that a Breakwater must sooner or later enclose Portland Bay – I have heard few arguments against it.

With respect to stone there are millions of tons ready for rolling into their place without a farthing of outlay except for labour – for lying as it does upon what is called the *Waste* it belongs to the Crown and is in the most advantageous position possible for transportation. One thing certain there is no place in Europe where such an undertaking could be carried through at so small a cost.

The bottom is perfectly flat and not a rock throughout the whole extent – a very thin crust of gravel or sand and broken shells over a stiff blue clay – the stratum found under the stone in the Isl^d. continually exposing the remains of extensive fossil forests.

The slope of the bottom from the shore out in the direction of the Magnetic Mer:¹¹ nearby is not so abrupt as to cause the alarm anticipated by some that vessels would drive on the Breakwater in heavy NW winds its dip is about 6 feet in a thousand and very regular.

There is no deposit either from the little river Wey – or any other stream that I can detect and the tides in the Bays are scarcely sensible.

The main Ebb comes from St Albans Head and follows the shore until it reaches within a miles or two of White nore when it sets over in a sweep towards the Shambles – The flood also with the exception of a slight drain into the Bays strikes over for the nr shore – but there is a strong race particularly on the Ebb off Grove point which commences somewhere about Fern Point.

Within a line drawn from Fern Pt to Mill Cove there is little or no tide whatever.

I have accurately fixed the unfortunate Abergaveny and got marks for her – this is necess^y as she lies well in the Bay and there would be great danger of loosing the [anchor] if dropt when it came for our boat we were obliged to use a stone – no apparent shoal has

grown up near her – Portland Castle SWbW $\frac{3}{4}$ W and the Lantern on the So. Pier of Weymouth NW $\frac{1}{4}$ W leads over the wreck – she is a mile and $\frac{1}{2}$ third from the Pier.

I will write to you again after the Screw has been applied to me by the Commissioners not that they can squeeze much out of me very valuable as during my short sojourn my time has been almost constantly engaged in the dry detail of the Survey.

I am

Dear Sir

Yours very Obediantly

W:L:Sheringham

Commander Sheringham¹²

Sir I am glad indeed to learn that you have made so much progress though at the expense of so much extra labour – but it will all tell when you come to finish the survey – and in the mean time it is a great object to enable the Roving Commission to make their report as soon as possible.

FB

Portsmouth May 31 1844

Dear Sir

We returned here last night at ten oclock having completed our work at Portland – I can only repeat that it would have been desirable if I had not been quite so much hurried as I should have had an opportunity of producing a much better plan. Sir B Martin however was kind enough to express his entire satisfaction at what had been done – and the Commissioners thought that it went quite far enough for their purpose.

Washington who was to have sailed a few hours after me – said he should have an opportunity of showing you the plan in the course of a few days – which I am very glad of as I have no copy – I was so much pressed for time that I was obliged to give them my rough.

You will see the line of [the] Breakwater I propose and which I think appears to be the one generally approved of by the Commissioners.

There is an opinion amongst them that a much smaller area would be sufficient – and consequently a considerably less outlay necessary – For my part I doubt the wisdom of such Oeconomy – which I believe would be very ill Judged in this instance – The value of Portland Roads is at present not known and appreciated –

it was our favourite resort I well recollect as the blockading squadron of Cherbourg – and therefore the greatest caution ought to be taken not to ruin a good roadstead for the mere purpose of forming a refuge Harbour – I verily believe that both may be insured by adopting an enlarged and generous plan.

There can be no doubt but what there is no place on the Globe affording greater facilities for such an undertaking – and that sooner or later something of the kind will be done there. I cannot deny however but what the narrow part of the Channel commands a prior attention – and therefore if one must give way – Portland with it's excellent roads can best afford to wait.

We coaled today and on Monday morning we hope to be in Southampton again prosecuting my survey of those waters.

I am

Dear Sir

Yours very obediently

W:L:Sheringham

Sheringham's original survey of 'Portland and Weymouth Roads For the service of the Harbour Commissioners' was received in the Hydrographic Office on 13 August 1844, but the published plan from work of Lieut. Wood R.N. and the crew of H.M.S.V. *Fearless* states that it was undertaken in June of 1844, by which time he had of course left the area for Portsmouth.¹³ The breakwater had the honour of having the first stone laid by Prince Albert on 25 July 1849 after the Mayor of Weymouth and Melcombe Regis, members of the Borough, Col. W.L. Freestun and the Hon. F. Villiers requested Queen Victoria to undertake the ceremony.¹⁴

1. Beaufort has the distinction as the longest serving Hydrographer of the Navy between 1829-1855, who was 55 years old when he took up the post.
2. United Kingdom Hydrographic Office (U.K.H.O.), S.L. 107.
3. For an account of the history of the breakwater see Stuart Morris *Portland: an illustrated history*, (Dovecote Press, 1985) pp.68-69.
4. Commander L.S. Dawson, R.N. *Memoirs of Hydrography including brief biographies of the principal officers who have served in H.M. Naval Surveying Service part II – 1830-1885*, (Eastbourne: H.W. Keay, The 'Imperial Library'), pp.46-47.
6. *The Times*, 25 Nov 1845.
7. U.K.H.O., LB12 p.49. This is from the copies of outgoing letters sent from the Hydrographic Office.
8. Capt. John Washington R.N. (1800-1863), later Rear-Admiral and served as Hydrographer of the Navy from 1855-1862.
9. Commander Murdoch Mackenzie the younger R.N. (1743-1829), hydrographic surveyor whose surveys formed the source material for the majority of the first Admiralty charts of the south coast of England.
10. The term 'rough' refers to the first draft of a survey and sometimes these sheets have survived along with the 'fair' or final copy submitted to the Hydrographer of the Navy.

11. The abbreviation 'Mer:' in this instance means meridian.
12. U.K.H.O., LB12 p.65.
13. U.K.H.O., L4021 shelf 50c, is Sheringham's manuscript survey; L4015 England folio 1, is the published plan numbered '5' for the 'Harbours of Refuge' printed by Standidge & Co., Lithographers of London.

A. J. WEBB

5. THE RESTORATION OF ORCHARDLEIGH CHURCH, 1880.¹ The little church of Orchardleigh, near Frome, consisting originally of a nave and chancel only, dates from the early 14th century. Its dedication to St. Mary the Virgin is mentioned in a papal letter of 1400. About 1800, the squire, Thomas Swymmer Champneys, added a transept as a family pew, Gothicised the building and, in creating the lake, gave the church its most unusual feature, a moat. Champneys was probably responsible for installing its splendid late 15th century stained glass windows as the historian Collinson saw only featureless patterns here. He also changed the spelling of the name from the ancient Orchardley.

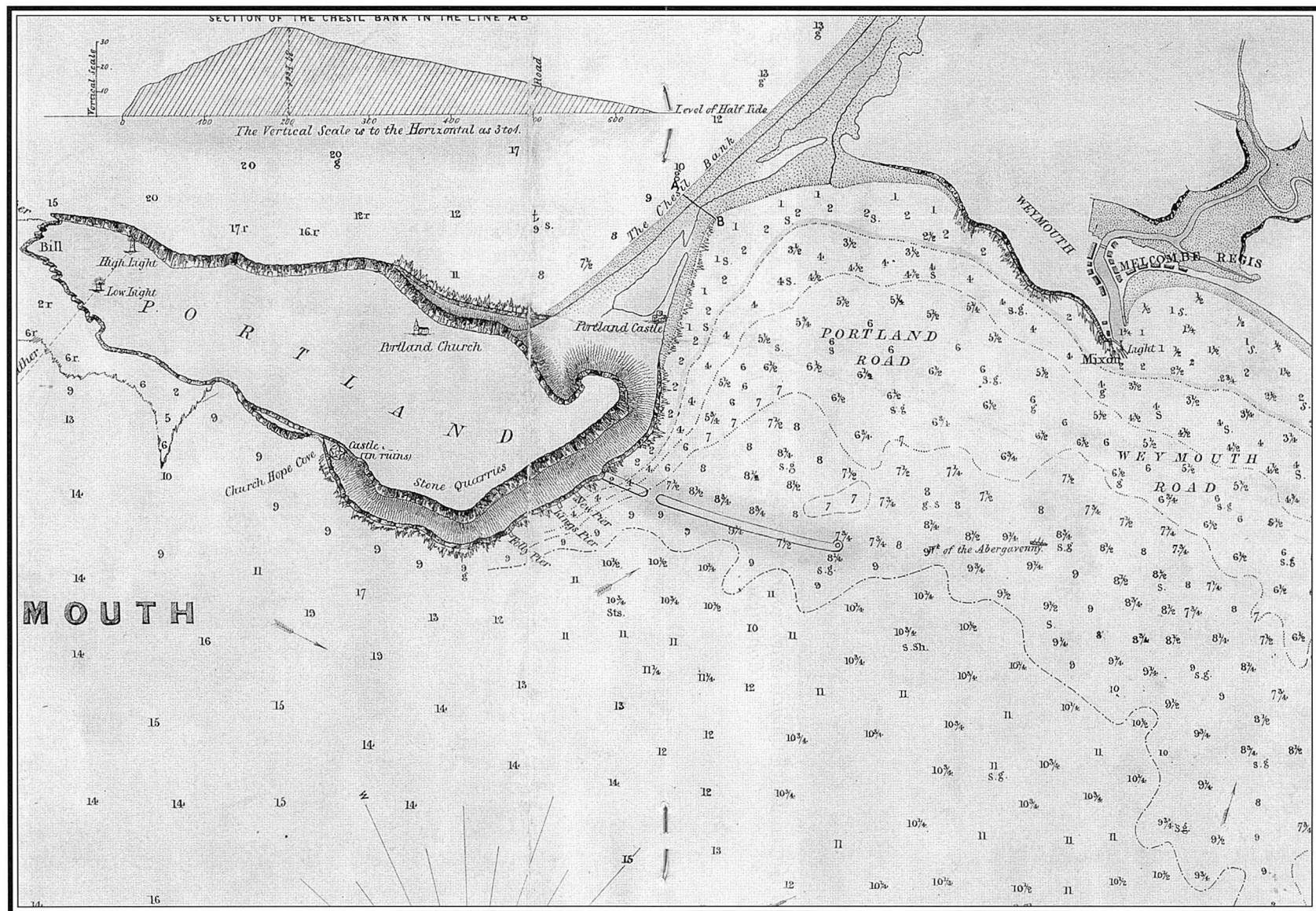
In 1885, Orchardleigh was bought by the Duckworth family, wealthy lawyers from Lancashire, who built a new manor house. William Duckworth, the first proprietor, left the little church alone contenting himself with restoring the neighbouring church of Lullington where he constructed a large family vault, 'a house in the earth', later itself buried by his successors.

In 1876, William was succeeded by his son, Revd. W.A. Duckworth, who had been Rector of Puttenham in Surrey since 1861. He moved to Orchardleigh in April 1877 and looked askance at the derelict church in what he considered a debased Gothic style. Duckworth decided on restoration and in October examined the structure in the company of his old friend and mentor, the antiquarian Vicar of Ashbourne, Revd. J.R. Errington who recommended the services of the eminent architect Sir George Gilbert Scott (1811-1878) and thought the expenditure of £500 would be sufficient to put the building to rights.

On 7 Nov. 1877, Errington brought Scott to Somerset and they visited the churches of Frome and Lullington with which Scott was 'much pleased'. The next day as Duckworth recorded in his diary: 'Vicar [Errington], Sir Gilbert Scott, Ena [Duckworth's wife], Medley [Rector of Lullington and Orchardleigh], Wilson [bailiff], Chalmers [gardener], a mason



Merly House, home of Willett Adye



Detail from the chart of Weymouth Bay published for the Report of the Commissioners upon the subject of Harbours of Refuge in 1844 (London, H.M.S.O.)
 Scale 1:40000 (approx.). The breakwater is shown with a pink wash in the original.
 (Ref: UKHO, LA015. Reproduced with permission of the United Kingdom Hydrographic Office.)



*Orchardleigh Church after restoration, 1879 from a photograph by A. C. Duckworth.
(Copyright National Monuments Record.)*

& 2 labourers' descended on Orchardleigh Church 'dug into foundations, pierced the roof & the chancel arch & obtained all the necessary data for restoration'. A week later, Duckworth walked to Beckington 'and got all the information I could out of old Davage about Orchard Leigh Church before the Champneys Chapel was added'.

The next step was to go to London to see Scott and his foreman, King. King later visited the church with Duckworth where 'he made all measurements very quickly'. Plans (which have not survived) came down to Orchardleigh House and were discussed by Duckworth with his sister Minna. The estimated expenditure had now risen to about £2000. Duckworth took the plans back to King in London, Sir Gilbert Scott having died on 27 March 1878. Firm estimates were requested from local builders of which the highest was that of Brown, noted church restorers, at £2280 17s. Bladwell, of Bath, wanted £2150 but the contract went to Mullings of Devizes for £2100.

On 19 June, Sir Gilbert's son, John Oldrid Scott arrived and the next day, he, Duckworth and the Revd. John Medley, examined Orchardleigh Church again. Duckworth recorded that Scott 'cannot see the beauty of debased Georgian in ruins'. Scott took measurements for a reredos. On 30th June Duckworth read prayers for the last time 'in the old unrestored ivy grown chapel'. The old building was photographed and on 3 July Mullings the builder arrived and the contract for restoration was signed, the work to be completed by 1 July 1879. Seven days later 'Orchard Leigh Church began to be dismantled this morning, lead torn off, old seating removed'. Oldrid Scott came again on 19 July: 'he with Medley & I to meet Mullins, contractor, & Clark, clerk of the works at the ruin – all kinds of extras are likely to fall on me – transept roof worthless, nave roof very bad'. Duckworth decided to have chairs instead of pews. In November, Duckworth turned his attention to the heating apparatus and tried discussing the matter with Clark. But King had to be brought down again and 'arranged to have Gurney's stoves as there is no room for heating apparatus below the floor, the foundations are within two feet of the watermark of the lake. Dear old Clark, clerk of the works, wishes to be released as soon as we can find a man to take his place'.

Duckworth went down to the church on 23 November to interview 'old Clark (71) ... who is to be replaced next week

by a younger man'. Two days later 'George Clark shewed drawings of crosses over bell turret & porch, received his salary for 11 weeks past & dined in housekeeper's room'. The next day the new clerk, Mr. Sharp, called at Orchardleigh House.

In April 1879 'iron tie required extra to keep the old chancel walls together': by the end of the month the bell turret was up but the chancel was still unroofed. In June, the position of the Champneys monuments, formerly in the chancel, had to be settled. Duckworth went down to the church and was astonished to find the Vicar of Frome, Revd. W.J.E. Bennett, and Randall, another clergyman there 'in full ecclesiastical suits'. On 3 July, the Champneys monuments were refixed in the transept and their 'monumental slabs' put 'in transept floor instead of tiles'.

The work of restoration was now running late and Duckworth went to London to see Scott and to call on Clayton & Bell who were restoring the stained glass. On 19 September, Duckworth reported: 'Bracket supports east chancel wall to be altered – west window glass put in – quaint imitation mixed with real old glass'. Two days later, he and Medley 'crept thro' north chancel window to open priest' door'. This had formerly been blocked up.

On 5 Feb. 1880, Medley, Scott and Duckworth went down to the church 'deciding as to bridge & iron gate outside, position of memorial brass plate, position of vestry wardrobe, measure of kneeling cushions, room for sedilia, flower vases on old brackets'. The chancel screen was put up on 3 March 'a decided success'. Brown, the Frome builder, was interviewed about the bridge after which he gave directions for fixing the pulpit.

A notable visitor on 20 March was Mr. Bell, of Clayton & Bell, who came with his wife 'to see his painted glass windows ... he gave the date of each piece of the old glass & intends to alter & improve the new glass in South window'. The notes Duckworth took of this conservation survive in the County Record Office but Christopher Woodforde in his *Stained Glass in Somerset* has taken issue with some of Bell's dating.

In February 1880, a final payment of £137 0s 3d was made to the executors of Sir Gilbert Scott and on 31 March the restored church was re-opened by the Bishop of Bath & Wells. A tea for parishioners and tenants was held in typically English style in the pouring rain. Yet the final touches had yet to be

added. Duckworth himself superintended the fixing and tuning of the new Hill organ in August, managing to get himself locked in the church three times in the process. On 14 August, Duckworth's daughter, Cecily, played the organ for the first time. It remains in use, hand pumped now as then.

1. This account is based on the Duckworth papers in the Somerset County Record Office (DD/DU) in particular the diaries of Revd. W.A. Duckworth (DD/DU 188 1-6 and DD/DU 189 1-6). Sir Gilbert Scott's notes are under DD/DU 215. The description of the Lullington vault is from *The Church Rambler* (London, 1878) p.232.

MICHAEL McGARVIE

6. GLASTONBURY ABBEY AND WASHINGTON NATIONAL CATHEDRAL, U.S.A. Between 1195 and 1219, Savaric Fitzgeldewin and Jocelin of Wells had the privilege of holding the title 'Bishop of Bath and Glastonbury'.¹ According to John of Glastonbury, Archbishop Hubert of Canterbury '... delegated an archbishop of Aragon and the archdeacon of Canterbury to establish Savaric upon a bishop's throne in the church of Glastonbury, after the custom of his office' and after some small difficulty, Savaric '... was enthroned contrary to proper order'.² It is not recorded if Jocelin were enthroned in a more orthodox manner, but with the dissolution of the fledgling See in 1219³, the bishop's throne or cathedra⁴ at Glastonbury, if such a chair existed, passed out of history. Today, however, Washington National Cathedral, U.S.A., possesses not only a 'Glastonbury Cathedra', but a Glastonbury thorn and a crypt chapel of St. Joseph of Arimathea. How did this happen?

In 1897 the fourth Lambeth Conference⁵ convened in London. Though originally scheduled for the following summer, the Archbishop of Canterbury, Dr. Edward White Benson, summoned the bishops a year early so that the conference would coincide with the 1300th anniversary of the baptism of King Ethelbert of Kent by Augustine of Canterbury in 597⁶. One of the Episcopal Secretaries of the Conference, Dr. George Wyndham Kennion, the Bishop of Bath and Wells, was concerned that this commemoration might obscure the existence of a British church before the arrival of Pope Gregory's mission. In an attempt to clearly signal the antiquity of the *Ecclesia Anglicana*, Kennion organised a gathering of bishops at Glastonbury to mark the conclusion of the Conference proceedings.

On the 4 Aug 1897, nearly 4000 people gathered at Glastonbury including 100 Bishops and four Archbishops and Metropolitans. At 3.15 pm, outside St. John's, the town's principal church, a procession was formed. It moved up the High Street, along Lambrook Street and Chilkwell Street, through the entrance to the Abbey House, over the lawn and along the south side of the abbey ruins before entering the church and processing to the choir. The service proper then started.⁷ Dr. George Forrest Browne, Bishop of Stepney (bishop designate of Bristol) gave the address. Entitled 'Glastonbury', it concentrated on the legendary and historical associations of the abbey⁸ and was followed by a message read by the Bishop of Albany from the presiding bishop of the American Church:

'Ever since I read as a schoolboy the pathetic account of the judicial murder of the last Abbot of Glastonbury and when later on I learned more of the history of the famous abbey, it has seemed to me to stand beside Iona as a centre of holy influence and good learning in days when the earth was full of darkness and cruel habitations. Surely, leaving to one side all the legends touching its origin, which may nevertheless contain an element of truth, it was most truly said, Fulgor apostolicus Glastoriam irradiat.'⁹

After further prayers the procession left the abbey ruins and retraced its steps back to St. John's church where it was formally dismissed.

The Reverend Dr. Henry Yates Satterlee, the first Bishop of Washington,¹⁰ was present at the assembly and was greatly impressed by all he saw and heard. Satterlee's See had only been recently founded¹¹ and he was anxious to establish tangible links with his church's 'British' heritage.¹² In 1899 he contacted Stanley Austin, then the owner of Glastonbury abbey, and asked him to donate a number of stones from the abbey ruins for use in the new cathedral. Austin happily acceded to Satterlee's request. Contacting Edmund Buckle, the Bath and Wells Diocesan Architect, Austin asked him to look over the ruins and select suitable stones. Buckle duly visited the abbey and reported to Austin on 1 May 1900:

'It is clearly undesirable that you should part with any stones which might throw light upon the history of the building, but where many stones remain of identical pattern I see no objection to your giving away some specimens of such stones. And I think that such stones, having mouldings of frequent occurrence throughout the building, would be those that would be most welcome at Washington, since they are typical of the style of the Abbey; moreover a sufficient

number of such stones can be selected to enable them to be really worked into the structure of the new building. I have accordingly put together the best loose stones that I could find of two typical patterns (about 25 stones altogether). The first is that of the vaulting ribs of the aisles and transepts of the Great Church according to the original design. Its two large bowtells form a marked feature of the Glastonbury architecture. But perhaps the strongest characteristic of the Abbey is the profusion and variety of late chevron ornament. So I have also selected a set of arch stones so adorned. This particular pattern of chevron occurs in the arches which separate the choir aisle from the transept aisles, but from what arches the actual stones come it is now impossible to say.¹³

Finally, three boxes, numbering twenty three stones in all, were dispatched to America. Upon arrival on June 25th, they were shown to Robert W. Gibson, the architect chosen as the cathedra's designer and plans were put in hand.

June 1900 also saw Satterlee in England for a second time as a delegate attending the two hundredth anniversary meeting of The Society for the Propagation of the Gospel at St. Edmund Hall, Oxford. At this meeting he found himself sitting next to Bishop Browne of Bristol who had delivered the address at Glastonbury in 1897. During the conference Satterlee asked Browne to suggest a name for the new cathedra in Washington. Browne gave the query his immediate consideration as Satterlee received a reply the following day:

'You were good enough to ask me yesterday if I had any suggestion as to a title for the stone seat which you are to build in the Cathedral of Washington, of material from the ruins of Glastonbury abbey. You asked me on the score of my having given the address at Glastonbury when we all met there at the conclusion of the Lambeth conference in 1897. The purpose of our meeting there was to emphasize the existence of the British Church in this land long before the coming of Augustine from Rome, the thirteen hundredth anniversary of which we had been keeping. The key note of the whole was the word and idea "British". If you do not think that "British" is in these modern times regarded as meaning, among other things, "non-American", I should be induced to recommend the use of the word in some such phrase as the "British Cathedra" If you think that "British" has in these last times come to mean that, then I should face the fact that a "Glastonbury chair" is a very common thing, and 'go one better', as the slang phrase has it, by boldly naming your treasure 'The Glastonbury Throne'. Yesterday I had leaned to the 'British Cathedra'; today I incline to hope that when Britannia and America have ruled the waves sufficiently straight I may come over and see you seated on the 'Glastonbury Throne'. Only bear in mind, metathesis will turn your seat into the 'Glastonbury thorn' of world-wide celebrity. Sitting upon thorns is I hope not so much a function

of Bishops on your side as it is on ours.’¹⁴

Clearly Satterlee heeded Browne’s advice, as by the unveiling and dedication of the chair on Ascension Day, 1901, it had been officially named the ‘Glastonbury Cathedra’.¹⁵

The chair is of simple design, executed in a bold transitional style, incorporating the distinctive chevron ornament which appears on the arches of Glastonbury’s twelfth-century great church. The throne base consists of a broad, solid, rectangular seat and armrests. From the back of the armrests pairs of pillars rise, and a pointed arch springs from the capitals of the two inner pillars. The pillars and arch are framed on their inner side with a continuous band of bold chevron ornament which rises from the seat. Above the arch is a triangular crocketed gable which supports at its apex a Celtic cross; crocketed pinnacles rise above the outer pillars on either side of the gable.¹⁶ From its inception it was not intended that the bishop’s throne consist of Glastonbury stones in its entirety, but rather that they form the seat proper and ornament of the cathedra. The lower part of the chair, saving the sculptured tops of the arm rests and the slab of the seat, is made from Glastonbury stones, as are the four pillars which rise from the arm rests. The rest of the cathedra, specifically, the back portion, excluding the pillars but including their capitals, the arch, side pinnacles and triangular pediment is cut from Indiana limestone.

Since its dedication in 1901, the chair has undergone two alterations. Shortly after its erection the original design for the modern throne back was changed from a rather fussily ornamented gable flanked by squat stylized crosier heads to the present design.¹⁷ This was probably the work of Henry Vaughn, who with Dr. George Bodley were the cathedra’s principal architects. Having originally been erected in the ‘Little Sanctuary’ at Mount St. Alban’s, the cathedra was moved into the new Cathedral Church of St. Peter and St. Paul in 1936, where initially it stood on the north side of the reredos in the sanctuary. At this time a stone prie-dieu was provided for the chair, again cut from Indiana Limestone. Subsequently the cathedra was moved twice and now stands on the north side of the fifth bay of the choir.

The chair bears five inscriptions. On the back of the upper part of the cathedra are carved the terms of the Chicago-

Lambeth Quadrilateral “Holy Scripture and Apostolic Creed, Holy Sacrament and Apostolic Order”. Below this inscription is a second, listing twenty one great churchmen chosen by Satterlee to illustrate the previous dictum. A third inscription simply notes the name of the cathedra’s Donor, Bessie Juliet Kibbey, while the fourth states: ‘This Glastonbury Cathedra is raised as a witness to the continuity of the Anglican Church and presented on Ascension Day 1901’. The final inscription refers to the gift of the Glastonbury stones – while Austin was given the opportunity to have his name honoured in perpetuity, he declined and simply requested that the ‘Churchman of Glastonbury’ be named. The inscription reads: ‘These stones from the Ancient British Abbey of SS. Peter and Paul are given By the Churchmen of Glastonbury to the Churchmen of America for the Cathedral of SS. Peter and Paul Washington, D.C.’.

Washington National Cathedral also possesses a specimen of *Crataegus monogyna* (cv. Biflora) commonly known as the Glastonbury or Holy Thorn. In his correspondence with Austin regarding the Glastonbury stones, Satterlee seems to have raised the subject of the Glastonbury Thorn. In his reply of June 30th, 1900, Austin briefly outlined the thorn’s history and suggested that Satterlee ‘... *might like by and bye some trees to plant in the cathedral close at Washington; if so I could easily send them*’.¹⁸ Satterlee didn’t immediately act on Austin’s offer, but by the following autumn, wheels had been set in motion. Austin wrote to Satterlee stating:

‘I am sending you per S.S. Philadelphia leaving Southampton today six “Glastonbury” or “Holy Thorns” which I hope will reach you safely – I should think they are as hard, or nearly so, as the ordinary Hawthorn, so you will no doubt know how to choose the best aspect for them. I should think a sheltered South position best, especially with a view to winter blossoms.’¹⁹

In America five thorn graftings were planted at the north east corner of the Little Sanctuary, but of these, only one seems to have survived, finding a permanent home south west of the cathedral, in front of St. Alban’s School for Boys.

Unlike the Glastonbury Cathedra and thorn, the Crypt Chapel of St. Joseph of Arimathea in Washington Cathedral was not directly inspired by Glastonbury nor envisaged during Satterlee’s episcopate. In 1922 one of the cathedral architects, Philip H. Frohman, visited Mont St. Michel in France and was

so impressed by the *Crypte des Gros Piliers* under the choir of the church that he resolved to build huge round piers in the future crypt of Washington Cathedral. An opportunity to realise such a chapel presented itself during the construction of the crossing in 1925; Frohman presented drawings to the Dean and Chapter and in November of that year his design was approved. At a further meeting on November 29th, the following statement was issued:

'Your [building] Committee unanimously recommended to the Chapter that the Mortuary Chapel in the Crypt beneath the Crossing to be called the Chapel of St. Joseph of Arimathea. It seems to the Committee in view of the fact that Joseph of Arimathea prepared the tomb of our Lord, and in view of the fact that we have so many associations with Joseph of Arimathea, such as the Glastonbury Thorn, the Jerusalem Altar and the Glastonbury Cathedra, the name would be singularly appropriate.'²⁰

The crypt chapel occupies the space directly beneath the central crossing of the church. It is a Greek cross in plan, the four huge crossing piers of more than 24 feet in diameter defining the space. In size, the width and length of the chapel is approximately 60 feet x 60 feet, while the vault, which springs from twelve small piers, four of which grow out of the massive crossing piers, reaches 24 feet at its crown. The chapel was completed in 1939 with the execution of a mural commissioned from the Polish artist Jan Henik DeRosen. The mural, which forms the centre piece of the chapel, is on the east wall behind the altar; it is painted on plaster in tempera on gold leaf, and depicts the entombment of Christ.²¹

1. In 1195 Savaric Fitzgeldewin obtained a privilege from Pope Celestine III uniting the Abbey of Glastonbury with the See of Bath and Wells. See J. Carley, (ed.) *The Chronicle of Glastonbury Abbey: An Edition, Translation and Study of John of Glastonbury's Cronica sive Antiquitates Glastoniensis Ecclesie* (Woodbridge: The Boydell Press, 1985) 185-207.
2. Carley, *The Chronicle of Glastonbury Abbey*, 193.
3. In 1219 Honorius III dissolved the union of the churches of Bath and Glastonbury.
4. From the Greek *kathedra* (ἐκκλησιᾶ) a chair, specifically the chair of a bishop in his church.
5. The Lambeth Conference first met at Lambeth Palace in 1867, and has met roughly every ten years thereafter, moving to Church House in Westminster in 1968, and to Canterbury from 1978. The Conference is an assembly of the bishops of the Anglican Communion under the presidency of the Archbishop of Canterbury. It is the principal instrument of international Anglican life, although it has no legislative authority over the national churches. See A. M. G. Stephenson, *Anglicanism and the Lambeth Conferences* (London: S.P.C.K., 1978) 94-110.
6. In the event, Archbishop Frederick Temple attended the Glastonbury assembly due to the death of Dr. Benson the previous year.
7. For the order of service, see Anon, *Visit of Bishops to Glastonbury: August 3, 1897: Order of Service* (London: Novello, Ewer & Co., 1897).

8. For a complete transcript of Browne's address, see G.F. Browne, *Glastonbury: An Address given by the Bishop of Stepney (designate of Bristol) on Tuesday, August 3, 1897, in the Ruined Choir of the Abbey* (London: SPCK, 1897).
9. Anon, 'Great Ecclesiastical Assemblage at Glastonbury' *The Central Somerset Gazette*, 7 Aug 1897.
10. Satterlee was consecrated little more than a year before on 25 March 1896.
11. On 6 Jan 1893, Congress had granted a charter to the Protestant Episcopal Cathedral Foundation of the District of Columbia, allowing it to establish a cathedral and in 1895 the Diocese of Maryland was subdivided to create the new Diocese of Washington. A 57-acre parcel of land was acquired on a hilltop, named Mount St. Albans, for the site of the future cathedral and temporary buildings – a Sanctuary (the 'Little Sanctuary') and Baptistry – were erected.
12. Satterlee also erected a 'Peace Cross' based on a design from Iona and obtained stones from St. Hilda's Abbey, Whitby. See J.H. Ellison, 'The Archbishop of Canterbury in Canada and the United States in *The Treasury* Vol. IV, December 1905, 197-198.
13. Washington National Cathedral Archive (WNCA), Buckle, E. to Austin, S., 1 May 1900.
14. WNCA, Bristol, G.F. to Satterlee, H.Y., 20 June 1900.
15. See 'Gift From the Old World: The Glastonbury Cathedra Impressively Dedicated' in *The Washington Times*, 17 May 1901.
16. For a contemporary illustration of the cathedra and its setting, see A. Fallen, (ed.) *Washington National Cathedral* (Washington: Washington National Cathedral, 1995) 38-39.
17. For an illustration of the original cathedra before alterations, see Ellison 'The Archbishop of Canterbury' in *The Treasury* 197.
18. WNCA, Austin, S. to Satterlee, H.Y., 30 June 1900.
19. Ibid, Austin, S. to Satterlee, H.Y., 12 Oct 1901.
20. Ibid, Chapter minutes, 19 Nov 1925.
21. See E.E. Poe, 'The First Mural in Washington Cathedral' in *The Cathedral Age* Vol. XIV, No. 3, Autumn, 1939, 3-9.

T.F. HOPKINSON BALL

7. MONUMENT LORE. Like other types of narrative, folk-tales come in different shapes and sizes. Just as on the one hand we recognize, say, the novel, the short story, the memoir, the anecdote, and various sub-types within each of these, so on the other there spring to mind categories such as the fable, the fairy-tale, the jocular tale, the legend, the last of which can for instance be subdivided into religious legend, local legend, contemporary legend, and so on. Pursuing our search for sub-types of the legend in particular, we encounter a genre that has received little formal recognition, namely the 'monument legend'.¹ Such are legends that grow up around monuments and memorials whose original significance has been forgotten or was never fully understood by the public at large. A classic example is a monument erected in a Weimar park by the sculptor Martin Gottlob Klauer in 1787. Dedicated to what Klauer saw as the genius of the place, it depicts above a Latin inscription a huge snake coiling upwards from its position of rest on a broken-off classical pillar towards the sacrificial bread that has been

placed as an offering to it. Not surprisingly challenged by an image which, conceived by the sculptor as benign, was experienced by them as sinister and threatening, ordinary Weimarians came up with the explanation that a monstrous serpent once wrought havoc in the area, until a resourceful baker managed to place poisoned cakes on the rock it frequented. Exit serpent.²

Monument legends are ubiquitous. A well-known tale-type that can attach itself to a certain type of monument is the story of 'Seven at One Birth', in which a lady bears twins. To avoid further multiple births, her husband absents himself for seven years. Soon after his return, the lady fulfils his worst fears by becoming the mother of septuplets, an event that leads to others no less remarkable. This tale was often attracted to places, Great Wishford in Wiltshire being one, in whose churches were memorials depicting a married couple and each of their many offspring. No longer familiar with this convention, naïve observers assumed that all had been born at once. The rest of the story then followed, adapting itself to the well-established stereotype, but at the same time absorbing new elements as it passed from one narrator to another.³

A Somerset example of the monument or memorial legend is that surrounding a massive spherical object kept at Combe Sydenham Hall just south of Monksilver. Of unknown provenance and purpose, it commemorates we know not what. Too heavy to have been a projectile, it is nevertheless known to local tradition as Drake's cannon ball. After his wedding to Elizabeth Sydenham of Combe Sydenham, Drake went to sea, leaving her for so long that she was finally prevailed upon to wed again, the assumption being that she was in fact or in effect a widow. On the day set aside for her remarriage, as she stood next to her new groom at the altar, the 'cannon ball' came hurtling through the air and landed between them, fired by Drake from afar as a sign that he was still alive and would tolerate no rival.⁴

We now proceed to Barwick Park just south of Yeovil. Our interest centres on a folly, one of four, built for the Messiters of Barwick about 1775 and perhaps originally intended as a dovecote. It consists of a tall arch of rough stone surmounted by a crenellated round tower, surmounted in turn by a cone. On top of the cone is a winged Mercury, and at the base of the

tower, maybe twenty feet above the ground, is a small door. It is presumably through this that the tower's legendary inhabitant, Jack the Treacle Eater, passed in and out, a feat he will have performed with ease if, as we may perhaps assume, he was a popular reincarnation of the above-mentioned winged Mercury. Whether or not he had wings, legend cast him in the role of runner – a foot messenger delivering the Messiters' mail to and from London, and all this on a diet of treacle. While Mercury was of course the messenger of the gods, there is little, so far as I know, to connect him with treacle, unless this is to be seen as the Barwick version of ambrosia.

A parallel legend has it that Jack, having murdered a milkman, took refuge in the tower. There his wife, who worked in Barwick House, was able to sustain him on treacle she had stolen from the kitchens. How long this went on for we are not told.

Whatever his provenance, Jack the Treacle Eater has made his mark in various ways. There is for instance Treacle Eater Clog, a morris team based on Yeovil; in the 1960s, Yeovil and District Scouts designed their district badge with Jack in mind; and a book of children's poems by Charles Causley bears the title *Jack the Treacle Eater*.⁵ The signs are, then, that there are those who can add much and make corrections to what I have said about Jack. It would be interesting in particular to trace the history and development of the legends surrounding him, and to place them in their proper context.

1. L. Röhrich, 'Denkmalerzählungen', in *Enzyklopädie des Märchens*, ed. K. Ranke, et al., 3 (Berlin, 1981), 421-27.
2. Ibid, col. 423.
3. J. Westwood, *Albion: A Guide to Legendary Britain* (London, 1987), pp. 63-65.
4. Ibid, pp. 16-18; R. Tongue, *Somerset Folklore* (London, 1965), pp. 193-94; K. Palmer, *The Folklore of Somerset* (London, 1976), p. 70.
5. R. Whitlock, *Whitlock's Wessex* (Bradford-on-Avon, 1975), p. 78; various websites under 'Jack the Treacle Eater'; C. Causley, *Jack the Treacle Eater* (London, 2002), pp. 68-71. According to Causley, at midnight Jack would go down to the lake by the great house 'to quench his tremendous thirst caused by eating so much treacle'.

J.B. SMITH

BOOK REVIEWS

Stinton, Judith, *A Dorset Utopia: the Little Commonwealth and Homer Lane*, (Black Dog Books, 2005), pp. 144, £11.95.

On 9 July, 1913, Homer Lane with three delinquent girls from the slums of Deptford arrived at Holywell station in the middle of Dorset. Born in 1875 of Puritan stock in Hudson, New Hampshire, U.S.A. Lane left school early and did many menial jobs before marrying in 1898. Photographs show a handsome but rather remote and conceited youth perhaps conscious of a special mission in life. After marriage he became a student at the Sloyd Training School in Boston where he was influenced by the teaching of John Dewey and Maria Montessori. When his wife died he married her elder sister. He then became supervisor of a boys' home known as the Ford Republic and it was there that George Montagu nephew and heir of the 8th Earl of Sandwich met him and persuaded him to come to England, as consultant to a home on advanced educational principles for delinquent children.

Montagu had already been campaigning for some years for such an experiment, not without precedent in the States and on the continent, and had attracted many prominent persons willing to help with the funding. The site was to be the Flowers Farm, between Batcombe and Hilfield, and 190 acres of the Sandwich estate.

To both Lane and Montagu the faults of delinquents were 'often very good qualities run wild;' and the idea of the school was that children should gradually learn to organize and govern themselves with the minimum of adult interference and at the same time learn the skills needed in the house and in the running of an estate. For several years the experiment, described here in considerable detail, seemed to work well and attracted many visitors, among them the much better known A.S.Neill and J.H.Simpson, a master at Rugby who later founded Rendcombe College in Gloucestershire. Montagu established a club for ex pupils at his London house, 8 Portman Square where he noticed among them 'a rather spoilt attitude in meeting the world,' and wondered whether 'we are right to allow them to change their jobs so often at the Commonwealth.'

In 1917 the Little Commonwealth received the Secretary of State's official certificate of approval but trouble loomed. One

of the pupils organized a campaign accusing Lane of 'interference.' He had certainly behaved on occasion with remarkable indiscretion which resulted in a Home Office inquiry, and the withdrawal of approval. In his speech to the committee Lane revealed how much he had been influenced by, and tried to practise some of Freud's ideas, and cleverly turned these to his own defence which seems to have convinced the committee of his innocence, and in the event it was lack of funds not Lane's indiscretion that caused the Commonwealth to be closed with the hope of re-opening after the war.

This never happened. In 1918 Lane moved with his family to London, and began to lecture on education and to practise as a Freudian analyst; among his 'pupils', as he preferred to call his patients, were the earls of Sandwich and of Lytton, and ladies Betty Balfour and Constance Lytton; also a young woman whose rich parents became concerned at the number of extravagant presents she was giving Lane. Again there was a police investigation, and it was recommended that Lane be deported as 'a dangerous charlatan and adventurer.' Once more his august supporters defended him but without success. Lane agreed to leave the country and died in Paris four months later. All things considered W.H.Auden's lines seem to over-rate him:

Lawrence, Blake and Homer Lane, once healers in our English land:

These are dead as iron for ever; these can never hold our hand.

Lawrence was brought down by smut-hounds, Blake went dotty as he sang,

Homer Lane was killed in action by the Twickenham Baptist gang.'

But Lane was undeniably influential. Today Flowers Farm is the site of the Friary of St. Francis which also aims to help the disadvantaged.

This fascinating material is presented in a lively manner and illustrated with very telling and well-placed photographs. It is a pity that it is not more closely related to its sources and that there is no index.

SUSAN RANDS

Tony Scrase *Somerset Towns changing fortunes 800-1800* (Tempus, 2005), 0 7524 3423 3, paperback, 192 pages 62 illustrations, £17.99. This volume is divided into six chapters, the first four deal with the development of towns, the fifth with

micro-towns or service villages, and the sixth with the conclusion drawn from the research outlined in the previous chapters. With the inclusion of numerous tables, illustrations, maps and diagrams this book offers a great deal to historians interested in the formation and development of towns.

Throughout the volume the author tackles the tricky subject of the definition and classification of 'towns', showing the numbers in medieval times and how those in Somerset compared to the national picture. Significantly the number of towns in north Somerset was heavily influenced by Bristol and (amongst other factors) the carrying distance between major settlements, and the author draws in the development of towns in south Gloucestershire as a comparison. One of the key sources used for these comparisons is the lay subsidy returns, which are carefully interrogated and compared against each other, although the author clearly brings to the attention of the reader their drawbacks and the factors which generated the anomalies between collections. One such difference is the individual areas which were assessed, many of which were not coterminous with the parish boundary, but where cited the index is a useful aid to quickly identifying the main towns which were analysed using this source. Unfortunately the author has not been able to consult all the subsidy returns, or make use of the discovery of additional subsidy returns that have been discovered by Helen Watt during her work for the E179 project.

The gap in the subsidy returns, covering most of the 14th and all of the 15th centuries has been covered by the author's extensive research into the city of Wells records, supplemented for other areas by volumes published by the Cambridge Urban History and the Victoria County History. However some of these published findings are challenged in this volume and naturally with a wealth of research (and records) covering Wells, it is not surprising that this city features prominently in this volume. Other works have been consulted for other towns and the author is keen to point out the need for further studies into the development of individual towns. The subject of 'pretenders' which the author identifies, mainly through the misclassification of Leland and Collinson, is also covered giving a good all round scope to the text.

There is also much to be learned in this book on the towns that failed to (develop and adapt to) the modern era and also

those schemes by wealthy investors to turn villages into towns, many of which failed. The profusion of small towns and the struggle many had to retain town status are also discussed along with geological, industrial, economic, transportation and landowning influences. The author concludes that 'there is no clear answer ... to what makes a town if the place is small and has limited functions'.

In a volume that covers such a lot of new ground there are inevitably going to be some areas needing further examination: the reference to the missing subsidy returns for Castle Cary, what constitutes a town's boundary when considering the total from subsidy returns, or the use of other published returns, are but a few. Take Taunton as an example of a town whose boundary encompassed more than just the borough limits. The borough returned 81 taxpayers in 1581-2 placing it in second place in the rankings behind Wells. The borough was undoubtedly adjacent to other tithings that would have been considered part of the town as a whole, such as parts of Bishops Hull (one the west side adjacent to the castle) and 'Extra Portam Jacobi' on the east, as well as Mill Lane, Sherford and Galmington: without detailed research it would be impossible to even make an estimate of how many tax payers should be included from these tithings. However, these are small criticisms in a volume that is well structured, easy to read, informative and scholarly that provides readers with a worthy edition to their collection of books on Somerset (although a little high in price for a paperback).

A. J.W.

Murphy, Francis, *Blandford St Mary. A singular settlerment and church Aethelred II to Elizabeth II*, (Blandford Forum Museum Trust, 2004, pp. 193, photographs, maps.) available from the Trust, price £12.

Hill, Shelagh, *The Book of Yetminster*, (Halsgrove, 2005, pp. 160, photographs, maps.) £19.99.

These two authors have presented their readers with entirely different methods of compiling and presenting local history. The book by Francis Murphy is in the traditional style, using a dynastic sub-title and dividing up the text into well recognized periods of history: the Anglo-Saxons, the Normans etc. The

book by Shelagh Hill does not even hint at history in the title, but is a book about the village, which then goes on to single out significant things like the Methodist church, or the Lime Kiln, or topics like 'Families and occupations', or 'The Poor and those who tried to help them'. Both books are well illustrated, and both acknowledge the sources of their information. The authors have, each in their own way, researched intensively. Francis Hill has read widely and deeply, and his work is a model of methodical preparation and referencing. Shelagh Hill, by comparison, is much more relaxed about her sources of information, for she has collected photographs and gathered information about incidents by questioning and interviewing local people, and then collated it with a leavening of background reading, before publication.

Local historians write their histories for local readers. That may seem to be a self-evident truth, but many writers tend to lose sight of their intended readers and assume that they are writing for 'professional' historians who will scan their pages for new evidence or good examples. I can think of very few instances in which established historians have profitably consulted local histories: Trump on Teignmouth, Jackson on Hull, and Clark on the Exe, are some that come to mind, but it would be difficult to think of many other examples. Bearing that in mind, the book by Shelagh Hill, packed as it is with photographs of local people and events, replete with names and incidents of local happenings, is clearly a book for local people. The work by Francis Hill, however, despite its title, does not always focus upon his local readership, or even upon the village. His chapter on the Black Death, for example, twice tells the reader that there is no documentary evidence, so there is nothing to relate concerning the village. The same is true of his chapter on the medieval manor, in which he deals at length with Cuxham in Oxford, and mentions his village only in relation to a barn, now converted, which may have been erected during the Reformation. On balance, therefore, and bearing in mind the local readership, the non-traditional approach of Shelagh Hill will prove to be more satisfying for its readers. Murphy will be remembered for his painstakingly detailed survey of every national source that may have some bearing on the village, and will, undoubtedly serve well as a basic, well researched text book useful to future local historians, but

Shelagh Hill's book will be the most widely read and enjoyed because it is an exuberant tribute to her village, and does not even pretend to be an exercise in compiling local history. Shelagh Hill has warmth, and an intuitive understanding about her readers; Hill writes well researched material, but makes no concessions to the casual reader.

G.J.D.

Ryder, Richard D, *The Calcrafts of Rempstone Hall*, (Halsgrove, 2005,), pp. 176, illus. The author is the only child of Major Douglas Claud Dudley 'Jack' Ryder, lord of the manor of Rempstone from 1927 till 1986, and his second wife, Vee Hamilton-Fletcher. He had four step-brothers from his mother's first marriage, and three step-sisters and twin step-brothers from his father's. The twins ran the Rempstone estate. Educated at Sherborne school, Richard read psychology at Cambridge where he gained a PhD in Social and Political Science; he worked as a psychologist in the NHS for many years including a period at the Warneford Hospital, Oxford, and has been several times chairman of the RSPCA Council; he has campaigned for animal rights and against hunting. Thus he brings an unusual combination of qualifications to the pursuit of family history and it is partly this that makes his book so fascinating and in some ways so curious.

The curious is exemplified in the very first paragraph:

Like many politicians, the Calcrafts of Rempstone Hall had an active sex life and, to an extent, it is sex that powers their story: sex repressed, sex concealed and sex indulgently enjoyed. To this day, the heart of Rempstone throbs with a sexual magic – both beautiful and sinister – that has haunted, quite literally, the members of the Calcraft dynasty; a political and landed dynasty that began in 1726 and lasted until the death of the last male Calcraft in 1901.

The Calcrafts were lords of the manor of Rempstone from 1757 to 1901. More than a third of the book is about John Calcraft who migrated from his birthplace of Grantham and founded the Dorset dynasty. He had more property in other parts of England but he bought eleven square miles of Purbeck stretching from Winspit in the south to Vitower in the north, including several of the islands in Poole Harbour. He had

married when he was 18 but few knew it until after his death when his wife claimed, and won, a large share of his property. It was with his last mistress, Elizabeth Bride, an actress, that he founded the family which, as the inscription on his monument in St Mary's church, Wareham, says, owes 'everything to his exertions'. Calcraft was the protégé and kinsman of Henry Fox, Lord Holland; Ryder and many others assume he was Fox's natural son, but arguments can be mustered, as Ryder admits, which indicate that he was Fox's first cousin once removed, Calcraft's mother being the niece of Fox's mother, and Fox almost certainly being still abroad with his elder brother and tutor at the time of Calcraft's conception. Whatever their relationship, Fox fully recognized and used Calcraft's talents and helped him to make his fortune.

Calcraft's son and heir, another John (1765 – 1831), was only six when his father died. He consolidated the family's position in Purbeck and was a worthy MP and landowner. His sons, John Hales Calcraft (1796 – 1880) and Grandby Hales Calcraft, were MPs at the same time as their father, as was his younger brother Grandby Thomas Calcraft (1766 – 1820). John Calcraft II is usually said to have committed suicide due to distress from deserting his Whig friends for the Tories but it is convincingly argued here that his death was murder. Grandby Thomas Calcraft joined the 15th Light Dragoons, fought continuously in Wellington's campaign, and became a Major General.

His nephew, John Calcraft III (1796 – 1880), the oldest of the four sons of John Calcraft II, was the next heir. He was three times an MP, a JP and, in 1867, the High Sheriff of Dorset. He married Lady Caroline Catherine Montagu who bore him three sons and three daughters who survived to adulthood. 'Having married into the true aristocracy,' comments Ryder, 'new shoots of the Calcraft tree now sprung up amidst some heavily titled undergrowth.' None of the sons married; William (1834 – 1901), the middle son, inherited the estate, used it wisely and was much loved. Rempstone passed then to his nephew, Guy Marston (1871 – 1927), the son and only child of his sister Katherine. Guy was a naval officer but an unusual man; Rupert Brooke and Aleister Crowley were among his friends and the works of Freud, Kraft-Ebbing and Havelock Ellis were in his library. He never married because, it was said, he was in love with his cousin, Daisy Bevan née Waldegrave.

When he died, the estate passed to Jack, the grandson of John Calcraft III's second daughter, Georgina Emily, and father of Richard Ryder, who tells the family history without any inhibition. To many, his description of his parents may be the most interesting part.

Much of what is known about the Calcrafts, and life at Rempstone, survives in the writings of the women with whom they were involved. John Calcraft the first is ill-served by his mistress, the actress, George Ann Bellamy, whose six volume *Apology for the Life of George Ann Bellamy* gives him little credit; John Calcraft III's grand-daughter, Daisy Waldegrave's unpublished memoirs give a delightful picture of her grandparents and life at Rempstone, and although Guy Marston, rather meanly, sued Jane Panton, the wife of one of Calcraft's agents, for libel, her book *Fresh Leaves and Green Pastures* is also informative. Ryder quotes liberally from all three women.

Plainly the zeitgeist is as active as nature and nurture in this family chronicle, a full and fascinating example of the genre.

SUSAN RANDS

Barker, K, Hinton & Hunt (eds), *St Wulfsgige and Sherborne*, (Oxbow Books, 2005), 248 pp., illus, maps, ISBN 1-84217-175-5.

In 1998 a conference was held at Sherborne under the aegis of the University of Bournemouth to mark the occasion of the one thousandth anniversary of the founding of the Abbey. The meeting produced a number of papers, and some additional ones accepted after the conference, which the editors have put together in one volume under their sub-heading 'to celebrate the Millennium of the Benedictine Abbey 998-1998.' Altogether, some fifteen researchers contributed, and without any doubt this book contains some of the most important material about Sherborne that has ever been published. The quality of scholarship is first class, and the contributors are to be congratulated on providing material of such lasting significance.

While I would, unhesitatingly, recommend this book to all those interested in Sherborne and the history of Dorset, I will confess that one or two aspects of the book caused me some moments of reflection. It may be that the editors put out a

general call for researchers, and were then virtually obliged to accept every well researched contribution which they were offered. I can sympathise because it must be difficult to find scholars within such a narrow field of research. The result of such a general call, however, might well lead to some contradictory evidence being presented, or some imbalance in the overall plan of the book because one aspect of the subject might attract a number of scholars, and another, by comparison, might be rather neglected. I feel sure that all compilers face those problems. In this volume I suspect that there is a slight imbalance to be seen. For example, a number of contributors emphasise the religious aspect of the subject: that this monastery was devoted to one Order, the Benedictine, and they adopted certain rules and held certain beliefs. While all that is essential when one is considering the foundation of the Abbey and its inhabitants, it should be counter-balanced by considering also the influence of the monastery on the wider community. In the preface it is said that 'the Benedictine house was to shape the next five and a half centuries of Sherborne's history', but was that true in the religious or the economic sense? Judging from the emphasis shown by the contributors, most were concentrating their thoughts on the foundation of the Abbey and on the early religious elements of the study. Kathleen Barker and Dr Betty contributed excellent chapters to counterbalance the work of those whose main concern was on that side of the work. However, it is not until chapter 16 that we are told that the monastery was not 'a focus of spiritual life', and that its influence on Sherborne was only as 'a landholder and collector of rents and dues'. That passage deserved an earlier place in the volume, and should, when it was submitted to the editors, have alerted them to the possibility that some aspects of the study were being marginalized or overlooked. Looking further into this tendency to place the religious above the economic, we are told that many Christians at the time believed that 998, the date of the foundation of the monastery, was almost the end of the first Christian millennium, and that was the time when it was expected that Christ would return. Such a belief had been made possible through the book of Revelations. However, it is not clear that that belief was prominent in the mind of the founder, and no one suggests that it motivated the early inhabitants of the monastery. Indeed, on page 32 that is

clearly denied as an important idea in the founding of the monastery. However, some contributors have presented us with a considerable weight of scholarship concerning millenary and apocalyptic beliefs. I am sure that this is of considerable concern to scholars, but it might be considered tangential to the main theme, and is certainly rather tedious for the general reader. A further argument in favour of more emphasis on the social and economic aspects of the study is that the monastery was part of the history of Sherborne for five hundred years. The monastery was not dissolved until the reign of Henry VIII, and then the Crown appropriated all its buildings, land, and wealth. Five hundred years of history cannot be focused on the foundation of the monastery, or confined to the religious aspect of life within the buildings.

I would not like these observations to leave the readers with the impression that I do not consider this volume to be an excellent contribution to the history of the Abbey. I feel sure that many readers will find great pleasure in reading the contributions of so many scholars, and learn a considerable amount in the process. Of particular interest to everyone will be the drawings of J.H.P. Gibb showing a reconstruction of the Abbey c. 1530, just prior to its dissolution.

G.J.D.

NOTES

Mrs S. Rawlins, the Patron of *SDNQ*, has added a note to the article 'Some thoughts on the history of *SDNQ*' which appeared in the March, 2005 issue, pp. 386-391.

There was no meeting in 1915 or 1916. In 1917 there had to be one owing to the retirement of the Rev. F. Weaver, Somerset editor. He left Milton Clevedon after 40 years to retire to Oxford where he lived for over 10 years. He burnt many of his papers possibly including early records of S. & D. N. Q. A new Editor was found – the Rev (later Preb) George Saunders for many years vicar of Martock. Preb Bates Harbin died in Sept 1918 after a long illness and I do not think there was a meeting in 1918. The then Chairman of the committee was Dean Armitage Robinson of Wells. He and his wife (née Amy Faithful) had become good friends of Edward & Hilda Bates Harbin. With hindsight I have come to think that the Robinsons were concerned about what my mother would do, left a widow after

10 years at 45 in charge of an estate and never having lived in the country before 1908 (in 1907 she was a Secretary in Paris) thought that to continue with N & Q would help to anchor her in Somerset as she seemed prepared to cope with Newton 'for Edward's sake', and it worked, all parties seemed happy.

GRAVE ISLAND, ZANZIBAR. Following the article 'The Royal Navy's Forgotten Graves' in Part 361, pp. 421-426, there are two additional notes to add.

First, not all the graves in the Naval cemetery on Grave Island (Chapwani Island) are designated as war graves. The Commonwealth War Graves Commission is only responsible for the commemoration of the Commonwealth forces who died during the two world wars. In the extension to the original naval cemetery is the communal grave of 24 petty officers and men of H.M.S. *Pegasus* who were killed in action on 20th September, 1914, when S.M.S. *Konigsberg* sank their ship. In an entry in the *Mariners Mirror*, vol 72, No. 2, pp. 143-4, Lawrence Phillips informed the readers that when H.M.S. *Galatea* and H.M.N.Z.S. *Canterbury* anchored off Zanzibar on 8th Jan 1983, a naval party under the command of Revd Simon Stephens R.N. visited the island and cleared the undergrowth away from the communal grave. Stephens noted in his report that 'the whole area was covered in a dense undergrowth', and that the majority of those interred were men who had died before their 35th birthday. After clearing the area around the grave he conducted a short service for the fallen.

The second note follows a letter from Mr Roy Hemington, Archive Supervisor for the Commonwealth War Graves Commission who provides us with a list of the 24 petty officers and men of H.M.S. *Pegasus* whose bodies lie in the communal grave.

Adams, James	Burns, G.A	Cole, E.T
Connolly, R	Farlie, E.J	Finegan, J.K
Frampton, A	Glanville, J.H	Harding, B.C
Harper, L.L	Jenkins, J.	Macey, J.W
May, W	McIntyre, T.W	Neligan, M.C
Nicholson, J.K	Pattle, A.F	Plaskett, H.K
Rowberry, G.E	Smith, J	Vaughan, A.G

Thirteen casualties from H.M.S. *Pegasus* were originally

buried in English Cemetery, Zanzibar, but in 1971 the Commission took the decision to remove them to Dar-es-Salaam War cemetery.

Dorset Editor

QUERIES

In both the second and third edition of Hutchins *The History and Antiquities of the County of Dorset* it is reported that the parish registers of Purse Caundle date from 1731. In the 'Proceedings' of the *DNHAS*, 1927, there is a report of a paper delivered by Lady Victoria Herbert of Purse Caundle manor in which she says that 'the earliest Church registers up to 1731 were taken away by one of the Churchwardens in 1883. All efforts to find them have failed.' However, in *SDNQ*, XVII, 1923, Canon Mayo gives the dates of three members of the Mew family who were 'registered' at Purse Caundle in the early 1600s. He had apparently received corroborative details from Mr Serrell of Haddon Lodge, Stourton Caundle, including a Mew marriage around the same period.

I have not been able to trace the origin of these parish register details or the relevant papers of Lady Herbert and Canon Mayo. If anyone can assist, please contact Ronald D. Knight, 339 Dorchester Rd, Redlands, Weymouth DT3 5AT.

THE MURDER OF BETTY TRUMP. In 1823 the *Salisbury and Winchester Journal* printed a report that a 13 year old girl, Betty Trump, had been raped and murdered on Buckland Hill overlooking Buckland St Mary. William Flood, a respected Sunday school teacher who knew Betty Trump, was arrested. He refused to explain where he had been during the night of her murder, or why he returned so late at night to Mr Wyatt's farm, where he was employed. He was tried and acquitted of both murder and rape. A flat stone bearing the inscription 'Betty Trump violated and murdered here' was placed by a roadside. It is not clear whether the stone was placed near a main road (A303) Ilminster to Honiton, or near a road somewhere between the A303 and Buckland Hill. Has anyone ever seen such a memorial stone? Was Betty Trump buried in the churchyard of Buckland St Mary?

Dorset Editor

PHILIP NEALE DAWE (1910-2005)

Neale was born in Wimbledon, the son of a consulting engineer, his mother an artist who exhibited at the Royal Academy. Educated at Clapham College, he emigrated with his parents and two sisters to Toronto. He dreamt of returning to England, and in 1938 he returned home to become a schoolmaster. For a time he taught naval cadets, but with the coming of the war he joined the Royal Marines. While at Tenby he met and married Elizabeth who was serving in the W.R.N.S. She was indeed a special person, a partner of charm and character, voice and humour, and of subtle beauty. In 1945 they settled in Winchester.

Neale returned to school-mastering, in a school near Brockenhurst until 1959.

He subscribed to *SDNQ* from 1932, at the suggestion of George Squibb, friend, mentor and Norfolk Herald Extraordinary, and in 1953 became Dorset Editor. He opened a small antique shop in Beaminster, assisted by his charming wife with her specialised knowledge, and provided long-case clocks, country furniture and prints for neighbouring houses.

The Dawe surname appears as early as the 14th century in the Subsidy Rolls, and his forebears farmed at Cattistock and Evershot in the 17th and 18th centuries. He contributed considerably to our journal, and lectured extensively on heraldry, Dorset maps, and the history of English furniture, European paintings, and English porcelain. He retained a fiendish memory for facts and dates, with instant and accurate recall even in his mid-90s.

He resigned the Dorset editorship in 1968 and moved his business to Montacute, and from thence to Bridport; golden days with much laughter and merriment, and a lot of hard work.

After retiring from the antique shop Neale published, in 1983, *Girls Names in Dorset c. 1300-1800*. Of this publication he said 'apart from general interest I hoped that it would help people working on parish registers and other documents when confronted with a strange name written in a difficult script.'

His ashes have been placed in the tiny churchyard of St Edwold at Stockwood, near Melbury, where one of his forebears had been a churchwarden.

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