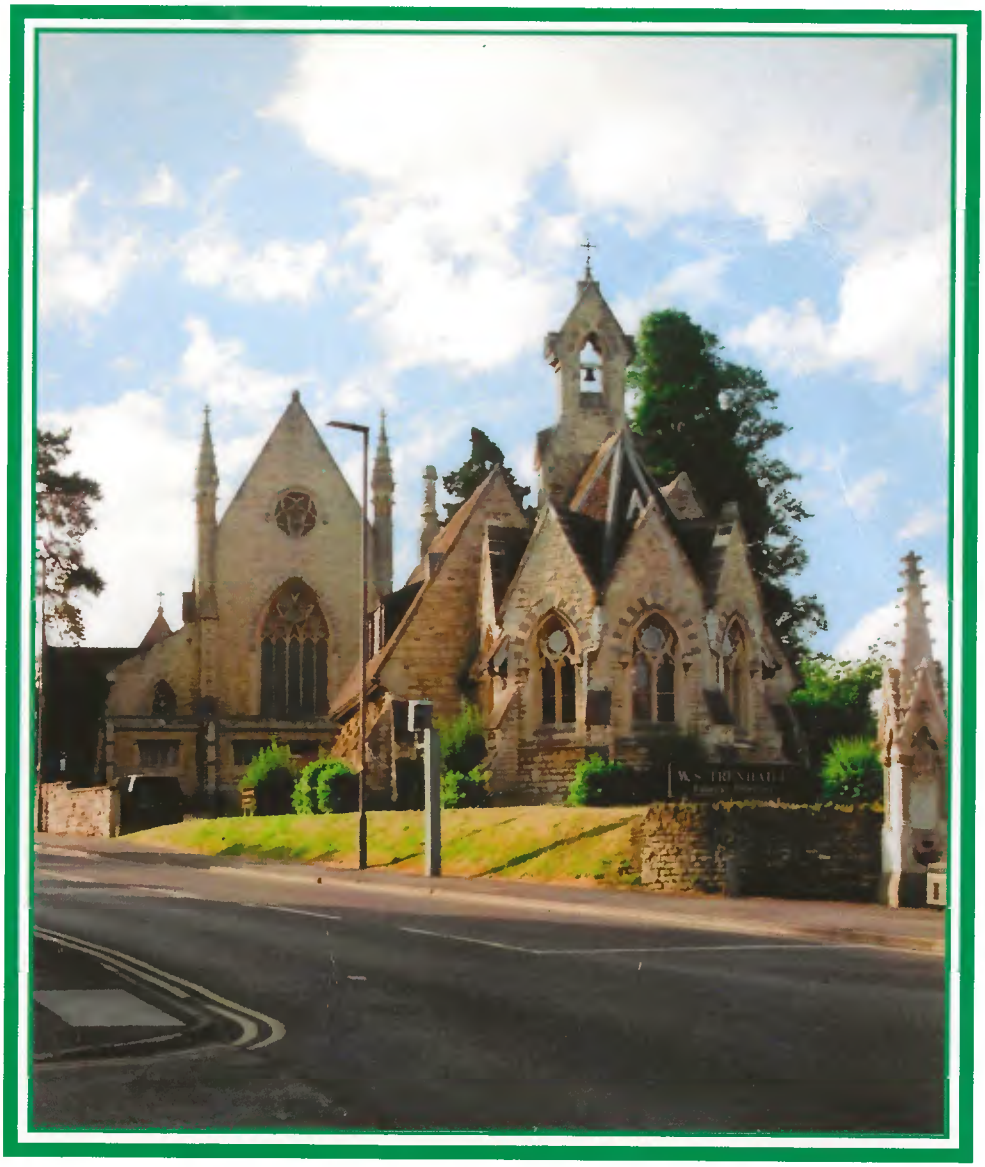
CHARLTON KINGS
Local History Society



RESEARCH BULLETIN 60
SPRING 2014

Officers of the Society

Chairman

Lt Col David O'Connor,
The Headlands,
Charlton Kings,
Cheltenham,
GL52 6QD

Publications/Membership

Mrs. Margaret Hulbert,
52, Roberts Road,
Prestbury,
Cheltenham.
GL52 5DZ

Bulletin Editor

As above

Website: www.charltonkings.org.uk

Webmaster
Peter Clifford,
pete@cliffords.plus.com

Membership of the Society

The Society is a registered charity. It is affiliated to the Cheltenham Arts Council and is represented on its Executive Committee. Membership forms are available from the above. The annual subscription is £9.50 or £13.50 for a couple, which includes the cost of the annual research bulletin. Meetings are held monthly in the Baptist Church, Church Street, Charlton Kings, from January to May and then from September to December, all on the fourth Tuesday of each month and starting at 7.30 p.m. Visitors are always welcome at a charge of £2. There are also guided walks in the summer and a coach outing to a place of historic interest. Further information may be obtained from our website, including a list of the Society's publications.

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Cover: Holy Apostles Church and School: Charles Cooke Higgs' benefaction.

BULLETIN 60 SPRING 2014

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Editorial

The Bulletin this year begins with a reminder that 2014 is the centenary year of what was vainly termed "The War to End all Wars". The names of those from Charlton Kings who lost their lives in the war are engraved on the War Memorial cross; Ann has chosen just two to represent all those brave young men who never came back home.

The cover is of course probably the most impressive public building in Charlton Kings, Holy Apostles Church, which, cleverly lined up on a triangular slope with its adjacent school and fountain at the apex where the London and Cirencester roads divide, presents a commanding

aspect to those coming from Cheltenham. It almost seems to say "**You Are Now Entering Charlton Kings**", an effect perhaps more meaningful when the church was built and Charlton and Cheltenham were two separate and often opposing entities. If the tower and spire originally planned by the architect John Middleton and the owner Charles Cooke Higgs had been constructed, the effect might have been even more striking. The lead article tells the story of the life of Holy Apostles' eccentric founder Charles Cooke Higgs and two other smaller articles deal with events in the early days of the church's existence, one of them rather sad. While reading these, it is perhaps useful to bear in mind that Higgs' lifetime coincided with a period of religious ferment in England, when the Oxford Movement initiated a struggle within the Church of England between Low and High Church factions: emotions ran high, words were bitter and actions harsh, no less so in Cheltenham, where the Reverend Francis Close dominated the scene.

The Lilleybrook is perhaps the least well known of our streams and David Morgan, who traced trams and trains in our last two Bulletins, has applied his tracking skills to a relatively unknown waterway. The ups and downs of obtaining respectable servants in the Victorian era are put under the spotlight and at a time when our Post Office has closed and taken twenty-five paces to its left, a look at its past, present and future is not amiss. How the Catholic Community in Charlton Kings developed is examined and your Editor, a keen grammarian and the possessor of an apostrophe, wonders when Charlton Kings lost its apostrophe, and why. In the last two Bulletins and again in this one, Brian Lickman has provided the third and final part of the National Farm Survey of 1941- 43 as it affected Charlton Kings. This Survey by the Ministry of Agriculture and Fisheries was initiated when the Nation was at war and wondering if it could feed itself. This last part provides amazing detail on everything that was grown and every animal held in the farms and holdings of Charlton Kings from 1939 to 1946. Yes, every one, from Brussels sprouts to Ducks of All Ages, not to mention Sows in Pig. It will also tell you how many Land Girls and Prisoners-of-War helped to harvest it all. These three articles together provide a complete picture of the agriculture of Charlton Kings in the war years and their research and publication form an essential historical record. Finally, another successful identification of a hitherto unidentified painting has provided pleasure to both the owner in New Zealand and the Society. In respect of the last Bulletin, there have been few corrections this year but one very satisfying comment which makes research seem worth all the effort. Comments on the current Bulletin are always welcome.

World War I, 1914-1918, The Great War - Lest We Forget

This year marks the centenary of the beginning of WW1 declared against Germany on 4th August, 1914, known as the Great War. Hostilities ended with an Armistice on 11th November 1918: it was subsequently and optimistically regarded as the war to end all wars. Many hundreds of men enlisted from the Charlton Kings area and sadly many did not return. The WW1 Memorial plaque in St. Mary's Church records 117 local men killed in battle or who died of their wounds, and that in Holy Apostles Church commemorates 45 "men of this church who gave their lives in the Great War." All the names are engraved on the base of the War Memorial cross in the centre of the old village at the junction of Horsefair Street and Church Street.

Two of these soldiers are mentioned on headstones in St. Mary's Churchyard, William Joseph Chandler, MM, Private, on the grave of his parents and brother, Leslie Walter, (and in both Churches), and George Ashley Chapman, Sergeant, on the headstone to his parents, and in Holy Apostles Church.

Short biographies of the above are included in the book "Leaving all that was Dear" by J. Devereux and G. Sacker, as follows:-

"**CHAPMAN, George Ashley (540), Sergeant,** 1 Black Watch (Royal Highlanders). Address: 3 Lyefield Terrace, Charlton Kings. Killed in action in France on 31.10.1914, aged 23.

Sergeant George Ashley Chapman was born in Charlton Kings, the son of the late Thomas William and Eleanor Meek Chapman and a grandson of Mrs. Martin of the above address. He was a regular soldier, having enlisted in Cheltenham in the 1st Btn. Royal Highland Regt (The Black Watch) and the fact that he had reached the rank of Sergeant at the age of 23 in this foremost Scottish regiment, suggests a formidable character. He was killed in action by a shell at the battle of Gheluvelt when the British Army was trying desperately to stem the tide of the German advance on Ypres. On the morning of the 31st October 1914 the Germans broke through the British line at Gheluvelt. The 1st Scots Guards on the right of the 1st Brigade became involved in the fighting, but the rest of the Brigade, with the 1st Btn. the Black Watch on its left, continued to hold its position. Sergeant Chapman was killed in these engagements, his body was not recovered from the battlefield and he is commemorated on the Menin Gate Memorial."

"CHANDLER, William Joseph (240670/2630), MM, Sergeant – 1/5 Gloucestershire Regt. Address: Victoria Cottage, Ryeworth Rd, Charlton Kings. Died of wounds in Belgium on 17.8.1917, aged 25.

Sergeant William Joseph Chandler was born in Charlton Kings, the eldest son of Mrs. Florence Chandler of the above address and the late William Joseph Chandler, bootmaker, of Hill Place, London Road. He was an old Holy Apostles choirboy and before the war was employed by T.V. West, Motor Engineers of 88, High Street, Cheltenham. He enlisted in August 1914 in the 1/5th (Territorial) Btn. Gloucestershire Regt. and was drafted to France on the 29th March 1915. He was awarded the Military Medal for Bravery in the Field. Sergeant Chandler died in a field hospital in Belgium of severe wounds to the leg and knee after taking part in an attack on enemy trenches. At the time, his battalion was engaged in the battle of Langemarck, Ypres sector, and it was probably here that the wounds were sustained. He is buried in Dozinghem Cemetery, Plot III, Row C. Grave 21."

William Chandler was also a member of the Holy Apostles Football Team (Winners of the Cheltenham & District League 1911-12) and appears in a photograph published in the CKLHS Bulletin 27, P.44 last right, middle row.

These two short lives illustrate the sacrifices paid for the price of peace – which it was hoped would last forever but in reality only lasted twenty years.

Ann R. Hookey

CHARLES COOKE HIGGS - AN ECCENTRIC BENEFACTOR

David O'Connor

Charles Cook Higgs was born in Gloucester on 25 January 1797, the first child and only son of Charles Higgs, gentleman, and Rupertia Collier of Blockley, who was the widow of a marriage to a Reverend Henry Brown of Lower Swell. The latter had a farm and land there which thus accrued to the Higgs family. Charles was then the latest in a long line going back eight generations to Tudor times to a John Higges of Sandford, a line which acquired wealth and distinction. In 1563 John had married Elizabeth Machen, Thomas Machen being three times Mayor of Gloucester and once its M.P. Charles Cooke Higgs' great grandfather, Samuel Higgs, was a yeoman when he died in 1759. He had three children, all male: Charles of Alcester, Thomas of Cheltenham, and Harris of the Leigh. Thomas was farmer of the tithes of Cheltenham and Charlton Kings, reputed to bring in £600 a year but carrying the payment of stipends for the clergy of both parishes. In 1755 Charles of Alcester married in St. Mary's Church, Charlton Kings, Susannah, of the wealthy landowning Cook, later Cooke, family and acquired thereby a considerable Charlton Kings estate. They had six children, the first of whom died in infancy. Charles, the first son and second child, was Charles Cooke Higgs' father. Charles, baptised a Cook Higgs, added the additional 'e' but possibly not in law. Legal documents, including his will, retained the Cook spelling. He had one sister, Rupertia, named after her mother, who was five years younger.

In 1791 Charles' father, described as *'Gentleman of Cheltenham'* had become a Freeman of the City of Gloucester and in August 1795, the year the Royal Gloucestershire Hussars were raised, he was among the first three commissioned into the 1st or Cheltenham Troop of the Yeomanry Cavalry as a lieutenant, indicative of high status. He had strong connections with Gloucester and his elder daughter Jane married Giles Greenaway, the Mayor of the City in 1790-91. The family was armigerous: in 1842 Burke's "General Armoury" listed two arms bearing Higgs families: Higgs of Collesborne, Gloucester[1], and Higgs of Charlton Kings, commenting on the latter "*as borne by the late Charles Higgs of that place, esq.,*" hinting that these arms were not authorised. The arms were plainly related but differed in detail. In 1809 Charles Higgs died and Charles Cooke Higgs succeeded to his estate at the age of twelve. He was at that time a boarder at Eton College, having been enrolled there in September 1807 aged ten. He was brought home to Charlton Kings in 1809 and did not return to the College.

It is not known where he was educated for the following six years, though the School at Ham House was one possibility and private tuition another. The next record of Charles Cooke Higgs appears on 1 November 1815, when aged 18 he matriculated at the University of Oxford, at Worcester College. Matriculation was a formal ceremony at which a student was

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[1] *Colesbourne Manor and Estate, now owned by the Elwes Family, was acquired by William Higgs, who died in 1612; it was sold later in the 17th Century by Thomas Higgs. It is by no means clear that Charles Higgs had a right to make use of their arms.*

admitted as a member of the University, which usually happened on the same day he entered his College. He was recorded as "*son of Charles of Gloucester (city) arm.*"[2] There was no examination as such, but he would have been required to pass Responsions, an examination in Greek, Latin, Logic and Geometry which was the first of the three examinations required for a B.A. degree. Charles did not take, or pass, Responsions: he did not go on for a degree and returned to Charlton Kings, where in 1818 he came of age and into his father's inheritance. His early yeárs and education had not, therefore, been very successful and suggest either a lack of academic ability or an inability to cope with life away from home.

In 1818 Charles, following in his late father's footsteps, became a Freeman of the City of Gloucester by gift. With his uncle Samuel Higgs, he was also on the Gloucester City Electoral Roll, his qualification being ownership of two houses, namely Charlton House and Charlton Lodge, he residing in the latter. However, he did not appear to take any part in proceedings in Gloucester. He was listed in both the 1832 and 1842 Register of Charlton Kings electors, the qualifications being Battledowns and East End Farm respectively. He first appeared in the local press in 1824, when it was recorded that Mrs. Higgs and Charles Higgs Esq. were owners of one seat and one pew at St. Mary's, and also paid £50 for large pew under the west gallery. In 1826, 29 and unmarried, he took his first step into the public arena in Charlton Kings when he attended a Vestry meeting, and in 1831 he took part in the Perambulation of the Parish Boundaries. The following year he became a Churchwarden at St. Mary's for one year only, an office he repeated later from 1841-43.

In 1826 the new London road was constructed through Charlton Kings. Charles owned the land from the Cirencester road junction to the London Inn, some of which was cultivated as a market garden. He built a new house on this land, which he named Langton House, despite the fact that there was already a Langton House in Bath Road. Why he chose the name is unclear: given his devout interest in the Bible, it may have been in honour of Stephen Langton, Archbishop of Canterbury 1207-1228, who divided the Bible into the structure of chapters used today. During his lifetime Charles owned and lived in at least five of his many houses: Sandford Mill, Charlton Lodge, Charlton House, Langton House, and East End Farm House (Wager's Court).[3] He moved from one to the other, letting the others where possible, probably using this as a source of income, for he did not appear to be interested in financial or business ventures. The directories found it difficult to name his address, which was frequently given as "Charlton" or "Charlton Kings" or omitted altogether. His mother died in 1849 and it appears that he stayed in Charlton House until 1851 before moving into Langton House. His sister Rupertia married in 1836 William Sandes of Sallow Glen, County Kerry and they lived in Charlton Lodge. They had no children. While Charles, as a wealthy bachelor, might well have been a target for matchmakers, there was no hint of it: matrimony was not for him.

From an early age, Charles lived in an all-female household, with no children. This did not resemble that of a wealthy squire. In 1841 it consisted of his mother Rupertia Higgs, then 65, Charles, 40 and two servants, Mary Marshall, 25, the housekeeper, and a cook also 25. After

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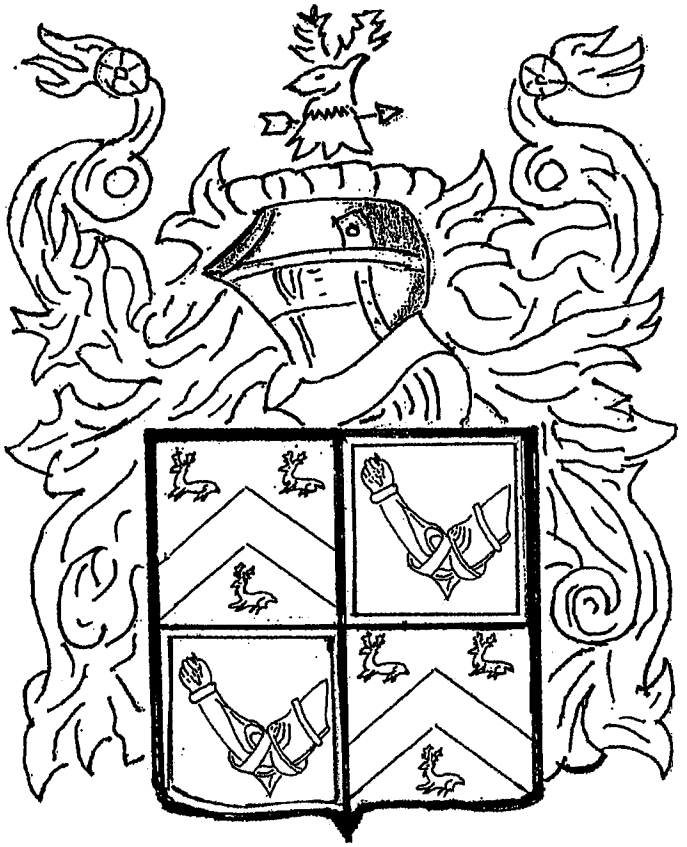
[2] *Entries showed father's status as gentleman, clergy or armiger.*

[3] *He also owned Ivy Cottage, Wellinghill Farm and Sturmy Cottage*



Left, the Arms of Higgs of Collesborne, Gloucester: Argent, a chevron, below three bucks couchant gules. Crest, a buck's head gules, attired or pierced through the neck with an arrow headed of the second, feathered, argent. Right, the Arms of Higgs of Charlton Kings (as borne by the late Charles Higgs of that place, esq.) Quarterly, first and fourth, argent, a chevron between three bucks couchant. Second and third, gules a dexter arm embowed, vambraced, orle.

The above extract from Burke's General Armoury of 1842 accepts the first arms but appears to have doubts about the authenticity of those of Higgs of Charlton Kings. The quartering would usually incorporate the arms of a family joined in marriage but no connection can be found for the dexter (right) embowed (bent) vambraced (armoured) arm, which was, however, a common heraldic symbol and might have referred to Charles Higgs' service in the yeomanry cavalry. No evidence has been found that Charles Cooke Higgs ever used these arms, though that the Higgs family was armorial was shown on his Oxford enrolment.

his mother's death and for the next forty years, the household remained unchanged, comprising just Charles, Mary Marshall and a cook, Anne Harris. Mary Marshall was unmarried and came from Blockley, Worcestershire, where Charles' mother Rupertia was also born. She and Anne Harris remained the sole living-in staff of the bachelor Charles for his entire adult life: after his death, Mary Marshall was left a cottage in Cudnall, into which she and Anne Harris both moved. For Charles there was no steward, butler or coachman, for they were not needed: he did not entertain, was not to be found attending balls or dinners in Cheltenham, nor did he join the learned societies which his cousin Samuel Higgs Gael favoured. He did not hunt, nor did he travel: only once was he found in the *Fashionable Arrivals*, and this was not preceded in the *Departures*.[4] In 1855 a party was held to bid farewell to Sir William Russell, who was leaving for the Crimea but Charles was not present. In 1869 he did attend a Liberal Party banquet in Gloucester to celebrate election victories, the only occasion when any political leaning was revealed. However, he was a consistent donor to many charitable causes and was always successful in gaining election to the Vestry and later Local Board. From 1861 to 1875 his regular attendance at meetings was recorded: he voted but rarely made any contributions of note. Certainly he did not engage in the many controversies in the correspondence columns of the local papers, nor were any speeches by him recorded.[5] He appeared not to be at ease at social events, nor to seek or achieve prominence in his public life. His was a narrow life in many ways.

There were, however, two areas in which he took a strong and plainly compelling interest: children and their education, and Church affairs, and these two areas were closely connected. His interest in child education began in 1835, when he joined a committee to consider building a school for the labouring poor. His first educational project was a Night School for boys between 13 and 20, built on his own land in the 1850s and called East End Hall. It taught the Three R's and charged 3d weekly, though the fee was returned if the pupil attended the whole season, which John Bowen recalled, was rare. He remembered Squire Higgs as a good Sunday School teacher and one who took a close interest in the school, regularly coming into the school to make sure they were all working. Bowen also worked for the Squire as an assistant gardener and remembered him as a firm but kind man, who would often work in his own garden and offer them small treats from time to time.[6] The logbook of the Night School records "*occasional entertainments provided by the Benefactor, Charles Cooke Higgs*" and the provision by him of oranges. The 1870 Education Act enforced education for all ages between 5 and 10, and Charles provided the site on his own land and building funds. It was completed in 1873 at a cost of £2,000 and provided education for an additional 200 pupils, boys and girls. It was also one of the first to provide "*penny dinners*" for the children. Both he and his sister Rupertia Sandes took great care that strict standards were maintained to their personal satisfaction. His philanthropy in this respect is certainly praiseworthy but it seems also that Charles was more at home with children than he was with adults.

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[4] *In 1862. It was not specified where he had been. Though it appeared in some local papers, it was excluded from the list of The Looker-On, the key paper for the Gentry.*

[5] *Though he did make a short factual statement at the 1863 Inquiry into the Rights of Copyholders in Cheltenham.*

[6] *Reminiscences of My Life by John Bowen – CKLHS 1992*

There is no doubt that he was deeply religious and that his charitable works derived in no small part from his faith. He was a staunch Evangelical Protestant at a time when religious controversy was sweeping the Nation. The Oxford Movement, which sought to return the Church of England to its Apostolic and Catholic roots, was gaining influence within the Church and was seen by Low Churchmen as a betrayal of the Reformation and an insidious attempt to re-establish the Church of Rome. The Reverend Francis Close, for thirty years the Evangelical Rector of Cheltenham Parish Church and a dominating figure in the town, preached vividly in this respect. John Bowen recalled the crush in St. Mary's when Close preached, with aisles, porches and stairs crowded standing, and even the pulpit stairs filled with poor old women, who had to stand sideways to let the preacher reach the pulpit. Close saw education of the young, and of the teachers of the young, as a vital part of his Evangelical mission. There is no record of any meeting between the two men but Charles certainly owned a pew at Cheltenham Parish Church.[7] In 1850, when the Pope re-established Roman Catholic dioceses in England and Wales, a meeting of protest was held in Charles' school, at which he seconded a motion to petition the Queen against what was termed "*Papal Aggression*". It was clear on which side Charles stood in these matters.

Exactly how much Charlton land Charles inherited from his father is not known. The 1873 Land Survey of England gives his holding as at 1871 as 159 acres, with a gross rental value of £566 per annum. However, he had by this time sold Glenfall in 1818 for £2,700, though in 1818 the house and land equated to only 4 acres. The main holding was the 56 acres of Battledown land that his father had bought in 1800, so it is likely that he had inherited at least 220 acres. By 1829 Charles had run up some debts amounting to £8,000 and took out a loan, securing the capital by a mortgage on the Battledown lands and the interest on an unknown mansion or dwelling house in Charlton Kings, probably the newly built Langton House. This arrangement ended in 1838 when the mortgage was transferred to Baron Redesdale. In 1856 Charles advertised the mortgaged Battledown lands for sale or rent, without success. However, they caught the attention of George Ridge and the Battledown speculators. In July 1859, 30 years after they were mortgaged, Charles paid off Baron Redesdale and, 14 days later, sold the 56 acres to Ridge and his colleagues for £6,500, or £115 per acre. This was a good deal for Charles and perhaps, a life-changing one. Firstly, it brought him a large capital sum, which rents from the land would not have matched for years; secondly, the plan for the Battledown Estate envisaged that a new church be erected there by public subscription, with Charles offering £1,000 and others, including Sir William Russell and Nathaniel Hartland, £100 each. The pre-existing Battledown House was reserved as the vicarage. However, hoped-for support from Gentry buying houses on Battledown failed to materialise and a new site was sought. Ham and Ryeworth were considered but in the end Charles provided his own land and, in the absence of public or ecclesiastical support, all the money to build a new church, which thereafter he was to consider his.

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[7] *In 1853 he launched a court case against a Cheltenham Parish Church Churchwarden who had directed the pew opener to forbid admission to Mr Higgs or his servants to Pew 66, which had been faculted to the Higgs' house. It transpired that, although this was illegal, Higgs himself was also wrong in that he had rented out the pew, which was similarly illegal.*

The architect John Middleton's plan was signed by Charles in 1865. The foundation stone of the new and magnificent church was laid in March 1866. Charles spared no expense on the building but his controlling nature ensured that progress was slow and it was not formally opened until 5 June 1871. The cost was estimated at some £7,000 and the planned tower and spire were never built. Originally named "The Church of the Twelve Apostles", its name was changed to "The Church of the Holy Apostles", possibly because the first title would have included Judas Iscariot, who was neatly excluded by the second. Holy Apostles was the first church in England to bear this name and today there are thought to be only five others, of which two are Roman Catholic, two Church of England and one Greek Orthodox.[8] Mary Paget, in her comprehensive article concerning the new "*Daughter Church*", is clear that Holy Apostles was not built as an alternative Low church when worship at St. Mary's became High, for it was built when Reverend Gabb, a friend of Francis Close, was Vicar of St. Mary's and practice there was Evangelical until 1875.[9] However, the interior ornamentation makes it plain that Charles Cooke Higgs saw his church as a bastion of Calvinist Protestantism, his choice of window stops featuring carvings of English, French, German and Bohemian, Swiss and Florentine heroes of the Reformation: religious reformers, martyrs, bible translators, philosophers, and Protestant nobility, some well-known, others less so, or even obscure.[10] The choices say much about the founder; there was to be no Ritualism here.

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[8] *Namely at Pimlico, London and Swanley, Kent; Leicester and Hull; and Leyland, Lancs.*
[9] *CKLHS Bulletin No. 16 of 1986, pp.41-43*
[10] *See the Appendix at the end of this article*

After its opening in 1871, Holy Apostles remained unconsecrated. It was served by a part-time Minister and curates who were legally part of St. Mary's Parish and subject to the Vicar thereof, although the elderly Reverend Gabb did not press the matter. However, when Gabb resigned, the curates' licences lapsed and the matter came to a head. Charles had always supported the Charlton Kings Parish Church[11] but in 1875 a new, young and forceful Vicar, the Reverend Charles Dundas arrived and set about an extensive restoration of the old building, described as *"only fit for bats and owls"*. Moreover, Dundas was a High Churchman: a pioneer of the Anglo-Catholic movement in Charlton Kings, he introduced frequent Holy Communion and in 1876 was accused in the local press of practising the "Eastward Position" and Ritualism.[12]Taking up the reins of what was rightly his parish, he offered to Charles Cooke Higgs to consent to the re-licensing, to be told that the latter had no intention of having his church licensed again and was going to keep it open independently. He also instructed his Minister, The Reverend Frederick Howson Potter, to withdraw from working the St. Mary's district, through which he had to resign to avoid an "inhibition" from the Bishop and attend services as a member of the congregation, the latter being taken by available local clergymen.

Letters in the local newspapers displayed the passions aroused by the advance of the High Church. In 1873 the Chronicle published a list of over 50 members of the nobility and aristocracy who had gone further and converted to the Catholic Church, headed by Cardinal Manning, and over 200 priests of the Church of England, concluding that *"these are the fatal results of Ritualism, or Romanism in disguise."* While The Examiner *"regretted that the recent change of Vicarage in Charlton Kings had been followed by serious complications with reference to the beautiful Church of the Holy Apostles"*, Charles received considerable support, The Looker-On saying that he could not be expected to allow his church to be converted into *"a ritualistic temple"*. However, Charles, then 79 years old, held rigidly to his decision and Holy Apostles remained unconsecrated for another nine years. That St. Mary's was held by a High Churchman was no doubt anathema to him but Mary Paget was probably right in concluding that he was determined not to have his church consecrated for the simple reason that any incumbent would be outside his control: he would have done it anyway.

Towards the end of the 1860s, there were increasing signs of a querulous attitude. In 1869 he was summoned for failing to pay his district rates: he did not attend the court and the matter was adjourned. In 1873 he arbitrarily sacked the Holy Apostles organist, Mr. Loring, for not appearing at a Whit-Monday service. The organist claimed that this was a Prayer meeting, which did not require an organist and sued for damages caused by unlawful dismissal. It was a petty sacking: Charles had taken a dislike to him and was anxious to get rid of him at any price. It was said of Charles in court that," *although he was a good man, he was peculiar and seemed to think that if anyone did not agree with him, he ought to be dismissed at once"*.

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[11] *In 1861 he had offered some £700 to Rev. Gabb to enlarge the capacity by another 200 pews.*

[12] *Examiner 5 April 1876. The Eastern Position meant turning to face the East when reciting the Creed. In 1874 The Public Worship Regulation Act penalised alterations in church or unlawful ornaments or vesture and failing to observe directions in the Book of Common Prayer. Many High Church clergy were brought to trial and five were imprisoned. It was self-defeating , since it created "martyrs", though it remained in force until 1965.*

The rear of the church, where the planned tower and spire was not in the end built.
Below, the water fountain, the brilliant finishing touch to the church and school complex.

Worse, in his support the organist called the Verger, who agreed that Charles was *"a peculiar man who had been most uncouth with him on one occasion and he had had to be careful with him since."* Four members of the choir also supported the organist's case and finally the Minister, Rev. Potter, uncomfortably on oath, admitted that he had agreed with Mr. Loring that he was not required for this service. Charles did not appear in court for a misjudged action that caused six key members of his own church to oppose him publicly. In 1875 he was sued by a workman seeking to recover £17.12.4d for work done at Holy Apostles and was described as *"one of the peculiar persons of the period, very obstinate when he had made up his mind and of peculiar temperament."* In May 1880 the Reverend Potter was sent to the school to give the Head a month's notice, with no reason given, and in 1881 Charles gave another Head 3 months' notice to resign. In June 1882 he put restrictive covenants on all his properties, to prevent their use for any purposes that might be detrimental to him, former or adjoining proprietors, his heirs and assigns, including workhouses, lunatic asylums and boys' schools.[13] Finally, as will be seen, he wrote a lengthy and extraordinarily detailed will, with three added codicils. He was attempting to extend his control beyond the grave.

In November 1882 a meeting was held at the Vestry hall to consider making a presentation to the Reverend F. Neville, as a token of esteem by the congregation of the still unconsecrated Holy Apostles Church, of which for eleven years he had endured the indignity of being described as the clergyman in charge, curate in charge or the minister but never the Vicar. The Reverend F. Neville was in fact the Reverend Frederick Howson Potter, who on 25 September 1880 had announced that he had assumed and henceforth would use the name of Frederick Neville, this to be followed by a Deed Poll[14]. No reason was given but the hard time he had had serving Charles Cooke Higgs might have been a reason. Indeed, the Chairman, General Norman, remarked on the difficulties connected with the Church during his ministry but thought it right on this occasion not to enter into any reasons, real or supposed, which might have led to Mr. Neville ceasing to be their Minister. Charles Cooke Higgs was not present, his name was not in the list of apologies for non-attendance and he was not mentioned once. Whether through physical or mental incapacity, he was clearly not playing any further part.

In his will Charles devised his church and land to the Ecclesiastical Commissioners, with the right of patronage first to his sister Rupertia for as long as she lived and then to the Bishop of Gloucester. His executors[15] were to take steps to procure a separate geographical parish for the Church, thus breaking away from St. Mary's and he left £1,000 for the endowment of a Minister. He then laid down the Services to be held: *"On every Sunday, beginning at 11 o'clock, prayers as directed by the Book of Common Prayer without any addition, omission or alteration, namely, The Exhortation, Confession and Psalms, Lessons, Prayers, Litany, Thanksgiving and Commandments, the whole to be included in every Sunday morning service. Also on every Wednesday and Friday and Saint's day the same service and beginning at the same hour. The Sunday afternoon services to commence at three or half past three and to be*

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[13] *Charles had himself built boys' schools; perhaps this was a memory of what Eton had been like.*
[14] *Examiner, 29 September 1880. All his family changed their names with him.*
[15] *Also Trustees – Benjamin Bonnor, solicitor and a cousin, John Charles Pritchard Higgs*

conducted according to the Order of Service in the Prayer Book without addition, omission or alteration." On failure or omission of the Minister to conduct such services, he directed the Trustees to take possession of the buildings until a new one was appointed. Further, if any Minister was not a graduate of Oxford or Cambridge Universities, he should not be permitted to reside in the Vicarage, Langton House; moreover, the incumbent should not intone, use monotone or other ritualistic practices and observances.

Charles died on 7 August 1884, aged 88. The funeral took place on the 12th, the body being carried from Langton House to Holy Apostles, preceded by the officiating clergy, the Reverends Gabb and Neville, the latter now the Rector of Willersey. The coffin was covered with flowers and children with wreaths stood near the entrance of the church. After a short service the funeral party went in carriages to St. Mary's churchyard, where the deceased was buried in a vault, built under his directions on the east side of the church. The coffin bore an inscription: *"Charles Cooke Higgs. Born 25th January 1796. Died 7th August 1884"*. Of necessity buried at St. Mary's, he died still the sole owner of his unconsecrated Holy Apostles. His death was greeted with respectful regret by the Local Press; he was remembered as a generous benefactor of persons and institutions that aroused his interests, though it was the beautiful and striking church of Holy Apostles and the adjoining schools he had built on the London Road that would stand as the noble monument to his liberality. The Examiner alluded to his *"retiring disposition, almost to the point of eccentricity"* and the fact that he had played little part in local affairs. His friends, however, would mourn a staunch friend, an upright benefactor and an unostentatious Christian.

Thus Charlton Kings' most liberal benefactor went to his grave, having done all he could, short of threatening to come back and haunt everyone, to ensure that his magnificent church, with its impressively aligned school and sharp-pointed drinking fountain, should remain exactly as he, Charles Cooke Higgs, required it to be. Even the fountain bore an admonition on how to behave.

APPENDIX - Charles Cooke Higgs' Heroes[16]

PROTESTANT REFORMERS

Calvin, John, 1509-1564. French theologian, stern and outstanding figure of the Reformation, who systematised Protestant doctrine and organised its ecclesiastical discipline.

Beza, Theodore, 1519-1605. French born Genovese reformer, writer of witty but indecent verse who after a period of dissipation, became a professor of Theology at Geneva and the right hand man of Calvin, whose biography he wrote.

Bucer or Butzer, Martin, 1491-1551. French-born Dominican who left the order, married a former nun, and had an uneasy relationship with Martin Luther. In 1549 came to England on Cranmer's invitation as Professor of Theology at Cambridge. Died in England in 1551 but his remains exhumed in Mary's reign and burned.

Melanchthon, Philip, 1497-1560. German intellectual, humanist and reformer, who became Professor of Greek at Wittenberg, where he became Martin Luther's co-worker. Renowned for his moderation, after Luther's death he became unpopular with Protestants for making concessions to Catholics and with Lutherans for supporting Calvin's doctrine on The Lord's Supper.

Ocolampadius, 1432-1581. Obscure German reformer, friend of Martin Luther.

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[16] *This list draws substantially on previously published work by Derek Copson in Bulletin 41of Spring 1999*

Bullinger, Heinrich, 1504-1575. Swiss reformer, who married a former nun and was pastor of the main church in Zurich. Zwingli's successor in the struggle against the Catholics and in the rift with the Lutherans. Wrote a History of the Reformation.

Westehal Unidentified

It is noticeable that neither Luther nor Zwingli, both major figures in the Protestant Reformation, are represented, suggesting the Charles Cooke Higgs favoured Calvin's doctrines.

PROTESTANT MARTYRS

Hooper, John, 1495-1555. English Cistercian monk who read Zwingli and became a Reformer. Went to live in Zurich and on return appointed Bishop of Gloucester but had scruples and was imprisoned. In 1552 he was made Bishop of Worcester but in 1553, under Mary, was tried for heresy and burned at Gloucester.

Cranmer, Thomas, 1489-1556. Archbishop of Canterbury, a kindly but weak man who became Henry VIII's chaplain and did what he was told. He drifted into Protestantism but the cruel politics after Henry's death found him wanting. He was degraded and despite 7 recantations, was found guilty of heresy and put to the stake, where in a final gesture of courage, he thrust his unworthy hand into the flames, saying "This has offended!"

Latimer, Hugh, 1490-1555. Initially a Papist, he changed and declared himself on Henry VIII's side, for which he was made chaplain to Anne Boleyn and Bishop of Worcester. Twice sent to the Tower by Henry, he was under Mary condemned for heresy and with Cranmer and Ridley, burned at the stake.

Ridley, Nicholas, 1500-1555. Domestic chaplain to both Cranmer and Henry VIII and an outspoken Reformer. On the death of Edward VI, he espoused the cause of Lady Jane Grey and went to the stake with Cranmer and Latimer.

Vermigli, Pietro Martire, (Peter the Martyr), 1500-1562. A Florentine monk who fled from the Inquisition to Zurich and in 1547 came to England, where Mary's accession drove him back to Zurich, where he died. Despite his name, he does not appear to have been martyred.

BIBLE TRANSLATORS

Coverdale, Miles, 1488-1568. Priest and Austin Prior who turned Protestant and who worked with Tyndale in Hamburg. His own translation, dedicated to Henry VII, appeared in 1535 and in 1539 he superintended the "Great Bible" presented to Henry by Cromwell. A second "Great Bible", ("Cranmer's Bible") was edited by Coverdale, who was made Bishop of Exeter. On Mary's accession, he left the country but returned in 1559.

Tyndale, William, 1484-1536. Born in Stinchcombe, Glos., in 1525 he went abroad to Cologne, where he started printing his English New Testament, completed in Worms. Hundreds of copies were burned in England but in 1536 Tyndale's New Testament became the first volume of Holy Scripture to be printed in England. Henry VIII's agents pursued and found him. He was tried in 1536, strangled and then burned.

Wycliffe, John, 1329-1384. Rector of Lutterworth and an outspoken opponent of what he saw as Papal intrusion, preaching that it would be better off without popes or bishops. He started issuing tracts in English for ordinary people, distributed by a body of itinerant priests. His translation of the Bible was widely circulated and he also began attacking elements of doctrine, which brought condemnation. His followers were arrested but not, for some reason, Wycliffe himself. He retired to Lutterworth, where he died. Huss was his disciple and his influence lasted up to the Reformation. Thirty years after his death, he was condemned as heretical: in 1428 his bones were dug up, burned and cast into the River Swift.

ROYALTY

Edward VI, 1537-1553. Son of Henry VIII and Jane Seymour, succeeded his father aged 10. A learned youth but weak in body and probably character; the government was in the hands of his uncle Edward Seymour, Duke of Somerset. He was disliked by the nobles and replaced by Dudley, Duke of Northumberland, who worked on the dying boy to exclude his sisters and nominate Lady Jane Grey (a member of his family) as his successor. The boy consented and shortly after died, aged 16. During Edward's reign a Calvinistic form of Protestantism was rigorously established throughout the kingdom.

Lady Jane Grey, 1537-1554. Grand-niece of Henry VIII, appointed heir to the throne by Edward VI in contravention of the previous settlement of succession. In 1553 Northumberland, foreseeing the death of Edward VI, made the 16-year old marry his fourth son. She was made queen but after ten days was in the Tower. Four months later, pleading guilty of high treason, she was sentenced to death. She spurned forsaking Protestantism and condemned Northumberland for his recantation. In February 1554 she and her husband were beheaded.

Catherine Parr, 1512-1548. The sixth and last wife of Henry VIII. She was learned in theology and a zealous Protestant and one of her discussions with her husband nearly brought her to the block: she escaped death only by a timely submission to the King. After Henry's death she married Lord Thomas Seymour of Sudeley and she died at Sudeley Castle in childbirth.

SAINTS

Elizabeth of Hungary, 1207-1231. Princess and daughter of Andreas II of Hungary, married aged 14 to Louis IV of Thuringia, who admired her for her long prayers and ceaseless almsgiving. He died as a Crusader at the Battle of Otranto and she was deprived of her regency by her husband's brother and exiled on the plea that she wasted state treasures on her charities. After severe privations, she entered a convent but was later restored, when she lived in a cottage and devoted the rest of her life to incessant devotions, almsgiving and mortification. She was canonised in 1235.

Guthlac, 673-714. Born of a noble family, in his boyhood he showed extraordinary signs of piety. He gained renown for his fighting ability but rejected this life and became a monk and then a hermit in the East Anglian fens. He adopted a severely ascetic lifestyle, praying and fasting in a single-minded pursuit of holiness. Through his sanctity, his cell and chapel became a centre for pilgrims, whom he received but did not seek out and he eschewed all the comforts of community and civilisation. He was seen not as a monk or pastor but as Christ's Soldier, Miles Christi, his solitary and holy warrior.

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The last two choices are possibly significant. They differ from the others in not being heroes of the Reformation and they bear a similarity in their emphasis on a solitary and single-minded pursuit of holiness. Neither is well-known as a saint; while Elizabeth was canonised, Guthlac's sainthood came through a cult devotion. Neither was tainted by an obvious connection with Rome. It seems possible that these two, a man and a woman, represent Charles Cooke Higgs and his sister Rupertia Sandes: did Charles see himself in some way as Miles Christi, Christ's Soldier, his solitary and holy warrior? There certainly are aspects of Guthlac's life that Charles might recognise. There are two carved stone faces guarding the main entrance to the Church. Are they Charles Cooke Higgs and his sister Rupertia Sandes, representing Guthlac and Elizabeth of Hungary, or indeed themselves? Perhaps a final reminder from the Charlton Kings benefactor whose church it was?

THE LILLEYBROOK IN CHARLTON KINGS

David Morgan

The stream we know as the Lilleybrook has been flowing quietly through the parish of Charlton Kings for thousands of years and, within 'living memory', has never stopped! It flows in a northerly direction along the west side of Charlton Kings for nearly two miles. From the map -- Fig. 1 -- it can be seen that life begins on Charlton Hill, in private ground, thanks to the merging of four natural springs, some 200 yards east of the Cirencester Road. The Lilleybrook then descends the Charlton Hill for about ¾ mile, roughly parallel with the Cirencester Road and losing about 100 feet in height. Then on the flatter ground and just north of the Golf Clubhouse, the Lilleybrook passes under the Cirencester Road and directly into the grounds of the Cheltenham Park Hotel (formerly 'The Lilleybrook'). It then flows into the industrial estate, the site of the old Charlton Kings rail station and now the Chelsea Building Society. Then through Bafford, Withyholt Court, under the Moorend Road, into Charlton Park, and finally merging with the River Chelt, in the private gardens of houses on the south side of Charlton Drive.

In the 1600s, the north 'face' of Charlton Hill (today, mostly the Lilleybrook golf course) was known as Lyllyefield - hence the name - the Lilleybrook. Back 500 years, the stream would have been able to meander, uninterrupted and cutting its own course. But with the arrival of Man, who began to settle in the area around the seventeenth century, changes began to impact on the Lilleybrook. Paths, roads and buildings began to appear, making it necessary at times to 'manipulate' the direction of the stream to suit the particular man-made requirement. There are many examples of where the Lilleybrook has been 'manipulated' over the last 300 years and a selection of some of these are indicated on the map (Fig. 1, Items [1] – [11]) and a short description is also included in the text that follows. It is probably true to say that today most of the Lilleybrook course is 'man-made'.

Because of all the building and developments within Charlton Kings, the Lilleybrook is difficult to see, as most of it flows in private ground. It can only be seen properly in two places: firstly at Charlton Park - at the beginning of the cycle path from the Moorend Road (See item [8]) and secondly alongside the cycle path at the south end of Cox's Meadow - (See item [11]). So it tends to be a very 'private' stream which does not attract general attention. Hence nothing has been written about it and therefore little is known – until now! Most of the illustrations were obtained on the morning following the heavy storms of last October 27/28th (2013), when the Lilleybrook was in full flood.

The Course of the LILLEYBROOK from the 'base' of Charlton Hill

[1] Cirencester Road. (Fig. 1) After descending Charlton Hill for ¾ mile, the Lilleybrook meets reasonably flat surroundings and merges with a small stream from nearby Timbercombe. In 1827 when the Cirencester Road was being built, it met the Lilleybrook at the foot of Charlton Hill. So it was necessary to bridge it and this was achieved by 'manipulating' or culverting the brook into a tunnel, before this new road could be laid over it. Today the tunnel is directly below a bollard with a 30 mph sign, in the middle of the Cirencester Road, just below the golf club.

[2] Cheltenham Park Hotel. From the tunnel beneath the Cirencester Road, the Lilleybrook flows in a wide man-made ditch, through the grounds of the hotel, originally a large house called 'The Lilleybrook', built in the 1830s and enlarged in the 1890s. The ditch opens out to form a pond, which is dammed at the northern end. In the wall of the dam is a sluice gate, some 10 feet below the top of the wall, which provides a good 'head' of water. From here the brook proceeds through a narrow channel and crosses the boundary hedge into the area which today is the Charlton Kings Industrial Estate and mainly occupied by the Chelsea Building Society. From 1880 to 1965 it was the Charlton Kings rail station.

[3] Charlton Kings Industrial Estate. The Lilleybrook runs into this area and when it became the Charlton Kings railway station, the brook would have been sunk into a long tunnel and been buried well beneath the rail lines. After the station and the railway lines were scrapped in the late 1960s, the area became an industrial estate and in 2005 buildings were erected for the Chelsea Building Society. The latest maps indicate that the Lilleybrook flows beneath the main building and then passes directly into the Bafford estate, running parallel to the bottom of the gardens on the west side of the Branch Hill Rise road.

[4] Bafford. The Bafford estate was built during the 1960s. The brook flows alongside the west side of Branch Hill Rise and meets the Bafford Approach road in a large dip. It was necessary to culvert the brook into another tunnel to pass beneath the roadway (c.1969).

[5] Bafford Mill and Farm. The brook continues from the tunnel under Bafford Approach towards the area of Bafford Farm, where a mill was constructed during the 1500s. It had been discontinued by 1600, probably due to insufficient power being generated from the weak h wall of the pond. Then it continues into the grounds of the Withyholt Court flats (Fig. 2).

[6] The Approach to Moorend Park. The brook, now running freely on the surface between the gardens of Charlton Close on the east and sandy Lane Road to the west, then meets a large grill within a brick wall bordering an oval area of about an acre. This was originally a man-made fishpond, built c1835 as a feature, when the gardens of Moorend Park mansion were being constructed. Maintenance of the pond and the surrounding area probably ceased when the Moorend Park Hotel was demolished in 1979 and the estates of Pinetrees and Shrublands were built in the 80's. In the the time-span to the present day the area has become a dark wilderness, overgrown with a mass of weeds, bushes, fallen trees and thin tall trees through trees, through which the brook manages to find a way, eventually finding a sluice in the north

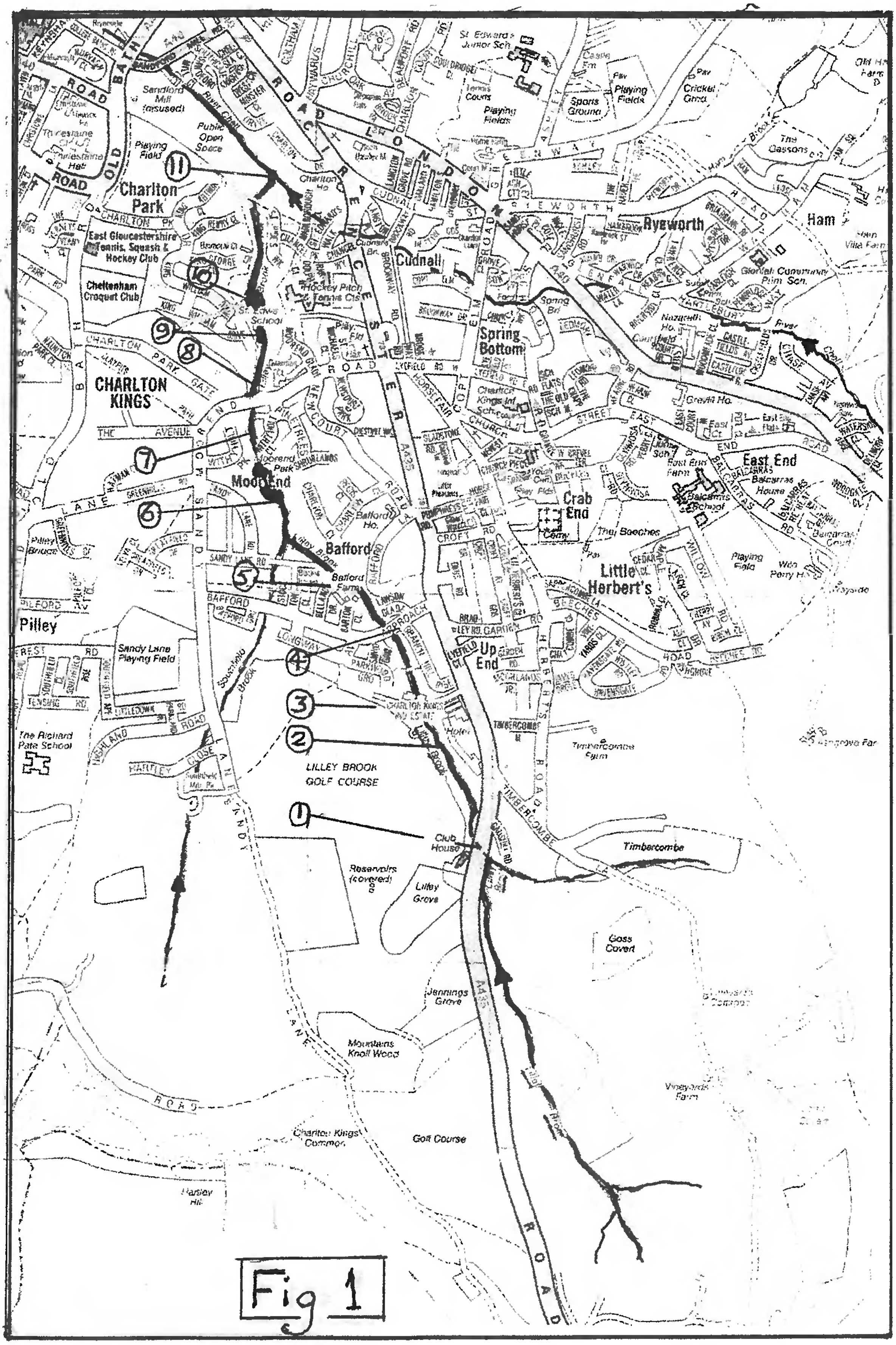
Charlton Park
CHARLTON KINGS
Moor End
Bafford
Cudnall
Spring Bottom
Ryeworth
Ham
East End
Crab End
Little Herbert's
Up End
Pilley
LILLEY BROOK GOLF COURSE
Club House
Reservoirs (covered)
Timbercombe
Goss Covert
Jennings Grove
Mountains Knoll Wood
Charlton Kings Common
Golf Course
Hartley Hill
The Richard Pate School
Sandy Lane Playing Field
St. Edward's Junior Sch
East Gloucestershire Tennis, Squash & Hockey Club
Cheltenham Croquet Club
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Fig 1

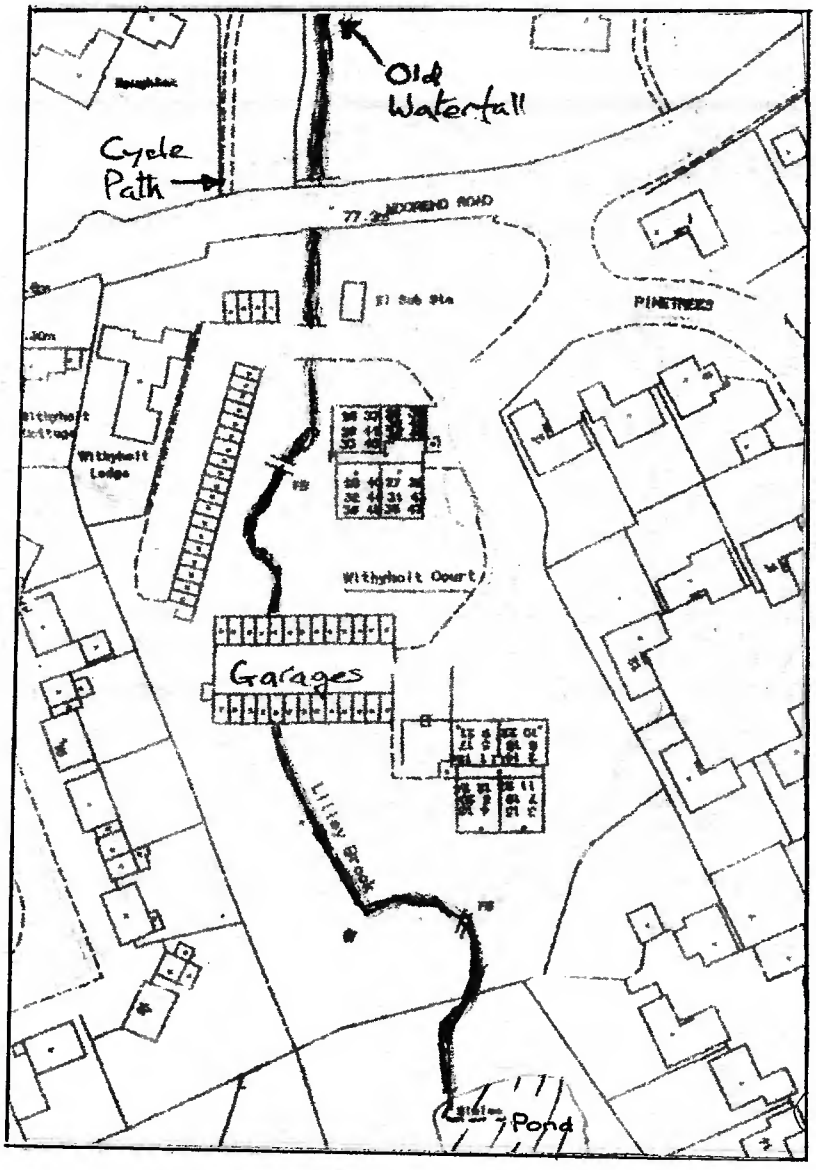


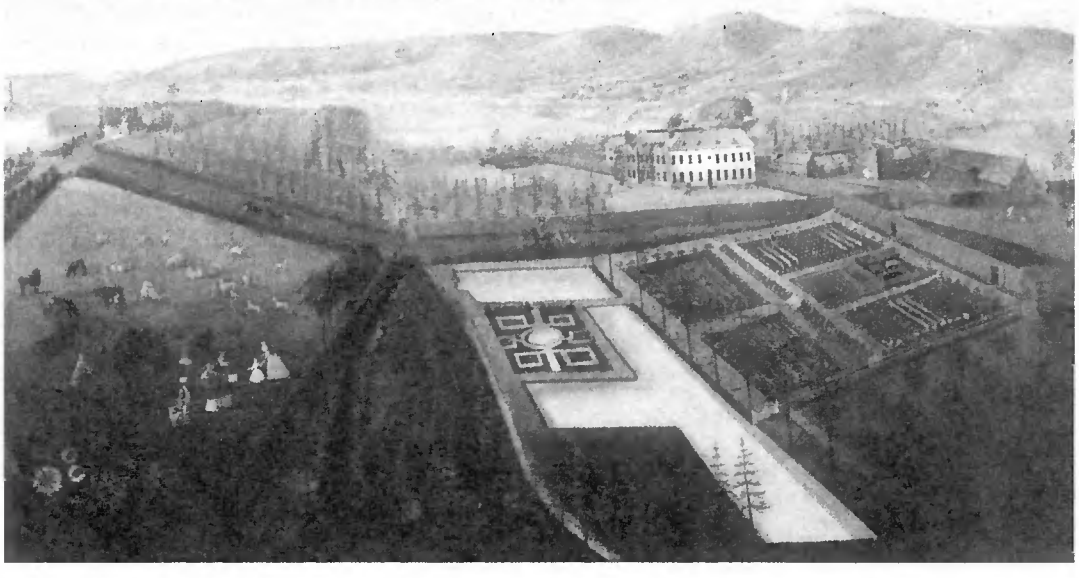
Fig. 2. Passing through Withyholt Court under the garages

Fig. 3. The old waterfall

wall of the pond. It then continues into the grounds of Withyholt Court flats (Fig. 2).

[7] Withyholt Court. The brook in the grounds of Withyholt Court passes beneath two garage blocks (Fig. 2). It then runs alongside the north block of flats, under an internal road and the Moorend Road. In 2007 the garages and the surrounding area in Withyholt Court were flooded to a depth of several feet, mainly because the incoming flow of water greatly exceeded the pipe under the garages, especially as the brook itself was full, passing under the Moorend Road and onwards into Charlton Park.

[8] Charlton Park. The Moorend Road bridge over the Lilleybrook was built in 1784, when Charlton Park was enclosed. Alongside the bridge is the entrance to the cycle path to Cox's Meadow and Town Centre. (Fig. 2). At this point, the path runs alongside the Lilleybrook and is one of the few places where it is possible to see the water flowing, but the area is a little disappointing. Back in the mid 1700s, a man-made waterfall was created here, using large stones and the stream was backed up to stonework of the waterfall to create the fall. With the passage of time the whole of the construction has collapsed and it is now rather a sad mess and an attraction for children to play on the bank and in the water. But it remains one of the few places where it is possible to actually stand alongside the brook. (Fig. 3).



[9] Charlton Park Water Garden. A few yards further along was the earliest 'manipulation' of the Lilleybrook around 1700. This is depicted in Robins' superb painting of Charlton Park around 1748. (Fig. 4) At the bottom and middle of the painting is the location of the waterfall in the stream. The large water garden is filled from the Lilleybrook, which forms the centre line for the lower half of the painting. Obviously Robins wanted to 'use' the Lilleybrook as a focal point.

[10] Charlton Park Fishpond. At some stage, probably around 1805, when the landscape was 'modified' within Charlton Park, a large fishpond was dug in the Lilleybrook, about 75 yards in front of the house. This pond would 'replace' the water garden, Item [9]. The pond is similar in size and shape to the fishpond built later in the Moorend Park estate – ref. Item [6].

Today, Charlton Park has become St. Edward' s Senior School and over the last 20 years or so, this pond has suffered the same fate as the one in Moorend Park. It also is now a wilderness of weeds, bushes and tall thin trees, through which the Lilleybrook manages to find a way, as it heads towards and descends into the south of Cox's Meadow, where it can then be seen alongside the cycle path and the big duck pond, (alongside Balmoral Court on the east side of Charlton Park).

[11] The Lilleybrook merges with the River Chelt. As the stream flows alongside the cycle path, it is also now parallel with the River Chelt some 100 yards to the north, flowing west through the grounds of Spirax Sarco. Both rivers are heading towards Sandford Mill, at the junction of the Old Bath Road and Sandford Mill Road. The Lilleybrook passes the duck pond and the pedestrian bridge into St. Jude's Walk /Chancel Park. Then 100 yards further along the path, the stream suddenly turns sharply 90 degrees north, through a man- made brick channel - Fig. 5 below. It heads north for about 50 yards, turning 'half left' into the private grounds and lower gardens of the houses in Charlton Drive and within a few yards, merges with the River Chelt - Fig. 6 below.

Fig 5

Fig 6

This man-made arrangement was implemented sometime after 1850, presumably to provide a higher volume of water into the Chelt and therefore more power to the Sandford Mill. Prior to this date, the Lilleybrook had maintained a straight westerly line, parallel to the Chelt. On reaching Sandford Mill, the Chelt entered the mill, but the Lilleybrook bypassed it to the south. Both rivers then merged as they passed under the Old Bath Road. (Fig. 7)

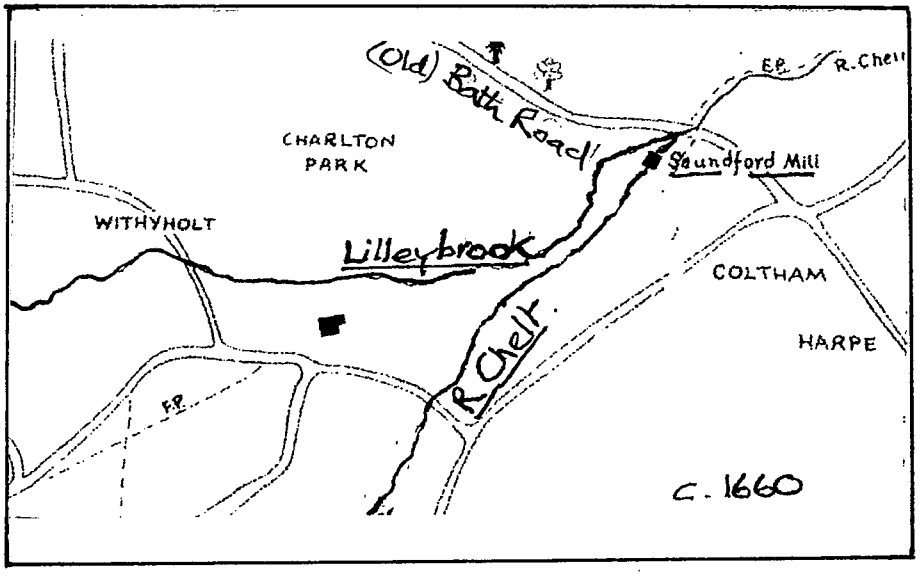


Fig 7. The merging of the Lilleybrook and Chelt pre c.1850

A Final Word

The Lilleybrook has featured in numerous and varied developments along its course through Charlton Kings and for centuries it would have provided reasonably clean water for cattle, animals and for the early settlers in the area. However, there is little or nothing recorded in any of the local history books and no direct reference is made to the Lilleybrook, even by Mary Paget in her 'History of Charlton Kings'. The brook is accepted as a very permanent and natural feature within Charlton Kings, needing no comment or description!

The Lilleybrook, (like all rivers) is now merely a drain, carrying water in a self-made channel from a hilltop reservoir and delivering it to a larger river and eventually to the sea. In its case, it merges with the River Chelt, which originates near Dowdeswell reservoir, then flows through and under the centre of Cheltenham. It continues heading north-westerly, parallel and south of the Tewkesbury Road. On reaching the Boddington area, the Chelt then heads west and meanders for about 3 miles, finally merging with the River Severn, a few yards north of the public house at the foot of the Wainloades Hill, and a mile south of Haw Bridge..... then onwards to the Bristol Channel and the north Atlantic!

HOLY APOSTLES – IN THE BISHOP'S HANDS

David O'Connor

Following the death of Charles Cooke Higgs in 1884, steps were taken to consecrate Holy Apostles. The Church had remained unconsecrated for 11 years and had adopted an independent and anomalous position within the Parish of St. Mary's, the authority of whose vicar was ignored, and indeed within the Diocese of Gloucester and Bristol, though its use for Divine Service was licensed. By the terms of his will, the patronage of the church, said to be worth £200[17], was to be in the gift, for her lifetime, of his sister, Rupertia Sandes, and thence pass to the Bishop of Gloucester and Bristol, this last being something that Charles Cooke Higgs had determinedly avoided in his lifetime. It appeared that he accepted that this was the only way for Holy Apostles: this compromise may well have been helped on by the fact that one of his executors was the solicitor Benjamin Bonnor, who was also a secretary to the Bishop of Gloucester. Rupertia presented the living to The Reverend Edward James Bower, then Vicar of Woolton in Lancashire. How he was chosen is unclear, but doubtless Charles would have agreed it before he died. Rev Bower did not attend the Consecration Service held on 9 June 1885 and indeed was erroneously named in the Chronicle as Rev J. E Bowers.

At the Consecration Service the Lord Bishop of Gloucester, who had opened the church 14 years previously and was thus well aware of its sensitivities, gave a carefully worded address. He paid tribute to "*the faithful, gentle and earnest Servant of Christ who has built this noble, beautiful church and endowed it.....who is now resting in Paradise.....and who would now be rejoicing in the conclusion of a great and noble work,* remarking on "*the deep loyalty he felt in this church and in the parish, a portion of which will now be assigned as a district to this church*". This was certainly one way of looking at it but it confirmed that the Charlton Kings Parish was to be geographically divided between the two churches. The Bishop then turned obliquely to Higgs' hostility to the "Ritualism" of the High Church and his determination to preserve the Low Church nature of what he saw as his church, remembering "*his deep loyalty to the reverent services and usages of our Mother Church of England and his deep anxiety lest innovating tendencies might mar in any degree the reverence of these our services.*" The Bishop reassured the congregation that these "*natural and reverent desires would be preserved.*" However, he concluded by pointing out that "*there would be no collection for any needs, since these had been generously met by our resting brother, but I am sure that it would have been in accordance with his desire that we should on this day make our offering to the great charity of our own diocese, which is connected with works like this – our Diocesan Association*". The congregation had had their anxieties addressed but had also been reminded that they were in the Diocese now.

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[17] *By Kelly's Directory of 1885: however, the living was entirely dependent on pew rents and Easter offerings*

The ecclesiastical Parish of Holy Apostles was duly formed on 22 September 1885 and Rev Bower took up his position as Vicar. As a graduate of Cambridge he was entitled to live in Langton House as the Vicarage, though in the second and third codicils to his will, Charles Cooke Higgs had raised the rent, first to £50 and then to £60 per annum. In 1889 he took a long leave of absence and hired a locum tenens, Rev William Richard Villiers. He had thirty years of experience as a priest and had been Vicar of Boston Spa and Newborough, Peterborough. For eleven years he had also served as Domestic Chaplain to Lord de Tabley, a Liberal MP under Gladstone. He was well-liked and popular with the congregation. In April 1890 it came to the ears of the congregation that Rev Bower had resigned his incumbency directly to the Bishop without mentioning the fact or the intention to his congregation. It was said that he had gone abroad. A meeting of parishioners was called to pass resolutions concerning the matter. It was chaired by Dr. Bedford, the senior churchwarden, who proposed that a deputation should wait on the Lord Bishop to place before him the circumstances of the incumbency and the wishes of the parishioners relative to the successor to Mr Bower. He personally was indignant of Mr Bower's treatment of him: though his minister's churchwarden, the first intimation to him came from an outside source. With regard to the deputation, he believed that no good would be done. He knew the wish of the congregation was that the present curate-in-charge should be appointed to the vicarage, but the Bishop would not appoint him, as he did not belong to the Diocese, and in any case Mr Bower's successor had already been appointed, though he was not at liberty to disclose his name. They were completely helpless in the matter, owing to the action of the late vicar of not informing them of his intention and so giving them an opportunity to appeal to the Bishop.

That notwithstanding, Mr. Thomas Rome proposed that the Bishop be requested to receive a deputation to present to him the position and peculiarities attendant on the incumbency of this living and their views on the subject, and asking him to reconsider the appointment of Mr. Bower's successor. Rome had reason to believe that he was in sympathy on the question with every man, woman, and child in the district. He outlined the sequence of events:

December 1889 – Dr Bedford wrote to an absent Rev Bower to say how popular Mr Villiers was, and how happily it was going, it being the running of the parish by the Rev. Villiers, designated curate-in-charge.
16th January 1890 – Rev Bower wrote to Dr Bedford, in strictest confidence, that he was seriously considering resignation and was taking steps for it to be end of May/beginning of June 1890.
21st February 1890 – Dr Bradford asked that he could mention the proposed resignation at the Easter Vestry meeting.
14th March 1890 – Rev Bower replied that he did not want the resignation known publicly until it was signed.

In his January reply Rev Bower gave a hint of the reason for his resignation. saying "*I am not at all sorry that you perceive the difficulties and drawbacks of the Parish of the Holy Apostles, and you are right in concluding that it is a most trying position*". The problem was financial and in a letter to the Bishop on 21st March, Dr Bradford underlined the poor

financial position, which showed how entirely dependent on the congregation the Vicar of Holy Apostles was. Moreover, when the absent Rev Bower nominated a new Churchwarden by post, the latter refused unless he was given indemnity against financial matters. The problem was that the Vicar's income was almost entirely dependent on pew rents, which depended in turn on the size of the congregation, which itself depended to some degree at least on the popularity of the clergy. Moreover, Rev Villiers had proved to be the man the Parish wanted. The Parish Council were extremely angry that Rev Bower's secret resignation had removed their chance to petition the Bishop before he had appointed his own choice. Thomas Rome did not restrain his bitterness: "*The matter is settled as far as the Bishop is concerned and we poor folks must bow the knee in humble submission and accept without a grumble whatever may be bestowed on us. We had looked forward to the time when the living would be in the Bishop's hands but how grievously are we disappointed! No courtesy shown, no deference to the wishes of a congregation who have to support their Vicar and the expenses of the church!*" [18]

Two weeks later, at a Concert at the St. Clair Ford Hall which was being chaired by Rev Villiers, Thomas Rome returned to the charge. A vote of thanks to Rev Villiers was proposed and Thomas Rome seconded it. He was reported as saying that "*Mr Villiers came to the Parish as a stranger and if he should leave them, he would go as a dear and much loved friend. But if Charlton Kings people were true to themselves, and true to their own interests, he would not leave them. They had been threatened with an interloper – the Bishop had threatened to send a man to them, who was unknown. His advice was, Don't accept him! They did not want any more Episcopal experiments tried upon them: they wished to keep the man they had found and tried!*"[19]

All these abrasive statements were published in the newspapers but His Lordship was entirely unmoved. He brushed aside the request to receive a deputation, saying that his daily engagements on Confirmations would preclude such a meeting: "*Rev Bower had considerately given him some notice and he had offered the living to an incumbent of the Diocese, who had accepted.*" The matter was closed. It appeared that the Bishop was determined to make the point that Holy Apostles was in his charge. Moreover, the "*unknown interloper*" he had selected to be the next Vicar was an interesting choice. He was Rev Francis Hargrave Tindal Curtis, aged 45, the Rector of Farmington. A late vocation who had retired in 1883 from his first career as a Captain in the King's Own Borderers, he had seen action in the 1866 Irish Fenian Invasion of Canada and in the 1878-80 Afghan Campaign, in which he was twice Mentioned in Dispatches and awarded two medals and clasps. He had been to neither Oxford nor Cambridge and was therefore not able, under Charles Cooke Higgs' will, to have Langton House as his Vicarage, a stricture that was ignored. Rev Curtis served Holy Apostles for seven years until 1897, when he took the opportunity to make an exchange of livings with a Rev Denwood Harrison and moved to a bigger living in Brighton.

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[18] *Examiner, 26 March 1890*
[19] *Examiner, 9 April 1890.*

LIVING-IN SERVANTS IN CHARLTON KINGS - 1841 – 1891

Mary Southerton

The 19th century industrial revolution saw great changes in Britain. Not only had the people's working lives changed but social attitudes had also changed. People were able to work hard developing new ideas, while others had been able to invest in the new industries. A middle class developed who aspired to live like the gentry. Other people who had gone to the Colonies in search of wealth, returned to England. These newly rich, if they had acquired sufficient capital, bought country estates, while others bought large houses. At this time people's status was judged by the number of living in servants one could keep. In his report S.B Seebohm said that the difference between middle and working class was the keeping of servants. In 1857 J. H Walsh says in his Manual of Domestic Economy "*An income of £1000, clear of all other expenditure, and devoted solely to house-keeping and rental will afford the following servants: 1st a butler, or manservant out of livery; 2nd a coachman or groom; 3rd one or two housemaids; 4th a cook; 5th a lady's maid or nursery maid or sometimes both.... The income No 2 [this was £500 a year class] will only afford three servants, viz 1st a page, or a general servant or a parlour maid; 2nd a housemaid; and 3rd a cook. This provides also for keeping a single horse or pony and carriage. If, however, the family is a large one, a young lady's maid must be kept for the purpose of making their dresses at home, and in that case a horse cannot be afforded.... The income No 3 [£250] will not allow even of the above domestics, and a maid of all work must be the means of doing what is required, aided in some cases by a girl, or in others by a younger members of the family....The income No 4 [£100] is barely sufficient to provide what is required for the family in the shape of lodging food and raiment, and therefore no servant can be kept, or at all events, only such a young girls as it is quite useless here to allude to.*"[1]

Both of these quotes are very much of their time and must have been generalisations. According to the census we have cases of working families keeping servants. However they were often, either very young or family relations and were mainly in households that took in laundry.

I have used the census 1851 and 1891, as I had complete copies of these available. I also referred to the village rate books and used my computer to follow up certain houses, their occupants and their staff. I have tried to follow some servants born in Charlton Kings to see what their lives held for them. I also looked at the birth places of both employers and servants. I have not included farms or public houses in this investigation as both are I feel worthy of separate studies

Considering the employers first, we find that very few were born locally. However, an exception was J W Gabb, a solicitor and son of the Rev Gabb. He lived at 2, Beechwood Villas and was able to employ 2 general servants, one from Cinderford and one from Paignton in Devon. Charlton Kings must have been quite a cosmopolitan place. Beside the ten

employers whose place of birth was given as Cheltenham and thirteen from Gloucestershire there were people from many parts of the Empire. All registered as British subjects, there were people born in France, Greece, Germany, India, East Indies, South Africa and Italy. Most British counties were represented. Nine people originally from London settled in the village, six from Lancashire and six from Scotland. Had these places proved good places to make money? The servants had also come from many parts of the country, a few born abroad. Did the young people of Charlton Kings prefer to spread their wings, or did the employers feel that they would leave and return home easily.

In 1851 ninety four houses had servants living in and by 1891 one hundred and eleven houses had resident servants. This increase may have been due to the fact that during this period some large houses were being built mainly at Battledown and fronting the London Road. While the number of houses that employed one servant had decreased from forty eight in 1815 to thirty two in 1891, the overall number of servants had declined by 1891. However the people who could afford servants generally increased the number they employed over the years. Charlton Kings did not have a really grand house, but we had a few houses which employed, four, five, six and seven servants.

Charlton Park over the years was able to keep a good number of servants. Lady Prinn in 1841 had ten servants. 1851 saw only the staff at home on census day. A butler, Thomas Routh, Samuel and Hannah Jackson, bailiff and house keeper. Catherine Crenin, from Ireland, and Jane Taylor were housemaids, while Ellen Stocker was the dairymaid. William Russell was at home on census day in 1861 but only had two grooms with him. The Park was tenanted by William Heathorn, who by 1871 had four servants to look after himself and his wife. In 1881 St John Clowes his wife and six children were at the Park. They employed a governess, a cook, and three domestic servants. They also had a servant, a gardener and a coachman who were living in properties in the park. 1891 saw the Vassar Smiths living in Charlton Park. Richard and his wife Mary had five children at home. They had seven servants including two trained nurses. We know that their daughter Edith died, because in 1896 a window was given to the church in her memory. It is possible that Edith's health was such that she required nursing over the years. The Vassar Smiths also used the estate properties to house staff making a total of thirteen servants in all.

East Court was built in 1805-1811 and later enlarged. The 1851 census show the Potters in residence, having moved down from Derbyshire. Elizabeth Potter was widowed by 1851, her youngest son Edward had been born in 1844 in Charlton Kings. She had five children and kept nine servants, a governess a coachman, footman, two housemaids, a cook, two nurses and a kitchen maid. The Potter family continued to live at East Court. In 1881 Thomas, the eldest son and his wife Eveline had seven servants, a butler, cook, lady's maid, an upper house maid, a kitchen maid and two under house maids. When the Grundys came to live there they managed with only four servants. Their kitchen maid was Maud Mills, born in Charlton Kings. She was the daughter of Robert Mills, stonemason of 6, Rosebank, Horsefair Street. In 1911 Maud was back living with her family, now at Beta, Lyefield Road and is described as a cook domestic. If Maud had merely been helping the family she may have been described as a

servant: it seems more likely that she was either at home on a day off or more likely that she went to work daily.

Employing servants does not appear to have been an easy matter. The engaging of staff would be in the hands of the wife, along with making sure that the home was comfortable for her husband and that it was being run economically as possible. Status was everything in those days: the size of the house, the number of servants kept and very importantly the state of the parlour, the most important room in the house, the one seen by friends, acquaintances and sometimes the husband's business colleagues, you would be judged by your parlour. The mistress was also responsible for the morals and behaviour of her servants. They must be kept busy and supervised at all times. Only in the larger houses that kept a butler and or housekeeper would the wife be relieved of this task.

Keeping your servants could prove difficult, especially in a one servant household. She would often be very young and on the lookout for a better situation in a house with more than one servant. There have been very few servants who have stayed in the same job over the ten year census periods. The description given in the census varies; some households give them all as domestic servants or general servants. Governesses, Lady's maids and cooks are usually given their specific titles. Housemaids can be upper or under house maids, there are parlour maids, kitchen maids and in the bigger establishments, scullery maids, who were always very young and often from the workhouse. People tried to afford a cook, as preparing food was very time consuming, as every meal had to be made fresh on the day. Gardeners rarely lived in, so that in the census they are merely described as gardener living with their family. Whether they worked for one of our many nursery gardens or did their work in the garden of a private house is impossible to say. If you could only afford one living-in servant you might also employ a charwoman to come in on occasions to do the rough or heavy work. There are some of these women recorded in the census. In a village with so many laundresses the washing would probably be sent out. Every article would be named and checked before it was sent off and rechecked on return. The servants' laundry was often kept separate. Nurses and nursery maids do not occur very often but a good number of the employers were retired and any children living at home would have been grown up.

How would a housewife find a new servant and how would a servant find a new position? They could both advertise in papers or magazines or approach a Registry. In the 1850s the advertisements were mainly by servants seeking situations but as Cheltenham grew, Gentry seeking staff became more common. Inevitably, by 1881 Cheltenham had six such Registries. The adverts lead one to believe that there was a fairly regular turnover of domestic staff.

The Montpellier Agency for Domestic Servants. Apply: Mrs G Davies, 14 Rotunda Avenue. Servants who live in Gentlemen's houses should apply. Always vacancies for Cooks, House and Parlour Maids etc.

Wanted immediately. Superior Cooks and House and Parlour Maids, those accustomed to 1st Class service. Apply without delay. Daily or resident Governesses. Mrs Pottinger, The Governess Institution, Rodney Lodge, Rodney Terrace

The Looker-On in 1870. *As Housekeeper or Companion.*

Lady aged 40 educated and domesticated desires re-engagement to superintend a household and educate younger members, or as a companion. Excellent references.

Address EH North, Leigh House Bradford on Avon

A position as lady's maid would have been much sort after, but experience and ability would be needed. Dressmaking and hairdressing would be among the required skills. A hairdresser in Cheltenham was offering lessons in hairdressing to young ladies wishing to become lady's maids.

A Lady's Maid. Wanted, by a respectable young woman who understands dressmaking and hairdressing, and all her duties. A situation as Lady's maid.

Address ES 4 Royal Well Terrace Cheltenham

Someone looking for a cook:

Wanted for a family in Cheltenham a good cook 28 years of age unmarried, satisfactory character (personal if possible) required

Caring Gentry would recommend servants who had served them well:

As Cook and Housekeeper. A lady can recommend a middle aged person as cook and housekeeper to a single gentleman with other servant. A most trustworthy and good cook. Wages £20 Address AB Vicarage Shrivenham Berks

Kitchen or Nursemaid. Mrs Frances Longe Coddenham Lodge highly recommends country girl of 15 years as kitchen maid or nursery maid. She is obliging, industrious and sews well.

Apparently it was thought that girls from the country knew how to work hard and would make good servants.

These adverts leads one to think that coachmen were no longer in such demand .

1858. *As Coachman. Wanted by a respectable married man, aged 30, a situation in a quiet family. Would not object to a small garden, or make himself useful. Good Character: country preferred.*

1881. *As Groom and Coachman. Wanted in a Gentleman's family a situation as groom and coachman and willing to be otherwise useful. Good character age 38 and single.*

Address GH 20 St Paul's Street.

Some adverts are most extraordinary, this from an address in Southampton:

Home and Chaperon wanted with a Gentleman and Wife or with a Lady. In the South or West of England, for Four Young Ladies, orphans. Two of whom are under age. They have a maid who has been with them for some years. Terms: £300 per annum

Wages were nearly always quoted per annum, and as a living-in servant one could expect board and lodging and sometimes uniforms. Some households would expect their servants to change several times a day: one dress for heavy dirty work, another to wear for serving at table and a different dress for the evenings. A good plain cook would expect £18-20 per annum and a cook/ housekeeper about £26. Parlour maids earned £16-18. A kitchen and flower gardener was being offered 21 shillings a week with house and fuel.

Did the offer of a place to live and food on the table, compensate for the long hours and hard work? If they were lucky enough to work for very good families it may have been better working on the land or in the new industrial factories. What they did not have was freedom to do what they wanted perhaps in the evenings or on Sundays. Servants were on duty all the time someone in the family was up. Employers were only concerned with their servants in as much as it affected them. In some households servants were not addressed by their own name, but that of the person who had held the position before them. These case studies show that servants had families and a life outside their work.

Some people however were lucky and had a very reasonable life. Sarah Smith was born in Charlton Kings in 1840, the fourth daughter of Robert and Sarah Smith living in Church Street. By 1851 four more children had been born and the family had moved to Islington Cottage. The father was a shoemaker employing an apprentice, James Mills, who lived with the family. Sarah had gone out to work by the 1861 census and was parlour maid for Edwin and Charlotte Williams at 16, Royal Crescent Cheltenham. She was the only living in servant, though possibly they had daily help. The situation must have suited both Sarah and her employers, as she was still there in 1871. It must have been a most interesting house to work in because Charlotte was the daughter of Samuel Martin, jeweller and goldsmith. Edwin Williams was a portrait painter of some note, who had exhibited in the National Portrait Gallery. The house in Royal Crescent was also the home of the Martins and Edwin and Charlotte had lived there since their marriage. Sarah would have had to answer the front door to Edwin's patrons, no doubt meeting some of the town's more distinguished people. 1881 found Sarah living and working as a parlour maid in another interesting house, Hetton Lawn, the home of Charlotte and Amelia Liddell. Here there were three servants: a cook, a parlour maid (Sarah) and a house maid. Once again Sarah must have been happy in her work because she was still at Hetton Lawn in 1891, though with the sale of Hetton Lawn, she must have felt able to retire. In the 1901 census Sarah, aged 60 and described as a retired housekeeper, was living as a boarder at 2, Oxford Villas. She died in 1905.

Ann Morgan was born in Cheltenham in 1828 and in 1841 was living with her family at Newman's Place, Cheltenham. By 1851 she had come to work in Charlton Kings, where she was a house servant at Grove House, at that time occupied by the six Freston ladies. She

remained at the Grove and was there in the 1861 census. By 1871 Clarence Dobell was at The Grove and Ann was living in Bristol with her brother Henry whose wife had died. Ann was looking after him and his young family. She continued to live there, her brother died and the children grew up and left home, all except Lucy her niece. In 1891 only Ann and Lucy were living together. Lucy died in 1892 and Ann lived on by herself until she died in 1902.

In 1851 Walter Parry had a 15 year old boy as a house servant. Young Charles Cook had come in from the country to live and work at the Knapp in Charlton Kings, leaving his family at Frogmill, Shipton Sollars. Charles did not want to be a servant for the rest of his days and by 1861 he was working as an attendant at the asylum at Sandywell Park. He married and worked as a farm labourer. He came back to Charlton Kings and by 1881 was working at Ashgrove Farm with his his wife and two sons. They had four children all born in Charlton Kings. He aimed to better himself and by 1891 he was Farm Bailiff at Barrow Farm, Boddington, his wife was the dairy woman, and their daughter Elizabeth was a teacher's assistant, possibly a pupil teacher. James their 16 year old son was helping on the farm while 13 year old Alice helped in the house.

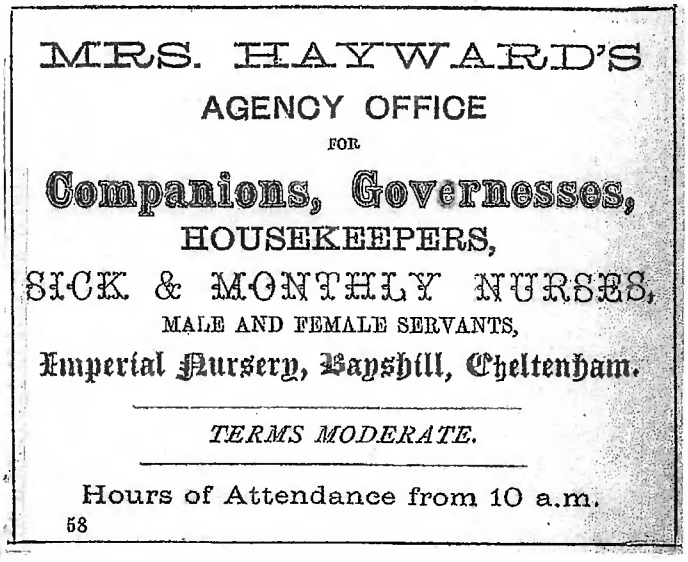
Other families had Charlton Kings connections having come here to work. Working at Ashley Manor by 1891 and living at Ashley Manor Lodge, Thomas Barrett was the gardener and his daughter Sarah, aged 21, was a domestic servant, possibly at Ashley Manor. With them was Thomas's wife and his other daughter Frances. Sarah had left home by 1901 and went to live in Cheltenham. She had become parlour maid at 32, The Promenade, the home of physician and surgeon Herbert Bramwell. Meanwhile Thomas's wife had died and he was living at 4, Moreton Terrace. Frances had married Frederick Tilley, a coach and motor car painter and they were living at 7, Moreton Terrace. Sarah was also married, and living at Sheepscombe with her husband Walter Mansell. Both sisters had children. Sarah had a daughter 4 year old Mary Eliza and Frances had a son Eric who was 6 years old.

In 1901 the parlour maid at Hetton Lawn was 37 years old Harriet Harding. She was employed by Frederick and Elizabeth Wyer, who kept 6 servants to look after themselves and their two children: a 22 year old daughter and a 17 year old son. Frederick, born in Ireland, had retired from the Indian Civil service. Harriet, born in Walsall, had had several moves over the years. In 1881 she was in London with two of her sisters. Mary had married and they were all living at 28, Ironmongers Row; their brother-in-law Stephen was a publican. No employment was given were they helping in the pub. Then we find Harriet in 1891 in Lewisham as housemaid at the Vicarage. So she came to Hetton Lawn; with six servants perhaps Harriet had time to get out, for by 1907 she had married a young man from Worcester, George Dobbins, 11 years her junior. Theyr returned to George's home town and Harriet set herself up as a shopkeeper and general grocer, with an elderly lady as a boarder.

Lilleybrook was another of Charlton Kings' substantial houses and one with a long history. About 1700 the old house had been rebuilt and in 1831 the house had been destroyed by fire and rebuilt. Shapland Swiney and his family were living there in 1851 with 5 servants. Elizabeth Thornley, a widow, was there in 1861 with 4 servants. Elizabeth must have owned

the house because she left it in her will to the three Dugdale sisters from Burnley. The house continued to be let and in 1881 Jane Gwynne (another widow) was there with her two daughters and 4 servants. In 1891 Jane is still there but now alone with 3 servants. By now the Dugdale sisters were looking for suitable husbands: Cheltenham must have seemed like a good place to look. They all make regular appearances in the Looker-On at the various Balls etc. All three sisters were successful in their quests. Mary married Herbert Owen Lord and they set about up grading Lilleybrook. They had obviously taken to heart the fact one was judged by the size of your house and the number of servants kept. They bought land and enlarged the house. The census of 1901 shows Herbert, Mary and their 2 young daughters needed 14 servants: cook/housekeeper, Lady's maid, nurse, head house maid, still room maid, kitchen maid, scullery maid, under nurse, 2nd house maid 3rd house maid, 4th house maid, 1st footman, 2nd footman and houseboy. This grand life style continued on into 1911 when they only had 13 staff. Although we know they had some staff living in their estate houses.[20]

Again times were changing the 1st World War caused many young men go off to fight. There were jobs for women in the factories and as nurses. Although the war effort was hard work, there was a greater sense of freedom. A wider variety of jobs were available to girls after the war and life in service no longer appealed. How times really have changed and the nearest to servants we can manage is the "treasure" who will come in to help with the cleaning.[21]


MRS. HAYWARD'S
AGENCY OFFICE
FOR
Companions, Governesses,
HOUSEKEEPERS,
SICK & MONTHLY NURSES,
MALE AND FEMALE SERVANTS,
Imperial Nursery, Bayshill, Cheltenham.
TERMS MODERATE.
Hours of Attendance from 10 a.m.
58

In the 1850s/60 advertisements were mainly by servants seeking "situations", the word "respectable" being an essential description. As Cheltenham grew, the seekers were more often Gentry looking for servants and by the 1870s employment agencies, run by women, had created a new form of business.

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[20] *See Research Bulletin 38, page 9.*

[21] *Bibliography: A History of Charlton Kings, ed. Mary Paget; The Victorian House, Judith Flanders; Victorian Domestic Servants, Trevor May*

WHO WAS HE?

In St. Mary's churchyard lies the grave (H4) of one HUGH MARMADUKE SMART ROWDON, who died on 21st October 1918, at the young age of 33. Who was he?

Hugh was the son of a clergyman, the Reverend Hugh Marmaduke Smart Rowdon. He had two sisters, Lucy Elizabeth Smart and Mary Jane Smart, Hugh was born in Lichfield, Staffordshire, where his father was the Vicar, but in 1924 the latter was appointed Vicar of Long Marston in Herefordshire, where the two girls were born. His father served for 44 years as the Vicar of Long Marston, which at times incorporated the parishes of Tring, Wilstone and Puttenham. He retired in 1928. Hugh Junior chose to follow in his father's footsteps and in 1911 was a theological student at Kings College, London, following a three-year Associate in Theology course and being awarded the qualification A.K.C, since Kings College was not a university and could not then award a degree. This award was, however, a qualification for ordination in the Church of England. In January 1918 he received an appointment as curate at St. Stephen's Church, Cheltenham and moved into lodgings at 3, Hatherley Place, near to the church. Sadly, he died there on 21 October 1918, aged only 33, a victim of the influenza epidemic which was sweeping the nation. An obituary notice appeared in the Examiner but there was no other record, the newspapers at that time being swamped by casualty reports of officers and soldiers fighting in France. In his memory the bereaved family presented three Bishop's Chairs, one to each of the churches of his father's Long Marston parish.

Hugh had no known connection with St. Mary's, Charlton Kings, seen above in 1905 but he was buried here. The probable reason reasons for this were that St. Stephen's, in common with other churches in the Town, had no graveyard. While the Cheltenham Cemetery was an option, it is also likely that, as a clergyman and the son of a clergyman, a church burial was preferred. There were certainly others who preferred a country churchyard. R.I.P.

CHARLTON CHURCH POST OFFICE

Dave Sage

In mid February 2014 the Charlton Church post office in Lyefield Road East, Charlton Kings closed its door for the last time as it prepared to move the short distance to its new location within the Smith and Mann shop on the corner of Lyefield Road West and Copt Elm Road. This was not its first move. As a branch it has been in existence for over 130 years and for about half that period was at its most recent location, 19 Lyefield Road East.

The post office started out in about 1881 in Church Street in the building now occupied by the Yangtze take-away, before moving to what is now the chemist in Lyefield Road East in 1924 and to its final stand-alone premises in the 1940s. The pillar box outside dates from 1901, the year when Edwardian boxes were introduced. It may well have been moved there when the post office moved. Not so long ago it had an attachment for the sale of books of stamps. Although it will remain in business at the back of the corner shop, its name will be lost. The main reason for its name was to differentiate it from the original post office in Charlton Kings which opened in the late 1820s and closed in 1947, when its telegraph service was transferred to Charlton Church. The name also pointed to its position not far from St Mary's parish church. Since 2014 it has been known as the Charlton Kings post office.

An early reference to the Charlton Church post office in the 1891-92 Cheltenham and District Post Office Directory shows it being run by Edwin Attwood, also described as a grocer. It was originally designated as a rural office, becoming a town office in 1892, when it also became a money order and savings bank office. The Merry Fellow Inn opposite, owned by Stroud Brewery, was in the hands of a Mr F E Attwood, who was not related to the Attwood family in business just across the street. At that time there were 4 postal deliveries a day in Cheltenham and one on Sundays. Posting a letter of up to one ounce cost 1d, parcels up to 1lb cost 3d and the maximum weight allowed was 11lbs. The list of items prohibited from being sent by post included game, razors and leeches. However such items could be sent by parcel post providing they were properly packed.

The post office remained in the Attwood family until 1923, with Arthur Lancelot Attwood being in charge from at least 1909. In 1924 it is listed in Kelly's Directory at Cleeve House in Lyefield Road East (now the chemist), being run by Mr E Bond. In 1929 the postmaster is named as Reginald A Cheshire, also a chemist. He remained in charge until at least 1945. Somewhat bizarrely, during this period the post office was in the South Wales Postal District, which extended from Wantage to Pembroke and was headed by a Postal Surveyor, a high ranking official who exercised close control and frequently visited post offices in his patch to carry out inspections and ensure staff discipline was at the correct level. Postmasters were expected to run a tight ship and this remains the case today, particularly from a financial probity point of view. Steel date stamps were issued to the office in the 1920s and again in

1943 and 1968. It may well be that the issue in 1943 reflects its move along Lyefield Road East. It was quite common to receive a new date stamp at such a time.

In 1948 Mr John Andrews was noted as postmaster and the post office was by then in its current premises at Woodville, also known as No. 19 Lyefield Road East, having moved the short distance a few years earlier. Mr Andrews remained as postmaster until the early 1960s. By 1963 Mr W Stanhope was in charge and remained until 1970 when Mr Eric Allen took over and ran the post office until 1990. In his time there were rows and rows of sweet jars and over the years I am sure many Charlton Kings children will remember buying quarters of midget gems or jelly babies; my son was certainly a regular customer of such more recently.

Miss Elizabeth Macnamara took over in 1990 and remained for 5 years. She still lives locally and is a customer and a member of the Local History Society. At this time the area to the rear was made into a back-office. Miss Brenda Samuels and Miss Brenda Williams took over in 1995, lived in the building and ran the post office for the next 8 years. They were known affectionately as "The Two Brendas'. Early on slight modifications were made to the front of the building. Brian Shaw and family arrived in 2003 and ran it for 9 years until early 2012.

In recent years there have been two robberies. In about 1990 a local publican was mugged as he was paying in and the thief ran off down Brookway Road. I know this as he passed me as I was putting my car in the garage just down the lane on the left; I looked at him as he was running fast and clearly holding something under his coat. We made eye contact as he ran past me and down through the pedestrian lane, presumably to an accomplice waiting in a car at the far end of Brookway Road. I called the police and later had a look through their rogues' gallery, but was unable to pick out the man from the hundreds in the book. After a few pages they all seemed to look the same! As far as I know the thieves were not caught.

Then in January 2010, in Brian Shaw's time, burglars broke into the post office in the early hours. On hearing the alarm Brian confronted the gang, suffering minor bruises and cuts as he hit out and chased after them, but although they dropped some loot, they got away with thousands of pounds. He was quoted in the local press "Some people will call me brave, others will call me stupid but basically a man should be able to defend his home and business, especially when he's spent seven years of his life building it up. I didn't even think about the possibility of them being armed – I just did what I thought was best."

Brian sadly died not long after retiring in February 2012. His identical twin had retired from Andoversford post office 18 months earlier and Brian himself was looking forward to spending time sailing and watching his beloved Chelsea. He and his family were very much part of the community scene, as his daughters helped out behind the counter and his wife sold confectionary, stationery and cards at the front of the shop. In early February 2012 the post office was taken over by Mrs Jude Watts. Opening hours were extended with no lunchtime closing and there were also plans to open a full day on Saturdays. In May the cost of postage stamps increased massively; first class went up from 46p to 60p and second class from 36p to 50p. At the same time Royal Mail and the Post Office were formally and legally separated, ahead of the decision to privatise the former. Not all customers appreciated that this was the

The old Post Office, opposite the Merryfellow Inn, circa 1890 and below, Charlton Church, later Charlton Kings, Post Office, now vacated.

case and assumed that staff in post offices also received free shares in the 2013 privatisation of Royal Mail; they didn't.

The post office business came on the market in mid-2013 when Mrs Watts decided to sell. At about that time I started working part-time as a counter clerk, finally working behind the screens after two decades of being a customer.

After a consultation process in the autumn, Mr Colum McClary owner of the Smith and Mann/Budgens, signed a contract with the Post Office and the days of the Charlton Church branch as a stand-alone post office were numbered. Most customers were content with the relocation plans as the post office was staying open and not moving far. From a personal point of view I think the community feel may be lost but time will tell.

Postmasters/Postmistresses

1881-1892 unknown

1892-1904? Mr Edwin Attwood (unknown when he handed over to A L Attwood, could be earlier than 1904)

1904-1923 Mr Arthur Lancelot Attwood

1924-1929 Mr E Bond

1929-1945 Mr Reginald A Cheshire

1946-1947 unknown; also unknown is the year it moved to current premises, may be 1943, but more likely after the war

1948-1961 Mr John Andrews

1962 unknown, will be either Andrews or Stanhope

1963-1970 Mr W Stanhope

1970-1990 Mr Eric Allen

1990-1995 Miss Elizabeth Macnamara

1995-2003 Miss Brenda M Samuels and Miss Brenda M Williams

2003-2012 Mr Brian Shaw

2012-2013 Mrs Jude Watts

Sources: Kelly's directories, Cheltenham Annuaires, Cheltenham and District Post Office Directory 1891-1892, David O'Connor, Geoff North , Charlton Kings Local History Bulletin 5 – article by G. Ryland, local press, personal and customer knowledge. The author wishes to acknowledge the factual contributions made by John Rogers, Social and Postal Historian.

CHARLTON KINGS AND ITS CATHOLIC COMMUNITY

David O'Connor

In 2007 a Society booklet related the life of John Burgh Rochfort, the son of an Irish gentry family. He lost his mother at the age of three and did not feel at ease in his father's second marriage, nor in the Ireland of his youth, torn as it was by religious antagonisms. He joined the British Army, and after experiencing service in the China War of 1858, underwent a fundamental religious conversion, retired and began a new life as a preacher.[22] He came to Cheltenham as he had relatives here but he chose to begin his mission in Charlton Kings; so began a chain of events. From small beginnings, he assembled a following and eventually built his own independent Church of Christ, which on his departure 13 years later, he handed over to the Baptist Church as being the nearest religious body to his own. That church and the Baptist Community in Charlton Kings still thrives today. A hypothetical question arises: would there be a Baptist Church and Community in Charlton Kings today, had that one man not chosen Charlton Kings, of all places, on that one day in 1864? While there had been some Baptist influence in the Village during the Commonwealth period and a small community of Baptists met in houses in the village, logically, and excluding Divine Providence, the answer is probably not, or not in the form it is today. This train of thought brought me further to consider another religious Community in Charlton Kings, that of the Roman Catholics[23], and how it is that they have settled so firmly here.

Before 1534 there were essentially only Christians in this country and, with a few exceptions, people were not further characterised by the nature and practice of that Christianity. The Christian Church in England, its rulers and indeed those in Europe as a whole, accepted the authority of the Pope, who was then both a spiritual and temporal ruler, in making ecclesiastical appointments and deciding the moral acceptability of important political and state matters. It was a delicate power balance but the situation had been in force for centuries and it would have been seen by both mighty rulers and the villagers of Charlton Kings as the natural state of affairs, even if it had many imperfections and was ripe for reform. However, in 1534, for a variety of reasons, Henry VIII broke the mould, renounced papal authority and announced himself to be the Head of the Church of England. Queen Mary I (1553-58), tried to restore Catholicism and had over 300 people executed for their Protestant faith: it earned her the title of Bloody Mary and ensured England became a Protestant nation and remained so.

One major effect of the Reformation was that those Christians who could not or would not accept the new order of things, thereby became not just religious offenders but enemies of the Monarch and of a nation, the traditional enemies of which were the two Catholic countries of Spain and France. They were thus named "Papists" or "Popish Recusants" and became ipso

[22] *Copies still available from the Society.*
[23] *Hereinafter called Catholics.*

facto potential traitors, to whom the severe capital penalties for treason could be applied. In addition, a series of punitive Recusancy Acts restricted their civil rights and imposed financial penalties and land restrictions. In the sixteenth and seventeenth centuries, both in England and elsewhere, the concept of religious toleration had no place in men's minds. People were put to death and both sides could point to their martyrs. Those of us who in 2006 visited Harvington Hall, with its priest holes and disappearing chapel, will have experienced at first hand the seriousness of the perils of the age.

What of Charlton Kings? There is no evidence to show how the villagers experienced the Reformation at their level. Until 1534 they had a chantry chapel, serviced by clergy from the Abbey of Cirencester. This, however, was dissolved in 1539 and all its property taken by the King and handed over to Cheltenham. The villagers would have attended Mass on Sundays, said in Latin, and the chapel was dedicated to Our Lady and was built to accommodate the Roman liturgy. The Sacrament was reserved in a tabernacle over the High Altar and there was probably a large suspended crucifix. Four lights were mentioned in wills from 1537 to 1546: the High Altar or Sacrament Light, Our Lady's Light, the Rood (Crucifix) Light and the hearse lights. However, in 1558 Elizabeth I came to power and ordered a new liturgy and the installation of Prayer Boards with the Creed and Ten Commandments in English. However, old habits died hard and a Bishop's visitation found that a very large number of clergy were still not able to say the "Our Father" in English, nor the Ten Commandments. How the villagers reacted to change is not recorded: it is probable their natural loyalty to King and Country and the use of the vernacular probably made many of the changes welcome; moreover, once the King had purged the nobility and established a new Episcopal structure, it would have been very apparent to Charltonians, of all rank and none, that holding on to the old faith was not a healthy option. In 1538 St. Mary's began using the new Parish Registers and this probably signified the start of its new era.

The period of discrimination and persecution of English Catholics lasted over 200 years, with a series of restrictive and punitive Recusancy Laws reflecting the fear that they represented a threat to the Crown and to the security of a nation confronting the Catholic Continental powers. During this time censuses were ordered to determine the number and locations of Papists and other dissenters in English parishes. In 1603 it was ascertained that there were 310 communicants at St Mary's and no Recusants. The Compton Census of 1676 showed 188 Conformist families in Charlton Kings and again, no Papists, though there were four in Cheltenham. The Bishop of Gloucester's survey of St Mary's in around 1740 showed the population to be 700; there were no Papists, although 16 Anabaptists were noted. By 1773 there were assessed to be only 210 Papists in the whole of Gloucestershire; however, it was noted that they were served by four resident chaplains attached to families at Hartpury Court, Beckford Hall, Horton Court and Hatherop Castle. At Beckford the owner of the Mass Centre was, amazingly, the Lord of the Manor, who was also the Impropriator of the Church of England parish church. This appeared to show a measure of toleration, furthered by the fact that the income to the Diocese from Papists' estates was considerable. There had been no new Recusancy Laws passed since 1699 and Catholic families who were well-connected and

wealthy could by this time survive, allowing small groups to form around them. There were, however, no such families in Charlton Kings and apparently no Papists.

1778 marked a turning point, when a Relief Act was passed to allow Catholics to own property, inherit land and join the Army, and another in 1791, when Catholic Clergy were permitted to exercise their ministry. There was still considerable anti-Catholic feeling but the French Revolution brought to England thousands of refugees, including many Catholic aristocrats and their clergy. Moreover, the Napoleonic Wars found Britain allied with Catholic states, including Spain, Portugal and even the Papal States. The 1800 Act of Union, which united the legislatures of Protestant Great Britain and the largely Catholic Ireland, rendered application of the old Recusancy Laws problematical. By 1829 the political climate had changed sufficiently to allow Parliament to pass a Roman Catholic Relief Act, allowing Catholics civil rights, including voting and holding most public offices. The late 1840s and 50s, which saw the Irish famine and a massive influx of Irish refugees, including clergy, greatly increased the Catholic population. In January 1861 there were some 200 men waiting in Charlton Kings for relief or work, of whom 194 were Irish. In Cheltenham the first Catholic chapel opened in 1810, to be replaced by the opening of St. Gregory's in 1857, though the Pope's re-establishment of the Catholic hierarchies in 1850 had been greeted by a riot in the town and a petition to the Queen. However, there was no evidence of any Catholic revival in Charlton Kings. Nevertheless, there were some Catholics: when in November 1870 Charlton Kings set about establishing an enlarged Church of England school for the children of the labouring poor, it was assessed that there were 499 C of E families and an additional 31 Roman Catholic or Dissenters.[24] The Catholic element was probably Irish in origin.

A chain of events began with Sir William Russell's descent to near-bankruptcy in 1870 and the mortgaging of Charlton Park and the rest of his substantial estate. By 1874 he was forced to sell off his properties: the story of the Park thereafter is told elsewhere in Bulletin 59 but the starting point of the Charlton Kings Catholic revival was the sale in 1935 of the House and much of the grounds to La Sainte Union, a Catholic teaching order of nuns, who in 1939 opened a Girls' Boarding and Day School. This necessarily brought with it a convent house for the nuns, lay teachers and their families and other Catholic families attracted to the new school. Mass was said on Sundays in a small chapel by Benedictines from St. Gregory's and this in its turn attracted local worshippers, leading inevitably to overcrowding and the transfer of the services to the school hall and later the stable block. In 1946 a new Parish was announced and the former park land donated by the nuns was quite sufficient to allow for the construction of a new church to hold 250, which opened in 1957.

This was followed in 1958 by the opening of a boys' school by Carmelite monks in the former home and grounds of the Dixon-Hartland family at Ashley Manor. The initiative came from a group of Catholic parents, who wished to see a Catholic grammar school for boys in the area and decided to make efforts to enable the Carmelite Order to buy the house and set up such a school. The story of this event is extraordinarily convoluted. Sir Frederick Dixon

[24] *Bridgman: Notes on Charlton Kings Vol I, quoting The Examiner*

Dixon-Hartland had died in 1909; under the terms of his will, his estate was put in trust, firstly for his second wife, Lady Agnes, and then to his children, all of the first marriage, in sequence. Lady Agnes stayed on at the Manor until her death in 1955, following which the second daughter, Amy Fridswede Cowper, became the adminstratix.[25] Under the terms of the will, she was now to inherit Ashley Manor, though only after she had assumed the name of Hartland. She did so, but in vain: she died before the will had been administered and the Manor then passed to Amy's daughter, Cecil, who put it on the market. An offer was made by a firm of local builders, who, however, prevaricated with the vendors while they negotiated for a planning consent. This deterred the Carmelite Fathers, who were interested in opening a Catholic Secondary School for boys but who required the land in its entirety. The matter stalled but in July 1957 there arrived from Italy an Englishwoman, married to a retired Italian Army Captain and living in Rome, by the name of Mrs. Borrozinno. She was Amy Fridswede's daughter Cecil, who was now the existing residual beneficiary under the terms of Sir Frederick's will. She was not herself a Catholic, for on her death in 1982 she was buried in the famous Protestant Cemetery in Rome. However, she cancelled any sale to the builders and told her solicitors they were to negotiate the sale to the Carmelites; the latter duly bought Ashley Manor and established the school, to be named Whitefriars, after the name the Carmelites bore from the white mantles they wore.

Sir Frederick came from a Quaker family, though he was brought up in the Church of England and became a High Churchman. As a young man he went on the Grand Tour of Europe from 1850 to 1854, visiting all the main European countries. He was greatly impressed by Rome and in 1854 published there a two-volume work entitled "The Coats of Arms of the Popes". So impressed was he, that on his return and marriage, he named his first child, born in 1868, Theresa Roma. There is a certain harmony in the sale events in that it was perhaps appropriate that his granddaughter should arrive from Rome to complete the sale to the Roman Catholic Carmelite Fathers. A further uncanny feature of the sale was that Sir Frederick had been Chairman of the Thames Conservancy Board: when in 1900 he signed his will, which was to determine the ownership of Ashley Manor some 50 years later, it was in the offices of the solicitors to that Board and witnessed by two of its officials. The offices of the Thames Conservancy Board were in Carmelite Street, London.

Thus was the basis for a Catholic Community in Charlton Kings established. It was added to by the move from Bath Road of the Nazareth House Sisters of Mercy, who purchased Springfield in 1964, demolished it and built a new Home. In recent years the Community has been augmented by Polish incomers, to the extent that there is a Mass in Polish every Sunday. Today Sacred Hearts Church, as part of the Catholic Community in Cheltenham, ministers to about 600 members.

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[25] *Sir Frederick had fallen out with the eldest daughter,Theresa Roma and cut her out of his will.*

SUNDAY SCHOOL TREATS

Margaret Hulbert

In the early 1900's Sunday School was very popular and reports in St Mary's parish magazine show numbers from 275 – 450 children attending what is charmingly called 'Treats'. These treats were held twice a year, July and December. Many of the July events were held either in the grounds of Charlton Park, the home of Richard Vassar-Smith, head of Lloyds Bank, or Herbert Villa, by invitation of Horace Edwards, a retired Stationer and Printer.

The July afternoon began with a church service at 2pm, followed by a procession around the village, with either Mr James' Band or the Gordon Boys Band, with the children waving flags and banners. A Children's Paradise was erected to entertain the children, Swing Boats, stalls, races, games and scrambling for sweets, with a sumptuous tea provided by Mrs Fry. Parents joined them for the evening with the band continuing to play. The evening ended at 8.30pm, when they processed back to the church. Mr Richard Boroughs and Mr Arthur Mitchell loaned wagons to take the younger children back to the church.

The Christmas Tea was served at the boys' school (now Infant School), followed by a procession to church for a short service. The procession then wound its way to the girls' school (later School Road Hall, now apartments) for prize giving, to which parents were invited. Each child attaining 75% attendance received a prize, while every child went home with an orange and cake.

In 1911 a request was put in the church magazine for flags left over from the coronation of George V, for Sunday school parades. In 1912 the Sunday School superintendent retired and in the January 1913 magazine Rev. Edgar Neale wrote, "*I have so far failed to find a lady to superintend the Infant School. Miss Statham is most kindly going on for the present, but her day school duties take so much of her time that she would be immensely glad to hear from any lady who will undertake the work*". Sunday School teachers were well trained and had to pass an examination to be able to teach. A festival was held each year with a service followed by talks and an exhibition of models and objects to help in their Sunday school work was held. Of course, there was the usual afternoon tea. Attendance was free but tea cost 6d. In 1914 the festival was to be for a week but had to be cancelled due to the outbreak of war. Unfortunately, Miss Statham's fiancé was killed in the First World War, following which she seems to have devoted her life to the community, sitting on many committees. During the war she became one of the first lady cashiers at Lloyds Bank. In later years she was delighted if one of her girls obtained work in a bank, especially if it was Lloyds.

She developed the Sunday school and after the second war the Treats changed. The Christmas Party was split to infant, junior, senior or Bible class. The infants' party was held in St Mary's Hall (Parish Centre), with the usual tea followed by Mr Fear's Laurel & Hardy or cowboy

films, in black and white. Prize-giving came next and with excitement building, a knock at the door heralded the arrival of that magical man, Father Christmas. Each child received a personal gift, all collected by Miss Statham, some donated by the congregation, dolls in home knitted clothes, cars, painting books and paints etc. BUT the most desired gift of all was one of six dolls' cots. Oh how the girls coveted one. Would they receive one, would they? Unfortunately unless you were one of the six youngest girls you did not get one. Later they discovered they were made from off cuts by Alfie Dyer, a COFFIN maker. The summer Treat went further than Charlton Park or Herbert Villa to Weston Super Mare or Barry Island, on alternate years. The village emptied as St Mary's and The Baptist Church joined forces, hired a train and took children and their families on a steam train to the sea side. Cars were few and far between so this trip was a real adventure.

Miss Statham (never Emily, however old you were) was a formidable lady loved by all. Mention her name to someone who knew her and they go all nostalgic. Much can be said for her that girls who had progressed through the schools to Bible class often wanted to be one of her teachers. Places only became available when a teacher married. Miss Statham's strict rule was, once married they stayed at home with their husband – a result of losing her fiancé perhaps. On their last Sunday, before their wedding they were given a gift and if married in St Mary's, Miss Statham would bring their class to the church and each child would give them a flower as they came out of church. How temporary is temporary? Miss Statham continued her work until the late 1970's and died in 1980, aged 94. She was a lady who gave many, many children wonderful memories. She had no children of her own but she thought of all Sunday school children as 'her' children and was certainly loved by them in return.

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THE BALLINGER FAMILY – ARE THEY VIKINGS?

In September last year the web site was contacted by a Michele Ballinger living in Michigan, USA. Her husband's family had emigrated to the U.S.A. on the ship Solway, arriving on 19 May 1859. This Ballinger family comprised Thomas, his wife Mary Ann, son Thomas E., his wife Esther, Ellen, John, George T. Charles, Henry and Emily Sarah. Her husband's line descended from the son John. She had found this family in the 1841 Census living at Vineyard Farm, Charlton Kings. In the interchange of information, she explained that her husband had had his DNA checked and was surprised to find that he was 63% Scandinavian. This is most interesting, because it is likely that the name Ballinger is a corruption of the French "Boulanger", baker. We know from our own records that Ballingers, still very much a Charlton Kings name, have lived here from at least the 1530s. However, the French derivation of the name suggests a Norman origin from much earlier. The Normans were not French but Vikings, Norsemen who settled in France and to whom the French King gave a Duchy, Normandy, in return for their protection of the French coast. In 1066, of course, they arrived here. This could be a reason for Mr. Ballinger's unexpected Scandinavian origins.

THE MISSING APOSTROPHE

David O'Connor

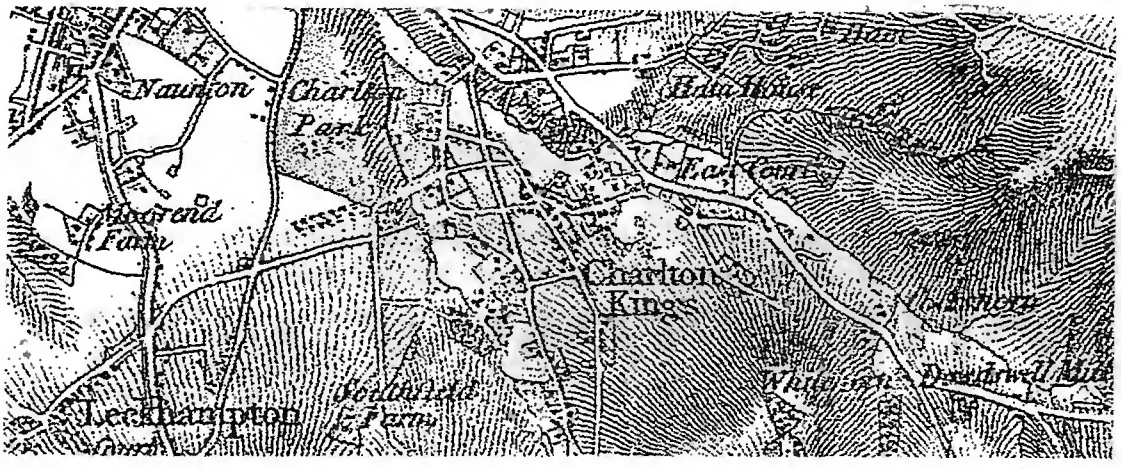
Last summer the national newspapers seized on a controversy involving, among others, a Council in Devon, which had decided to remove all apostrophes from its road signs. The ages-old practice of naming roads and lanes after people who had lived, worked, traded or been local benefactors ensured that there were many such, in addition to the multitude of ways attributed to monarchs and to the saints dedicated to the parish churches, such as Queen's Road and St. James' Lane. The resultant uproar at what was seen by a surprisingly large number of citizens as illiterate meddling actually forced a change of mind. The mistake of the Council was, of course, to make and announce a formal decision rather than letting nature take its course, as indeed it has for many years. In London, for example, there are 16 Kings Roads and 8 King's Roads. What may be less known is that the great metropolis also has:

Photo courtesy of David Broad

Charlton King's Road, NW 5, joins Leighton Road to Torriano Avenue in the Borough of Camden, which apparently respects apostrophes, though the Charlton Kings Tenants Association affiliated to the Kentish Town District Management Committee is not so minded. Which raises some questions for us in Charlton Kings, Glos.: where is our apostrophe, when did we lose it and should we have it back?

There is no doubt that Charlton Kings once had an apostrophe, which denoted clearly that it was the property "of the king" or in Latin, "Regis", the genitive of Rex. An apostrophe indicates that a letter is missing: poets could use it to save an unrequired syllable, as in "o'er" dropping the "v"; in my case it is an "f" but in the case of Charlton Kings it is the "e" or "y" of an old genitive case, which showed possession. Thus we find Cherelton Kynges or Kingys

from 1245 right through to 1675. The Cheltenham Manor Act of 1625 refers to *"The King's Most Excellent Matie"* and *"Cherleton Kings"* in the same sentence, honouring only the King himself with an apostrophe, so the rot had set in by then. The alternative "Regis" is also found as early as 1270 and John Ogilby's Itinerary map of 1675 shows it still as Charlton Regis.[26] These were times when names could be spelled in any way as long as they were understandable to the hearer or reader. As modern English developed, the apostrophe became a standard punctuation mark. Ralph Bigland's *"Visitation to Charlton King's or Ashley"*, published in 1791 but written some years earlier, used the apostrophe throughout, including in quotes from the Registers of the Abbey of Cirencester and other pre-Reformation 16th century sources. He also afforded the same privilege to Charlton Abbat's (sic), denoting its owner as the Abbot of Winchcombe. However, by 1806, when Ruff's *"Beauties of Cheltenham"* was published, both Charlton Kings and Charlton Abbots had lost the apostrophe. A Survey Map of 1828 (below) appears to show an apostrophe for "King's": it is not just a mark on the map, since the space between the 'g' and the's' has been widened to allow for it.



However, the same map did not do the same for Charlton Abbots and by the 1850s general usage favoured the simpler apostrophe-less version.

This omission of the apostrophe is not necessarily true for other locations. There are about 114 places in the AA Road Map Index incorporating the word "King". Most of these, about 90, have avoided, accidentally or not, the apostrophe dilemma by eliding the word into the place name, e.g. Kingswinford. Of the 24 which retain the word as a separate entity, e.g. King's Newnham, 15 have kept their apostrophe and nine have lost it. However, all these bear the word King's or Kings before the place denominator. This is natural, since in English a word denoting possession cannot stand alone: it demands to be followed by what or where is possessed. A search reveals that only two locations in Great Britain bear Kings after the place name: Areley Kings in Worcestershire and our own Charlton Kings. This unusual reversal of the word order has influenced the loss of the original possessive form and to a strict grammarian would mean *"Kings who ruled or lived in Charlton"*. Moreover, putting the apostrophe back would not help: it would regain its possessive form but would merely invite the question: Charlton King's what? The apostrophe appears to create a hiatus where

[26] *Research Bulletin 59 p.16*

something else is expected and it seems more comfortable to avoid the possessive form. This is borne out by similar cases involving Abbots, Bishops, Queens and Earls: it seems that where the title comes in first place, it is likely to retain the apostrophe and when in second place, almost invariably loses it. Six British locations[27] have skilfully avoided the issue by retaining the Latin "Regis" in second place: Charlton Regis could have done that, too.

It appears, therefore, that we lost our apostrophe in the early 19th Century, not by any decree by authority but probably quite unintentionally, rather as the Scottish Balcarres managed to turn into Balcarras in Charlton Kings without anybody noticing. We have inherited a grammatically dubious name which is, however, distinguished by its rarity. We are now rather proud of it, we can't afford to change all the road signs, and no, you can't borrow mine.

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WHO WAS SHE?

In St. Mary's Churchyard lies the grave (D091) of MARY AUGUSTA MOSLEY BANNERMAN, who died on 2nd June 1910, at the young age of 35. Who was she?

Mary Augusta was born in 1875, the second child of George Ashwin and Selina Cheeke, formerly of Evesham but who then resided at Charlton Court, a house which no longer exists, though a Charlton Court Road remains. The Cheeke family numbered a Sir John Cheek or Cheeke, a knight preceptor to Edward VI, a descendant of whom married into the family of Sir John Parker Mosley, Bart., hence the third name the children shared. The Cheeke family were closely linked with service in India and Mary's older brother, William Alexander Mosley Cheeke was an officer in 104th Wellesley's Rifles of the Indian Army.[28] It was through the Indian connection that she met Wyndham Philip Bannerman, a captain in the 31st Lancers, Indian Army. Mary and Wyndham were married on 17th June 1901 by Special Licence, which authorised the marriage to take place in the parish church of St. Paul, Knightsbridge, where *"she had her abode for 15 days last past"*. In fact, they managed to get married at St. George's, Hanover Square, which was a highly favoured venue for society marriages. The haste probably reflected the groom's military requirement to return to India. Some seven years later, when Mary was living in Steyning, Sussex, a daughter, Diana Mary Wyndham, was born. Sadly, only two years later, Mary Augusta herself died in Charlton Kings, when she was presumably living with her family. She was buried in the Cheeke family grave at St. Mary's. Her husband Wyndham retired as a Lieutenant Colonel in the 31st Lancers and married again in 1928. He was at that time the heir presumptive to the Bannerman Baronetcy, but the 11th Baronet lived a long time and Wyndham, who died in 1930, died before him.

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[27] *Beeston, Bere, Bognor, Grafton, Letcombe and Newton Regis*

[28] *The exploits of Mary's nephew Oswald Marcus Cheeke are related "Lives Revisited."*

OUR HOME FRONT – Part III

Brian Lickman

The third and last part of my research into the National farm Survey 1941-1943, as it affected Charlton Kings, is a presentation of the raw data. Let me remind you that this data is a summary of 60 parish holdings over five acres, as defined by the Ministry of Agriculture and Fisheries.[29]

In isolation, the 1941 figure means little to anyone other than the farming community. For this to be meaningful I have extracted and tabulated the span of WW II period from 1939 to 1946. Each column is headed with the year; the first sheet also denotes the National Archives subset (e.g. *MAF 68/3904 for 1939)* for interested researchers. The group headings (Crops and Grasses, Cattle, Sheep, Pigs, Poultry, Goats, Horses, Hay & Straw, Vegetables for Human Consumption, Small Fruit, Orchards and Labour) reflect the total holdings for each year. Thus one is comparing like with like, even allowing and accommodating cosmetic changes for successive years. For Example, Mixed Corn with Wheat in mixture and Mixed Corn without wheat in mixture of 1941 and 1942 classification become coupled as Mixed Corn from 1943 onwards.

To properly understand the tabulation, I point readers to the English farming fraternity *vade mecum* – The Agricultural Notebook, published by Farmer and Stockbreeders Publications Ltd., first published in 1883. Particularly relevant are the 11th edition of 1930 or the 12th of 1953. This gives facts and figures for farmers, students and all interested in farming. The 11th and 12th editions put you into the Survey period and permit informed judgements of the results. One can also get the taste of public reaction from the national press, particularly The Daily Telegraph of 1941 – the good hay crop safely in (July 18th), supplement milk supplies better than expected (September 15th), the part-time activity of soldiers growing 1,000 tons of potatoes in small gardens and similar plots. But all is not perfect! I note a grievance of farm workers – the shortage of beer, the traditional thirst-quencher in the harvest field, especially in the areas where there are evacuees. The workers would much prefer a greater effort to issue them some beer to Lord Woolton's concession of extra tea. I would second that! The work force showed a steady increase over the war years, supplemented latterly by a steady six Women's Land Army (WLA), matched by the increasing use of prisoners of war.

Finally, I must confirm that I have been unable to track down the missing maps showing the extent of each holding in 1941. Opinions sought suggest this is not unusual. The marking up of the reduced 25" to the mile was a skilful mapping exercise but attracted less priority than the war work in the drawing office. It is understandable that outstanding 1941 drawings, even as late as 1943, had to give way. It seems that the Charlton Kings Farm Survey maps *inter alia* lost out, the more is the pity.

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[29] *See also Bulletins 58 and 59.*

The National Archives MAF 68 annual summaries for Parish 29 (Charlton Kings)

Crops & grasses

	(year)	1939	1940	1941	1942	1943	1944	1945	1946
	(MAF subset)	3904	3941	3978	4015	4052	4089	4126	4163
	(holdings)	57	58	60	63	60	60	60	59
	(acres)								
Wheat		19.5	31.5	119	169.5	171.5	116	118	77.5
Barley			18.5	86	59	65.5	64.5	43	107.5
Oats		26	98	140.5	95.5	83.5	114	104.5	94.25
Mixed Corn with wheat in mixture				15.5	31.75				
Mixed Corn without wheat in mixture				24.5	52.5				
Mixed Corn						91.75	45	75	82
Rye			22		22.5				
Rye for threshing						16			
Rye for green fodder							8	8	8
Beans, winter or spring for stock feeding			3			6	16.5		9
Peas for stock feeding, not for human consumption					3	15.75	11.5	11.5	1.5
Potatoes, first earlies				2.5	2.5	1	5.5	0.25	1.75
Potatoes, main crop and second earlies		4.5	6.75	31.25	50.25	46.75	47.5	29	32
Turnips and swedes for fodder		4	2.75	5	19	10.75	8	7.5	11.5
Mangolds		3	0.5	4	19.25	20.75	22.5	13.5	18.75
Sugar Beet									
Kale, for fodder				7.75					
Rape(or cole)		2	3		4	4.5	6.5	11	22
Cabbage, Savoys, and Kohl Rabi, for fodder		2.25	1.75		23.75	18	47.25	28.25	32
Vetches or Tares				7		2.25	10	8	9
Lucerne									
Mustard, for seed									
Mustard, for fodder or ploughing in			2						
Flax, for fibre or linseed									
Hops, statute not hop acres									
Orchards with crops, fallow, or grass below the trees		16.75	44.5	34.25	39.5	60	73	47.5	41.75
Orchards, with small fruit below the trees			1				1		
Small Fruit, not under orchard trees		0.75	1.5	1	1.5	0.5			1
Vegetables for human consumption (excluding potatoes)			0.75	15.25	10.25	11.25	10.5	6	19.75
All Other Crops not specified elsewhere nor grown on less than 1/4 acre		13	13.5	12	15	10.25	7.25	9	2.5
Bare Fallow		14		54	51.25	11	107	26	11
Clover, sainfoin and temporary grasses for mowing this season		98.5	108	117.5	151.5	219	180	187.5	163.5
Clover, Sainfoin, and temporary grasses for grazing (not for mowing this season)				16	12.75	40.5	81	131	84.5
Permanent Grass for Mowing this season		613.75	602.25	698	561.5	516.5	427	518.25	438.5
Permanent grass for Grazing (not mowing), excluding rough grazings		1429.5	1524.5	1565.25	1510.25	1509.8	1496	1307.3	1083.8
TOTAL of above items (total acreage of crops and grass, excluding rough grazing)		2248.25	2485.75	2956.25	2906	2933	2905	2690	2353
Rough Grazing - Mountain,heath, moor, or downland (if recorded)		351	140.5	180.25	233	212	218	408.25	465.75

Vegetables for Human Consumption. Flowers. Crops under Glass.

(year)	1939	1940	1941	1942	1943	1944	1945	1946
(acres)								
Brussel sprouts			0.75	0.25			0.25	
Cabbage, Savoys, Kale and Sprouting Broccoli			1	3.5	3.75	1	1.75	1
Cauliflower or Broccoli (heading)			0.5	0.25	0.75		0.25	0.25
Carrots			0.5	0.5				
Parsnips			0.25	0.25		0.25		0.5
Turnips or Swede (not for fodder)			3.25		1	0.75		2.25
Beetroot (not Sugar Beet)			0.25		0.25	0.5		0.25
Onions			0.25			0.5	0.5	
Beans, Broad						0.25	0.5	0.5
Beans, Runner or French			0.25			1	0.25	0.25
Peas, Green, for Market			0.5	0.25	1		0.5	0.5
Peas, Green, for Canning								
Peas, Harvested dry								
Asparagus								
Celery								
Lettuce				0.25	0.25	0.5		0.5
Rhubarb								
Tomatoes, growing in the open								
Tomatoes, growing in glasshouses								
Other Food Crops growing in glasshouses								
Flower Crops growing in glasshouses								
Crops growing in frames								
Other vegetables growing in the open	3	4.5					2	3.5
All crops grown in glasshouses or frames						0.25		0.25
Hardy Nursery Stock	10	9	7.75	5	4.25	4.5		10
Daffodils and Narcissi, not under glass								
Tulips, not under glass								
Other Bulb Flowers, not under glass								
All bulb flowers, not under glass								
Other Flowers, not under glass								
TOTAL - Vegetables for human consumption	13	13.5	15.25	10.25	11.25	10.5	6	19.75

Poultry

(year)	1939	1940	1941	1942	1943	1944	1945	1946
(numbers)								
Fowls over 6 months	2313	3388	5424	1924	1407	1217	1220	1345
Fowls under 6 months	2657	2163	1936	1892	1163	1254	1219	1338
Ducks of all ages	120	105	157	283	182	280	213	285
Geese of all ages	34	28	33	59	80	55	69	97
Turkeys over 6 months	8	19	23					
Turkeys under 6 months	228	185	132					
Turkey of all ages				73	122	126	54	88
TOTAL Poultry	5360	5888	7705	4231	2954	2932	2775	3153

Goats

(numbers)								
Milch **Goats**			3	32	30			
All Other **Goats**					10			
TOTAL Goats					40			

Horses

(numbers)								
Horses - used for agricultural purposes (Mares)	18	25	31					
Horses - used for agricultural purposes (Geldings)	24	30	36					
Horses - used for agricultural purposes (including Mares for breeding)				62	65	60	54	62
Unbroken Horses of 1 year and above (Mares)	19	4	8					
Unbroken Horses of 1 year and above (Geldings)	3	8	17					
Unbroken Horses of 1 year and above				27	10	11	14	19
Light Horses under 1 year		1	3	5	2	6	4	6
Heavy Horses under 1 year	3	7	7			2	1	2
Stallions being used for service	2	2	1		1	1	2	2
All Other Horses	37	41	30	31	29	26	40	44
TOTAL Horses	106	118	133	125	107	106	115	135

Hay & Straw

(tons)								
Hay			29.5	102			50	78
Wheat Straw (& Barley Straw)			6	16			15	20
Barley Straw				6				
Oats Straw				5			2	17
TOTAL Hay and Straw			35.5	129			67	115

Cattle

(year)	1939	1940	1941	1942	1943	1944	1945	1946
(numbers)								
Cows and Heifers in milk	256	267	326	291	274	332	278	272
Cows in calf but not in milk	51	43	61	85	76	60	66	55
Heifers in calf with first calf	35	36	67	101	164	48	74	94
Bulls being used for service	10	11	16	19	20	17	14	13
Bulls (including Bull calves) being reared for service	3	2	5	6	3	12	2	3
Other cattle 2 years old and above (male steers)	49	7	15	12	6	2	10	16
Other cattle 2 years old and above (female)		70	41	47	19	15	36	39
Other cattle 1 but under 2 years old (male steers)		99	38	32	21	5	3	18
Other cattle 1 but under 2 years old (female)	226	137	198	99	122	133	119	140
Other Cattle under 1 year old male steers (excluding bull calves reared for service)	88	129	161	28	8	5	2	44
Other Cattle under 1 year old female	4	3	7	130	102	123	113	127
TOTAL Cattle and Calves	722	804	875	850	823	802	717	821
Steers and Heifers over 1 year old being fattened for slaughter			22					

Sheep

(numbers)								
Sheep over 1 year old - Ewes kept for further breeding (excluding two-tooth Ewes)	604	520	517	409	355	372	451	355
Sheep over 1 year old - Rams kept for service	11	16	12	10	6	10	10	90
Sheep over 1 year old - Two-Tooth Ewes (shearling ewes or gimmers) to be put to Ram	3	131	63		353	5	33	10
Other Sheep over 1 year old	20	72	108	69	39	16		
Sheep under 1 year old - Ewe Lambs to be put to Ram		30	4	21				
Sheep under 1 year old - Ram Lambs for service								
Sheep under 1 year old - Other sheep and Lambs	648	598	559	443	439	381	552	418
TOTAL Sheep and Lambs	1286	1367	1258	952	1192	784	1046	868

Pigs

(numbers)								
Sows in pig	18	7	7	6	5	7	6	7
Gilts in pig		7	7	2	8	3	2	3
Other Sows kept for breeding		12	10	4	3	9	4	5
Barren Sows for fattening		1		2		4	1	1
Boars being used in service	2	1	1	1	1	2	1	
All Other Pigs - over 5 months old	23	26	22	87	46	33	22	19
All Other Pigs - 2 to 5 months old	153	157	85	25	54	65	47	43
All Other pigs - under 2 months	44	76	70	9		35	24	36
TOTAL Pigs	240	287	196	136	117	158	107	114

Small Fruit

(year)	1939	1940	1941	1942	1943	1944	1945	1946
(acres)								
Strawberries	0.25	0.75	0.25	0.5				0.25
Raspberries		0.25		0.25	0.25			
Currants, black		0.5	0.5	0.5				0.25
Currants, red and white	0.25	0.25						0.25
Gooseberries	0.25	0.75	0.25	0.25	0.25			0.25
Loganberries and cultivated blackberries								
TOTAL acreage Small Fruit	0.75	2.5	1	1.5	0.5			1

Orchards

(acres)								
Apples - Desert								2.75
Apples - Cooking								11.25
Apples - Others								10.5
Pears								14.25
Cherries								
Plums								3
Other orchard fruit and nuts								
TOTAL Orchard acreage								41.75

Labour

(numbers)								
Labour - whole time regular (males 21 years and over, except POW's)	44	46	54	48	44	39	40	50
Labour - whole time regular (males 18 to 21 years)	2	1	2	3	3			
Labour - whole time regular (males under 21 years old)	5	3	3	5	6	12	10	7
Labour - whole time regular (women and girls except WLA)	2	3	3	5	12	5	4	6
Labour - Women's Land Army (WLA) members						6	8	7
Labour - Prisoners of War (POW's)						6	1	10
Labour - Casual, seasonal or part-time (males over 21 years) (except POW's)	7	10	9	14	15	16	12	11
Labour - Casual, seasonal or part-time (males under 21 years) (except POW's)	1	1		1		1		1
Labour - Casual, seasonal or part-time (women and girls) (except WLA)	1	4	1	2	5	1	1	1
Labour - Not directly employed, casual, seasonal or part-time (males over 21 years)							1	
Labour - Not directly employed, casual, seasonal or part-time (males under 21 years)							1	
Labour - Not directly employed, casual, seasonal or part-time (women and girls) (except WLA)							1	
TOTAL - number of Workers	62	68	72	78	85	86	79	93

THE UNFORTUNATE DENWOOD HARRISON

David O'Connor

Denwood Harrison was born in London in 1847, his father, also Denwood Harrison, being a clerk in the War Office, though the family had wealth and armorial status. He went to Queen's College, Oxford as an Exhibitioner and graduated B.A. in 1870 and M.A. in 1873, after which, his health having suffered from *"over-reading"*, he opted for a country curacy. He was ordained priest in 1872 and had a series of curacies in Surrey and Sussex, including Perpetual Chaplain of the Royal Chapel in Brighton from 1879 to 1886. In 1887 he married in Westminster Francesca Charlotte Ferguson, she being then 24 and he 39. Born in Geneva, she was an aristocrat, a member of the Herbert family, the Earls of Carnarvon, and her grandfather, the second son of the First Earl, was the Dean of Manchester. Her father was American, a Kentucky Colonel in the Confederate Army. There were, however, no children of the Harrisons' marriage. Denwood then became Vicar of Brighton, with a cure of 5,500 souls, until 1897. This proved too much for him and the direct result was a breakdown in his health caused by over-working: he was reported then as saying that *"there is nothing more depressing than to feel that you have a work to do which is beyond your strength"*[30]. He took a three-month holiday in Italy and Switzerland and again seeking a country position less demanding, subsequently exchanged livings with the Reverend Francis Hargrave Curtis, then Vicar of Holy Apostles, Charlton Kings. He took up the living in 1897.

On Thursday 27th of September 1904 the Reverend Denwood Harrison was at home with his wife in Ryeworth House, London Road, then the Vicarage of Holy Apostles. He was sitting by the fire when, at about 6.20 p.m., he told her that he was going for a walk. She asked if he would be home by half-past seven for dinner, and he said he would. He left, taking his hat and stick, and that was the last time she saw him alive.

At about 10.40 p.m. on that evening, three young men were returning to Hatherley from an evening in the town. They arrived at the Hatherley Crossing, a foot crossing on the joint line of the Midland and Great Western Railways, about a mile from the Midland Station. They were crossing the line when something caught their attention, which on examination they found to be a decapitated body. It was lying chest down between the rails, with the hands folded underneath, the stick alongside and a hat under the body, which was otherwise uninjured. The head was found between the rails on the other side of the track. The young men ran to the signal box and reported the find, which was then notified to the Cheltenham station and the Police. Stretcher bearers from the Midland Railway were dispatched to the scene and the body taken to the Cheltenham Mortuary. The Police were already aware of the incident, for at about 8.50 p.m. Mrs. Harrison had received by post a letter from him, which he had posted in the Town before setting out to Hatherley. There were three collections and

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[30] *The Hastings and St. Leonards Observer – 8 January 1881, quoting the Sussex Daily News "Pen Portrait" of Monday 1 September.*

deliveries in 1904, the third being at seven o'clock in the evening, the subsequent delivery beginning one hour later at eight o'clock. On receiving the letter, which apparently informed his wife where certain things could be found, and that his body would be at Hatherley, Mrs. Harrison had communicated its contents to Canon Roxby, the Rector of Cheltenham, who formally identified the body at the Midland station. The District Coroner, Mr. John Waghorne, was informed and the inquest was fixed for the afternoon of Saturday 1st October, just four days hence.

There were no marks of any assault on the body and from the start there was general acceptance that Revd. Harrison had killed himself. Compared to other European countries, and especially the northern Germanic and Nordic states, the suicide rate in England and Wales was low: in 1904 there were 3,345, or 99 per million of population, with men outnumbering women by 4:1. By profession, rates were relatively high for soldiers, doctors, innkeepers and chemists but low for bargemen, railway drivers, stokers and clergymen. Amongst the last, Protestants were relatively more numerous than Roman Catholics, with Jews least of all. The method chosen by Denwood Harrison was statistically very unusual.[31] Prior to the Suicide Act of 1961, it was a crime to commit suicide and anyone attempting it and failing could be prosecuted, as could families of those who succeeded. The official Church view was that anyone who deliberately took away the life given to them by the Creator showed utmost disregard for the will and authority of God, jeopardised their salvation and committed a sin. That a clergyman was involved in this case was bound to cause concern to the Church and interest the Local and indeed National Press, for it was covered in The Times.

Already by 1st October Chronicle reporters had found from unidentified sources that Mr. Harrison had, since coming to Cheltenham, complained that the air did not agree with him, it being too relaxing. During the preceding week he had also complained to Mrs. Harrison, and to his servants, that he had pains in his head, and he seemed depressed. It was commonly held that he had for some time been pecuniarily embarrassed. On the Thursday he died, however, he seemed brighter, and went to visit some of his parishioners, to one of whom, he was stated to have remarked," *I can hardly sit for the pains in my head*". They had also learned from "*a thoroughly reliable authority*" that he was on perfectly amicable rclations with his churchwardens and parishioners generally and that he had no money troubles as far as the church was concerned. When asked about his position in matters of ritual, he was described as "*medium*", a somewhat unexpected answer for a Vicar of Holy Apostles, a staunchly Evangelical church, since it seemed to indicate that he had moved to some degree towards what was seen as the growing ritualism of Anglo-Catholicism.[32] However, he was zealous in the work of the church and observance of saints' days and other services "*often less conscientiously regarded*". He was particularly highly esteemed for his ministrations to the sick, his gentle, sympathetic manner making visits exceedingly welcome.

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[31] *Data from The 1911 Encyclopedia - Study on Suicide 1886 – 1905. Perhaps surprisingly, the lowest country by far, despite all its troubles, was Ireland.*

[32] *A tendency to small changes seen as redolent of Ritualism had been noticed at Brighton but excused as minor, compared with his other fine work for the Church -- Hastings and St. Leonards Observer -- 8 January 1881*

The inquest began at 4.30 p.m. on 1st October. It was attended by five railway officials and a Police superintendent and a foreman and eleven jury men were sworn in. The Coroner announced that he had the letter to Mrs. Harrison and portions which threw light upon the inquiry would be read to the jury, but there were several portions which were entirely of a personal nature and threw no light on the case which he would not make known to the public. He added that the letter was couched in affectionate terms and did not cast any reflections on anyone at all. It was dated 27th September but postmarked on the 29th, the night he left home. It said:"*I am writing these few lines in case it should be necessary. My life for many years past has been so full of disappointments that I can endure it no longer....This is to set you free from a climate so trying to you and you may now live in London or another place that may suit you.*" This was a clear indication that there was a matrimonial aspect to the case, though this was not mentioned again during the inquest. It continued: "*I should like if possible to be buried at Up-Hatherley, near to my old and tried friend, in the neatest and simplest manner possible.*" He also gave directions to a friend to select any souvenir he might care for, ending "*And I earnestly pray that God may bless you and make you happy. Think of me as at rest. God bless you*". A postscript indicated where his keys and documents might be found and a second postscript recorded that "*This is the best course in your interest.*" That letter, according to the Coroner, could only lead to one conclusion: that he intended suicide. It would be for the jury to consider the evidence for his state of mind.

After the evidence from the officials concerning the finding of the body, Richard Stewart Harrison, the deceased's brother gave evidence that he had received a letter on 14th September in which the latter stated that he felt his brain was giving way and he was afraid he had brain fever. Richard knew little about his brother's affairs but had heard that he was in financial difficulties. He had also made allusions to worry and wrote that he feared his holiday in August did him no good and he did not feel fit for his winter's work.

The next witness was his widow, Francesca Charlotte. Asked about his worries, she said that he had had a stipend of £50 from the schools but when the County Council took them over three years previously, the case had gone against him and he had lost it, which worried him very much. He did complain about his headaches but more than anything else, about the work. He said the work was killing him. He felt the strain of it was too much for him and that he had been gradually breaking down under it for a long time. It was her view that his brain had given way from over-work. He was not really in straitened circumstances: it was the work that unhinged his brain. She referred to a part in the letter which the Coroner had not read out, concerning "*bad circumstances*", saying he had told her that it was nothing to worry about, as he was expecting a great deal of money in October; but she admitted that they had had to practise economy, largely because of the lost stipend. She had no reason to think he would take his own life: he would be the last man in the world to do that and all her friends thought the same. She then revealed that he had written a letter to the Bishop of the Diocese, requesting to be allowed to exchange livings with someone, as the work of Holy Apostles was too much for him. The Bishop advised him to take six months rest and put in a locum tenens; but he was afraid that would unsettle the Parish and he therefore determined to stay on. It would also have had to be paid for. On the previous Sunday he had no less than four services

single-handed at Holy Apostles: it was too much for him. Besides that, there were only ordinary worries: his brain had given way from over-work.

No witnesses were called from the Diocese, nor from Holy Apostles Church. The Coroner, summing up, said that the evidence of the Police and the content of the letter led inevitably to the fact that it was the intention of the deceased to commit suicide and that he went to Hatherley for that purpose. If the jury were satisfied with that, it was for them to say whether there was evidence as to the state of mind of the deceased, as to whether the cause was over-work: these were other matters that they might not minutely inquire into. The jury returned a verdict that the deceased committed suicide whilst of unsound mind. Taking the hint, they did not venture into the cause of the unsoundness nor into whether it might have been noticed and ameliorated by those he worked with and for.

On the Sunday following the inquest a Chronicle reporter attended the morning and evening services at Holy Apostles. He found little outward sign of the tragedy with which it had so suddenly become associated. The congregations were small, many of the regular worshippers having absented themselves under the circumstances, though their silent and subdued demeanour might have induced an observer to inquire the reason for their sadness. The usual marks of mourning were not very noticeable and references to the tragedy of the situation were indirect. Thus the Dead March from Saul was played and prayers were asked for *"the widow that is bereaved among us"*. The hymns chosen were mournful and the texts on which the sermons were based were obviously chosen with special reference to the fact that he who on the previous Sunday had occupied the pulpit, would no more be seen going in and out among those who had become so familiar with his face and form. The normal procedure for a funeral at Holy Apostles, which had no grave-yard, was to hold the service in the church and then move to St. Mary's for burial in the churchyard. However, on this occasion the last wish of their Vicar to be buried at Up-Hatherley was to be carried out.

Burials of suicides had historically been subject to various strange and archaic rules, including burial in unconsecrated ground, between the hours of 9 and 12 at night and without a religious service. These penalties were removed by the Burials Act of 1882, except that interment could not be solemnised by a burial service in church, though the body could be interred at any time and with such rites as thought fit. The funeral took place on Monday 3rd October at Up-Hatherley and though no invitations had been issued, the little village churchyard was filled with a congregation of friends from Charlton Kings and those whose sympathy had been roused by the tragic event. The cortege left Ryeworth House and, after fetching the body from the mortuary, drove slowly to Up-Hatherley. The remains had been enclosed in a plain coffin bearing a brass plate bearing the inscription *"Denwood Harrison, born 14th September 1847, died September 29th September 1904"*.The principal mourners were his wife and brother Stewart, the Reverend Samuel Ledbitter, an intimate friend for thirty years, and the Reverend A.H. Willoughby, a local retired priest who had voluntarily helped Denwood in his clerical duties. Holy Apostles Church was well represented by its officials, churchwardens, sidesmen, verger, sexton, and school and Sunday school teachers, managers and members of the choir, together with unofficial friends and members of the congregation. Canon Roxby, the Rector

of Cheltenham and Reverend W.C. Cotes, to whom Denwood had referred in his letter as his *"old and tried friend"* read the prayers. There were many wreaths, and before the coffin was lowered, Mrs. Harrison laid on it a bunch of rosebuds and a handsome jewelled stole that her husband had used during his career and which none but he had ever worn.

Denwood Harrison was seen as a man of culture, which was strongly reflected in his sermons. By a curious coincidence, the Chronicle had published the Sunday before the death one of his sermons, which had won the prize the paper offered for the best report sent in by a member of the public, in this case an unnamed resident of Charlton Kings. It was his last sermon, on Sunday 25th September, two days before he wrote the farewell letter and four days before he died. It shows no sign of the impending catastrophe but it was unusual in its theme, which was *"The Gospel of Work"*. In summary, he posited that if we all were to forsake the different branches of work in which we were engaged, civilisation and the social system would comc to an end. It was the division of labour and the production by one person of what another required that bound them together. Work, therefore was something that should be prosecuted with the whole heart and energy and with the right motives. Whatever the work, it was given by God, who wanted us to labour for each other's good and we should aim for perfection. However, work ended in disappointment if it was done to gain the praise of men and we should work to gain God's approbation. He concluded *"Let us therefore seek God's grace, that in all our labours we may aim at the furtherance of His Glory, so that when we close our labours, we may hope for the reward "Well done, good and faithful servant, enter thou into the joy of thy Lord"*. In retrospect, the sermon seems to have been both an explanation and a justification to his congregation, including probably his wife sitting in her pew. The triumphant ending suggests that he had already decided to *"close his labours"*.

Denwood Harrison was clearly a man who did not spare himself and at University, Brighton and Charlton Kings had aimed for that perfection he described. However, in his last letter he spoke of having so many disappointments in his life that he could endure no longer. Certainly the concern that his *"brain fever"* would not allow him to execute fully his pastoral duties was one such but his farewell letter makes it clear that a major aim was to free his wife from a life which she disliked and to make her happy. Francesca Charlotte, Geneva born, American father and aristocratic mother, 15 years his junior, with no children after 17 years of marriage, found the *"climate of Charlton Kings so trying"*; it was surely not just the contrast with the bracing sea air of Brighton he was referring to but the lack of joy in her life in a Gloucestershire village. In his troubled state of mind, ending it all seemed to him a good solution for all the disappointments: he at rest, she free and happy. It was for the best and in her interest.

There is, however, an uplifting end to this sad story. Denwood Harrison had written his will in June 1898, about a year after his wedding. He appointed two Executors, Arthur John Wills, a solicitor, and his friend the Reverend Samuel Lidbetter, the Vicar of St. Paul's in Southampton, who were also appointed as Trustees. Under the terms of his marriage settlement, he had taken out a Policy on his life in the interests of his wife; subject to her interests, he bequeathed all his real and personal estate to his executors on Trust. After

payment and satisfaction of all such claims, including funeral costs, they were to stand possessed of the residue of the Trust funds, from which they were to each receive £100 pounds for their kind services. They were to invest the residue in such manner as they should in their uncontrolled discretion think fit, as though they were absolute owners and not Trustees. They were to pay the income thereof to his wife during her lifetime and after her decease, to his children, if any. In the event that no child should survive him, they were then to divide the residue equally between any children of the said Samuel Ledbitter living at his decease. Lastly, he authorised the executors to permit his wife to use any of his property in her lifetime without charge or rent. The will was signed and witnessed by Louisa Hodges and Rose Lavinia Emma Critchley, both of Holy Apostles Vicarage, Charlton Kings.[33]

Despite the promise of £100 each, the two Executors did nothing. It is possible that there were legal difficulties over the Life Policy, for suicide then was a crime. Today, insurance companies will usually pay out on a Life Policy if it has been held for at least two years, thus dissociating the taking out of the policy from the act of suicide. However, in 1904 this may not have been the case and exclusion policies could render the contract null and void. Be that as it may, Denwood's will remained unproved for 38 years, during which time both the executors died, the Reverend Samuel Lidbetter in 1932. Mrs. Harrison does not appear to have concerned herself with the matter: she was in any event from a wealthy family and, as her late husband had intimated, moved to London, where she lived in a large and stately mansion in Leinster Gardens. She may have wished to rid herself of the shock she had received in Charlton Kings. It was on her death on 25th January 1942 that her late husband's unproved will once again surfaced. The chief executor of her will, made on 6th January 1942, was her cousin, Percy Charles Dryden Mundy. She left £1,659 and some property in Chelsea, and bequeathed her clothes to the Vicar of Hoxton for the poor of his parish. She made no mention of her late husband or the unproved will, but she gave her cousin absolute power over the real and personal estate over which she had power of appointment, by Will, under her Marriage Settlement or otherwise. It was her cousin Percy Mundy who retrieved the 44 year old will of Denwood Harrison and kindly put it to probate.

Thus it was that in 1942 Edith Mabel Lidbetter, of Chesterfields Meads, Eastbourne, aged 71, a surviving and unmarried daughter of the late Reverend Samuel Lidbetter, and a retired Teacher of Singing, inherited the sum after tax of £870.19s.8d. from her unfortunate benefactor, the Reverend Denwood Harrison.

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[33] *These were the living-in servants at the Vicarage. Louise Hodges was the housemaid and Rose Critchley, a daughter of a Stroud police officer, was the cook. Ryeworth House, not to be confused with Ryeworth Villa, Charlton Kings, was later 34, London Road.*

ANOTHER SUCCESSFUL PICTURE IDENTIFICATION

In response to a request to our web site, in the last Bulletin we successfully identified the exact location of Helen Allingham's watercolour "At Charlton King's, Glos". In the course of an exchange of information with Madeleine Hurricks, nee De La Bere, in New Zealand, who is a descendant of the second son of Samuel Higgs Gael, John Delabere De La Bere, formerly Gael, she sent a copy of an old gilt-framed watercolour which the family possessed but which they had never identified. The picture was of a lady in clothes fashionable in the 1850s with her five children, grouped in the garden of a large stone house. Never identified, that is, until she received a copy of the article "Samuel Higgs Gael and Battledown Manor" in Bulletin 55. There on page 17 was a modern photo of the east side of Battledown Manor, formerly The Knowle, which is immediately identifiable as the house in the background of her picture.

The painting is probably by a competent amateur and shows a proud mother and three girls, one boy and a baby in arms. Baby boys were dressed much as girls in those days. In 1850 and until 1853 Samuel Higgs Gael and his wife Ann, née Hassard, had five children – Elizabeth Anne, born 1840; Charles Edward, 1841; Jane Susannah, 1842; Samuel, 1846 and Alice 1848. The next child, John Delabere, was born in 1853, which indicates that the painting was done between 1850 and 1853. Samuel Higgs Gael himself worked in Lincoln's Inn in London, and the 1851 Census records only his wife and four children at Charlton Kings, with Charles Edward away at his boarding school in London. So we can conclude that here we have, from right to left: Elizabeth Anne; Jane Susannah; Alice; Samuel, in the arms of Ann, then about 32, and Charles Edward, pushing the wheelbarrow. The outcome of this exchange of information is equally pleasing to both parties.

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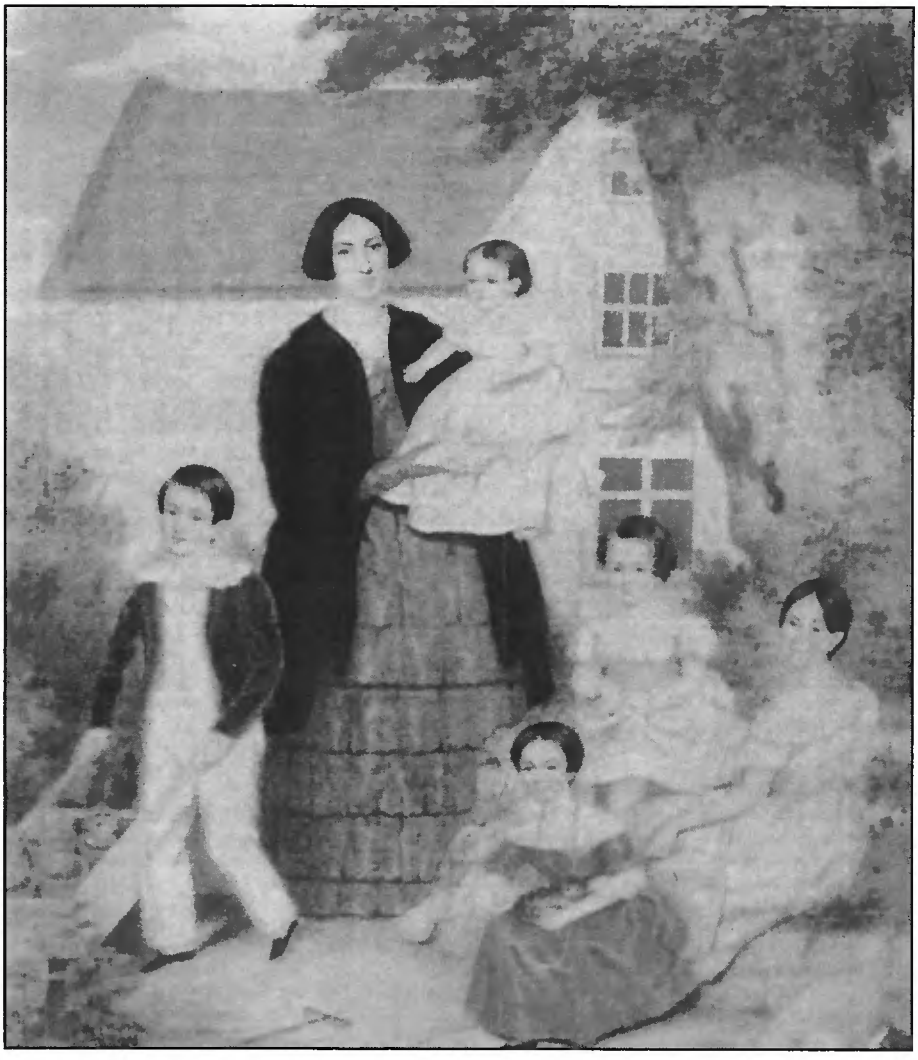
CORRECTIONS AND COMMENTS

1. Bulletin No.59, "A Grand Day Out" p.9. Line 12. The number of the poem should read 137 not 37. In addition, in Footnote 17 the year should read "c1833" not "c1883".

The article "Frontiers and Wars" which appeared in Bulletin 59 dealt with the life of Lt Col Alfred Buckley Hinde, an Army doctor, who was born in Charlton Kings at what is now 240, London Road. We have received the following comment from the Kirsten family in South Africa, whose grandfather he was:

"We have so enjoyed reading the article in your Spring Bulletin – what an interesting project to be involved in. We leave the Bulletin on a coffee table and almost every guest has picked it up to browse through it. Thank you once again for the wonderful article on Alfred Buckley Hinde. It's a legacy for one's children, this type of thing... His children knew little of his achievements and his bravery, but you have highlighted those important areas of his life, the ones he never discussed. Because of your research, he will remain highly esteemed as a grandfather and great-grandfather to be proud of."



The Knowle 1850/3 and below, Battledown Manor 2011

See Facing Page