

Marion Helen Clark

# A STILL POINT

WHERE PAST AND FUTURE  
ARE GATHERED



RESEARCHING  
BEUZEVILLE – CANAYE – COLLINGS – GOBELIN  
FOLEY – GUILLEMARD – HEWLETT – HUNT – ROUSSEL  
FAMILY LINES

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**Confidentiality:**

Respect for private sources of information is of primary concern for the author and acknowledgment has been given where appropriate. Dates of birth of living relatives have been abbreviated to year and month only, and other information about them has been included with sensitivity.

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Dedicated to all those who are linked with this history  
especially my sons and grandchildren who hold the future

Phillip, Stuart & Russell

Amanda, Andrew, Daniel, Oliver, Lachlan & Hamish

It is my hope that this history will contribute to  
a sense of heritage and belonging  
for each of you





## PREFACE

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Martin Luther, the figurehead of the Reformation and the German and French Reformers created a schism in the Catholic church and a new branch of Christianity, that of Protestantism, was born. It has evolved over centuries into a diverse range of beliefs and theological perspectives. Protestantism now comprises of a plethora of denominations and sects.

This history broadly encompasses two broad streams of Protestantism: English Puritanism and French Huguenot derived from John Calvin and the early Reformers. The majority of people represented here staunchly defended the Protestant faith, others born into Protestant families, have chosen to abjure to Catholicism during adulthood.

The French family names derive from ancient times: Beuzeville, Roussel, Guillemard, and have been reliably traced back, using official records, to the 15th century; the English family names: Hewlett, Byles, Sargent, Hunt, and Collings have also been reliably traced, using official records. This is a history to be proud of!

Our ancestors come from diverse social backgrounds and occupations, from the highest to the lowest making the composition of this Still Point in time, and out of time, both confronting and compelling. Many individuals were reformers themselves and most made a difference for good in the world. Many of these lives are exemplary examples to guide and enrich those who follow. Though long dead they remain part of the personal history of their descendants. They challenge us to live well!

The context of the history in these pages evokes questions for the reader: for example, where does Anne McAlister, the convict sent to Van Diemen's land in 1843 fit in with our view of ourselves? Does Lady Jane Franklin epitomize a Huguenot trait of inflated self-esteem and over-confidence? Does the evangelical zeal of Esther Beuzeville, the nineteenth century author, have a place in our everyday behavior? What was it about Jehan Gobelin, the master dyer, who in 1450 established a Manufactory in Paris that still, more than five hundred years later, bears his name? There is a history of strong men and women in the Huguenot line; does their moral strength, singleness of purpose and maturity continue in us? These are just a few of a plethora of potential questions that may be formulated.

May each descendant enjoy the journey!



At the still point of the turning world.  
Neither flesh nor fleshless;  
Neither from nor towards;  
At the still point, there the dance is,  
But neither arrest or movement.  
And do not call it fixity.  
Where past and future are gathered.  
Neither movement from nor towards,  
Neither ascent nor decline.  
Except for the point, the still point,  
There would be no dance,  
and there is only the dance.

*Four Quartets. T. S. Eliott*

Sadly, all days end.  
Inward tides flow out again  
And life is not lived by its years . . .  
But by its moments.

*Leslie Thomas Hunt*

(1897-1956)

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## INTRODUCTION

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The history of the family is about what family life and relationships have been like since the beginning of time. This book is a microcosm of the whole and contributes to, and expands, knowledge of the generic history of the family that abounds in a multitude of forms ranging from oral histories to academic studies. It is a history of humanity; the essence of each person's relationship to all persons.

There is no final word when compiling a genealogy or writing a family history. A new source or more research tomorrow, next week, or twenty years from now may uncover new evidence that changes everything. In the meantime, this family history needs to be written. It is based on my present knowledge and research. There are facts I have been able to validate with certainty, and facts that derive from uncertain sources.

History is inevitably based upon inferences, hypotheses and assumptions made by the researcher during the process of examining data from collected sources. These are, of course, limited in scope and what emerges if filtered through personal biases and academic shortcomings. The result is dependent upon the values and integrity of the writer who, in this instance, leaves the reader to judge for himself and, hopefully, to learn more about himself: the more an individual discovers about the realities of the lives of his ancestors through an identification with them as persons, the greater is his tolerance of diversity and difference in his own times, and he is enriched.

This history encompasses the period from about 1420 to the present, and those linked to it by birth carry it forward while they live, and when they pass from this life leave an even richer heritage for their descendants to discover.

The history has nine sections:

Section I provides a historical context by outlining both the Huguenot and Puritan stories.

Section II is an overview of our French Connection and at the end of it is an explanation and chart showing various familial intermarriages of some of our ancestors.

The Third focusses on the cultural affinity of French and British Connections as a background to our French Huguenots arriving in England in the late 1600s.

Section IV, the British Connection contains ancestors in each of our primary lines who were born in the United Kingdom.

Our French Huguenot ancestral lines are all carried by 3xGreat Grandmother, Esther Beuzeville (1786-1851) and we descend from her connection, by marriage to James Philip Hewlett I (1780-1820). This Hewlett line is joined with the Foley line with the marriage of James Philip Hewlett IV (1785-1919) and Helen Laura Foley and her daughter, my mother, Gertrude Esther Hewlett. On my paternal side, we descend from a Hunt-Collings connection that commences with the marriage of Alfred Thomas Hunt (1866-1911) to Amelia Madeline Collings (1907-1968). (see following section)

## A Still Point

Section V is closer to home with its focus on the Australian Connection: the union of the Hunt and Collings lines and the union of the Hewlett and Foley lines. Then in Section VI these four family lines unite in the marriage of Leslie Thomas Hunt and Gertrude Esther Hewlett, my parents.

Section VII is a brief overview about me and my descendants: Phillip Leslie, Stuart Gregory and Russell David Clark; and my grandchildren Amanda Jane, Andrew David McRae, Daniel Owen Charles, Oliver Thomas Raymond, Lachlan James and Hamish Ben.

Section VIII contains notes and stories about specific ancestors and their lives. These are the fruits of twenty years of research and are of great interest and may be surprising. These are included in this volume to give a richer perspective to many of our relatively close ancestors.

Section IX is about side branches of our significant families that have important associations by birth and social alliances to our history and have impacted upon it significantly: the Beuzeville family that settled in New South Wales; the Byles family of Henley on Thames; the Hewlett family of Northland, New Zealand; the Hunt family of Kalangadoo, South Australia; and the Sargent families of Tasmania and Western Australia.

Section X contains short biographies of a number of notable people who have made significant contributions to the world in diverse ways. Most of these people are genetically linked to me, and therefore to my descendants, but are not in our direct line. I include the histories of each of these people, not to impress, but to provide a broader context and a greater understanding of our extraordinary heritage.

Section XI contains an overview of the Beuzeville, Byles, Hewlett and Roussel heritage in France and England written by Emma Mary Byles CBE; and a paper by W. Gilbert Wiblin, A Quiet By-Lane of the Huguenot Story read before The Huguenot Society of London, 14 January 1931 that focusses on the Roussel family.

The format of this book can be best described as a scrap book as it contains miscellany of material related to specific topics.

During my research I have made extensive use of standard genealogical sources, such as parish registers, official registrations of births, marriages and deaths, probate records, city directories and British census records, often accessing them through the Ancestry website and other online sources.

One invaluable source given to me by the Pastor of the Protestant Church at Bolbec, Normandy, that has enabled me to find our early French Ancestors is a comprehensive genealogical chart compiled by Dr. Francis Henry Hill Guillemard (see Section X, 'Notable People') containing more than 200 names. The provenance of this chart is impeccable, the information it contains is reliable and it has been used extensively in the research for this history. Official records have been cited in this history only where it has been necessary to do so.

Of course, there will be errors in this history of our family, and those who are focused more on the accuracy of dates and facts will be disappointed and likely find many.

However, while I am conscientious about data accuracy, my primary interest is the characters and lives of the people included here. That has been the focus of my research.

All history sources have their weaknesses and limitations. This is primarily due to the *human factor*: the intentions, memory and integrity of the people who supply information, and the historians who collect the data. The family historian selects 'facts' and observes and interprets them. This selection process is arbitrary, as is the interpretation of the data.

Every effort has been made to obtain permission to use copyright material and I trust that my apologies will be accepted for any errors or omissions.



## GENETIC TESTING

---

*DNA Results for Marion Helen Clark -  
mtDNA Haplogroup. H1a1  
Y gene of Hunt line (YDNA) R-M269.  
Origins: 98% European.*

Recent DNA testing has revealed a new member for our Collings family Line the James Family. It relates to a son of Agnes Gertrude Collings (1876-1948) married to George Henry James (1876-1948). She is a sister of my Grandmother, Amelia Madeline Collings (later, Hunt):

George Bruce James (1911-1989) married to Isobel Millicent Johnstone (1912-1990) fathered two children with his neighbour's wife, Dorothy Stevens. The children are Graeme Murphy and his sister.

Graeme became very interested in DNA testing and was surprised to find that a sister of his was revealed to be a half-sister, and that he was not related to his father. Then my name came up on his list of matches and further research revealed the truth. He and his full sister had been playing with the neighbour's children during their childhood not knowing that they were half siblings.

This situation has a very happy ending; this discovery has cemented ties and friendships.



*Nola & Graeme (half siblings) and Cousin Marion  
Clark nee Hunt*

### FAMILY FINDER TESTING

This is a basic level test that gives an overview of one's origins and autosomal data which comes from both parents and also X gene data. All companies offer it, and it has various labels. This is relatively inexpensive.

### PATERNAL LINE: Y-DNA

In 2016, while ill and blind my first cousin, Lindsay Morris Hunt kindly consented

to have his Y-DNA tested. This Y gene has been passed down from male to male members of our ancestry who have inherited the Hunt surname. The results have been most interesting especially because of the limitations of my own research which reliably takes our Hunt line only back to 1782 with the birth of William Hunt of Poplar, East London and his parents Thomas Hunt, born 1782 and Anne Cox born 1784.

Lindsay's results reveal the following: R-M269 with Irish and English test matches. Immediately after Lindsay agreed to make these results public I received an email message from a Dennis Hunt in Florida who stated that his Y gene results matched both those of Lindsay and later Nick Hunt in Kalangadoo also had a match with Dennis. Other Hunts in Canada also match with us. Ancestors of this Hunt line migrated to Canada in the late 1700s and some remained in Ireland. There is no doubt of our genetic match with this family of Hunts.

However, there is a most interesting twist here as there so often is with family research. People in this Irish Hunt line have believed, for two hundred years that there is a connection between it and an English Hunt family that migrated to Ireland when granted land was granted by King Charles I to military personnel as a reward for serving in the Cromwellian army. However, this link is based on a paper trail and circumstantial evidence. Prior to DNA testing it would have been sufficient, but I believe this association needs to be confirmed via Y-DNA matching. The proposed link relies on the marriage of a son of Henry Hunt (1535-1612), of Gosfield, a High Sheriff of Essex, to Jane deVere linking this branch of the family to one of the most noble families in England. It includes Edward de Vere, 16th Earl of Oxford who is the front runner in the current controversy about the authorship of the works of William Shakespeare. Both the Hunt and deVere lines can be traced back to the 12th and 13th centuries.

At the time of publication, I am taking our earliest Hunt ancestor to be William Henry Hunt (1807-1877) of Poplar rather than speculating.

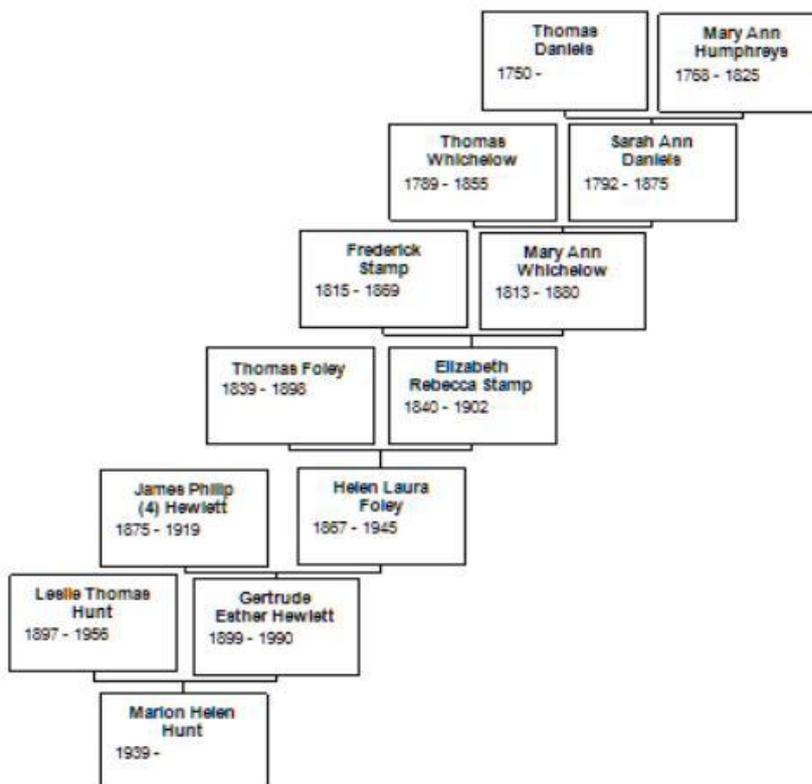
#### MATERNAL LINE:

A mitochondrial DNA test (mtDNA test) traces a person's matrilineal or mother-line ancestry using the DNA in his or her mitochondria. mtDNA is passed down by the mother unchanged, to all her children, both male and female. A mitochondrial DNA test can therefore be taken by both men and women. I can trace my maternal, via a paper trail to an Elizabeth Richardson born 1705 in England.



## MATERNAL LINE OF MARION HELEN HUNT

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*My maternal line commences with my mother, Gertrude Esther Hewlett.  
There has been a confirmed DNA match to Elizabeth Rebecca Stamp but none to those before her.*

## SECTION I - HISTORICAL CONTEXT

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Religious affiliation and Christian theology were the foundations of those of Huguenot and Puritan religious systems in this history. It defined most of them: the kind of people they were, their moral and ethical positions, and their everyday lives. All of which were determined and influenced by the teachings and dogma of each and as one studies our Ancestors who lived in England one can see the gradual assimilation of the both systems as well as the integration of each into the mainstream of Protestantism.

From a historical perspective both the French Huguenots and the British Puritans come from times of religious persecution when minority groups suffered greatly from the power and control of theocratic systems of government. Thus, a sense of injustice, rebellion against a system that prevents free speech as well as having forbears in generations close to their own provided both Huguenots and Puritans with a common base for emotional bonding.

Our French ancestors are Huguenots – of the Protestant faith.

Our British ancestors are Protestant.



## THE HUGUENOT STORY

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'Huguenot' is the name given to people who practiced a particular kind of Protestantism in France which was aligned with the theology of John Calvin. It was born out of the Reformation, which commenced at the time of the rebellion of Martin Luther and became widespread in France in the early part of the sixteenth century due to the efforts of humanist reformers: Zwingli, Gerard Roussel, Farel, and others.

Protestantism in France was based on a belief in salvation through individual faith alone, that is, without the need to go through a church hierarchy, and a belief in the individuals' right to interpret scripture for him or herself. This placed the French Protestants in conflict with the Roman Catholic Church, and in consequence of that, also in conflict with the Monarchy in what was at the time which was a Theocratic system.

From 1547 to 1560, during the reigns of Henry II of France, and Francis II, the Huguenot cause prospered, and included members of the nobility, as well as to social groups which felt themselves repressed by the social order, providing a unifying system which was used as a base to confront the seats of power. It is estimated that one third to one half of the nobility became Huguenots, and in their fight against royal centralization of the government, used Protestantism as a way of promoting their own interests.



*Artist's impression of the St. Bartholomew's Day Massacre, Paris, 1572.  
Approximately 30,000 Huguenots were killed.*

However, in 1572 a targeted group of assassinations and a wave of Catholic mob violence was directed against the Huguenots during the French Wars of Religion. Traditionally believed to have been instigated by Catherine de' Medici, the mother of King Charles IX, the massacre took place five days after the wedding of the king's sister Margaret to the Protestant Henry III of Navarre (the future Henry IV of France to Queen Marguerite). This marriage was an occasion for which many of the wealthiest and important Huguenots had gathered in largely Catholic Paris.

The massacre began in the night of 23–24 August 1572 (the eve of the feast of Bartholomew the Apostle), two days after the attempted assassination of Admiral Gaspard de Coligny, the military and political leader of the Huguenots. The king ordered the killing of a group of Huguenot leaders, including Coligny, and the slaughter spread throughout Paris. Lasting several weeks, the massacre expanded outward to other urban centres and the countryside. It has been estimated that the number of dead across France may have amounted to 30,000 men, women and children.

The massacre marked a turning point in the French Wars of Religion because it crippled the Huguenot political movement by the loss of many of its prominent aristocratic leaders, as well as many re-conversions by the rank and file, and those who remained were increasingly radicalized. Though by no means unique, it was the worst of the century's religious massacres.

Throughout Europe, it imprinted on Protestant minds the indelible conviction that Catholicism was a bloody and treacherous religion. In 1589 the Protestant Henri de Bourbon, King of Navarre, inherited the French throne after the deaths of his three Valois cousins, sons of Catherine De Medici. Civil war continued, so in 1593, in the spirit of 'Paris is worth a Mass', Henri converted to Catholicism. Five years later the civil wars ended, and Henri issued the Edict of Nantes which gave the Huguenots, his former co-religionists and comrades in arms, considerable privileges, including widespread religious liberty. Over time Huguenots be-came loyal subjects of the French crown.

However, their position became increasingly insecure as King Louis XIV, grand-son of Henri IV, listened more and more to those who advised him that the existence of this sizeable religious minority was a threat to the absolute authority of the monarch. Gradually the Huguenots' privileges were eroded. In the 1680s Protestants in certain parts of France were deliberately terrorized by the billeting of unruly troops in their homes ['the Dragonnades']. Finally, in 1685 Louis revoked the Edict of Nantes, while exiling all Protestant pastors and at the same time forbidding the laity to leave France.

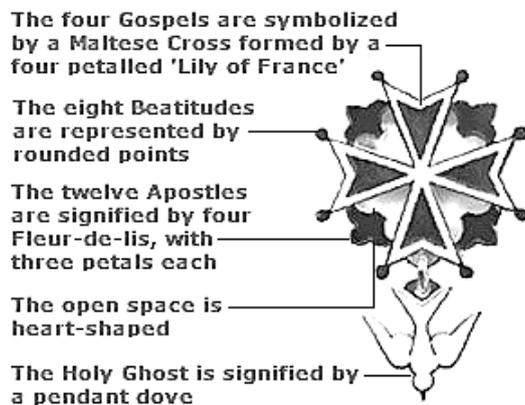
To the considerable surprise of the government many did leave, often at great risk to themselves. Men who were caught, if not executed, were sent as galley slaves to the French fleet in the Mediterranean. Women were imprisoned, and their children sent to convents. About 200,000 Huguenots left France, settling in non-Catholic Europe - the Netherlands, Germany, especially Prussia, Switzerland, Scandinavia, and even as far as Russia where Huguenot craftsmen could find customers at the court of the Czars. The Dutch East India Company sent a few hundred to the Cape to develop the vineyards in southern Africa. About 50,000 settled England, perhaps about 10,000

moving on to Ireland. So, there are many inhabitants of these islands who have Huguenot blood in their veins, whether or not they still bear one of the hundreds of French names of those who took refuge here - thus bringing the word 'refugee' into the English language.

The strong religious beliefs of the Huguenots in England strained their relations with the Anglican church, and many who aligned themselves with the Anglican church when they first arrived withdrew and formed French Reformed church congregations which supported the French language and customs. These provided emotional and psychological support as well as social welfare.

Assimilation into English society was slow because the Huguenots fiercely de-fended their own ecclesiastical system and their own language and had a fierce determination to preserve French culture. However, a group cannot live permanently between two cultures, and gradually through inter-marriage and socialization new generations was born which promoted the use of the English language and the adoption of English customs Spitalfields was the most concentrated Huguenot settlement in England, there was nowhere else in 1700 where you would expect to hear French spoken in the street. If you compare Spitalfields with Westminster, it was the gentry that stayed in Westminster and the working folk who came to Spitalfields – there was a significant class difference. However, Huguenot churches in both areas followed the French style of worship.

### THE HUGUENOT CROSS



*Acknowledgement: Huguenot Society of South Africa  
For more information visit:  
<http://www.geocities.com/huguenotblad/x-eng.htm>*

## THE FRENCH REFORMERS & FATHER GERARD ROUSSEL

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It is important to understand the context of the religious reformation in France. It originated as two distinct forms: that of Martin Luther (1483-1546) born in Germany which spread to parts of Europe; and second, that of a French theologian, John Calvin, born Jehan Cauvin, (1509-1564) which was centred in Geneva and spread throughout France. There are links between these two, but these are not often understood. Our ancestors were French Calvinist Protestants.

The Protestant Reformation was the 16th-century religious, political, intellectual and cultural upheaval that splintered Catholic Europe, setting in place the structures and beliefs that would define the continent in the modern era.

*The year 1534 was distinguished by many cruelties inflicted upon the Reformers. Gerard de Roussel, Doctor of the Sorbonne, affording at that time great assistance to the study of religion, and Courant, of the order of St. Augustin, who having been for two years under the patronage of the Queen of Navarre, promoted the cause of the gospel in Paris, were not only dragged out of their pulpits, but thrown into prison.*

A seminal figure, Martin Luther (1483-1546), a Catholic priest protested in 1517 against the Catholic Church selling indulgences which were said to shorten a soul's stay in purgatory. They were, in fact, merely pieces of paper. The church used money from these sales to finance projects such as St. Peter's Basilica. Luther believed the Church was deceiving people in an underhand way. He argued that mankind was saved by scripture/faith alone, not by the teachings of the Catholic Church. Another seminal figure was John Calvin (1509-1564), in Switzerland, agreed with Luther. His ideas set forth in 'Institutes of the Christian Religion', spread to France. By 1550, preachers took bibles from Switzerland, where Calvin had set up a private university, into France where people converted to the Protestant faith in astonishing numbers.

A protest movement against the authority of the Catholic Church led to the Protestant Reformation as the ideas of Luther quickly spread throughout Europe. French Catholics believed that Protestant ideas would cause the wrath of God to descend on everyone, and to avoid such a catastrophe it was decided to wipe out the Protestant faith, and its adherents, from French soil.

Protestants, on the other hand, thought Catholics were misguided so, with unrestrained arrogance, Huguenots destroyed relics Catholics held sacred and ruined crosses and statues of saints.

One powerful French noble family, Bourbon, was Protestant while another, Guise, was Catholic. Mary Queen of Scots, a member of the Guise family, was married to the young French King Francis II, a son of Catherine de Medici. Each side believed it had the 'truth' so the stage was set for wars and massacres.

Of particular interest to us is Father Gerard Roussel (1500-1555), born at La Vacquerie, a former commune in the Calvados Department in the Normandy region of north-western France. He was heavily involved in one of the earliest sustained attempts at the evangelical reform of the church in sixteenth-century France. He was a member of 'The Circle of Meaux'<sup>1</sup> which was envisioned by its founder, Bishop Guillaume Briconnet of Meaux as a model for ecclesiastical renewal, along evangelical lines, throughout the kingdom. It was comprised of the humanist biblical scholar, Jacques Lefevre d'Étaples and a group of his protégés including Gerard Roussel and Gillaume Farel, and its aim was to convey the message of the Bible to Catholic theologians, and reform the church laity. This venture had the support of the French king, Francis I, and his sister Marguerite d'Angouleme. However, hostile Catholic conservatives intimidated Briconnet by pressuring him to relinquish his resolve and he was brought to trial in 1525: Lefevre, Roussel and other reformers fled to Strasbourg. However, in 1626 Francis I restored royal protection to those in the circle and what followed was an opportunity for renewed evangelical endeavour. Two reform positions ensued: one was the moderate Catholic evangelism exemplified by Roussel, later made bishop of Oloron; and the other an uncompromising Protestantism exemplified by Farel who from exile became an architect of the French Reformed movement.

Gerard Roussel, the focus of our interest, accepted a position in the French Court as chaplain to Queen Marguerite of Navarre and pursued a course of promoting evangelism within the Catholic Church which was distinctly different to the thrust of the radical protestants who were aiming to undermine the Catholic church completely. Thus, Gerard Roussel was in a powerful position to shape the direction of royal policy while others published a large corpus of religious literature and engaged in high-profile public preaching. He remained a Catholic all his life seeking to reform the church without separating from it, much to the chagrin of John Calvin and the radical reformers. Two letters<sup>2</sup> written by John Calvin to Gerard Roussel survive. Each admonishes him in derogatory terms for not rejecting the Catholic Church, as he had himself.

Clearly Calvin, and some other reformers, regarded Roussel as being timid and cowardly. However, I believe, that the strength of the man was demonstrated clearly: while Chaplain to Queen Marguerite he preached in the Huguenot Church at Charenton (close to the Louvre in Paris) despite his anticipated criticism and persecution. At one stage he fled the country because there was a warrant out for his arrest which, if successful, would have resulted in his execution.

Also, he did not hide his radical views about marriage of the clergy, and his belief that people are saved by the blood of Christ. The basis of the work is the doctrine of justification by faith alone. The sole authority invoked, by him, is that of the Scriptures, the only head of the church is Jesus Christ, the perfect church is the

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<sup>1</sup> See Section XII for an abridged version of an essay by our cousin Peggy Jones 'The Cenacle at Meaux'.

<sup>2</sup> Google Books

invisible church, the visible church is recognized by the preaching of the Gospel in its purity, and by the administration of the two sacraments as originally instituted.

Gerard Roussel and his close friend and ally, Father Jacques Lefevre (1355-1566), who also remained a Catholic throughout his life, were favourites of King Francis I of France and his sister, Queen Marguerite of Navarre who married King Henry II, also King of France. Gerard Roussel, the most distinguished representative of this class of mystics, was appointed by the Queen of Navarre to be her preacher and confessor and promoted successively to be Abbot of Clairac and Bishop of Oleron. Yet he remained, to his death, a sincere friend of the Reformation. Occasionally, at least, he preached its doctrines with tolerable distinctness; as, for instance, in the Lenten discourses delivered by him, in conjunction with Courault and Bertault, before the French court in the Louvre (1532). In his writings, he was still more outspoken. Some of them might have been written not only by a reformer, but by a disciple of Calvin, so sharply drawn were the doctrinal expositions.

Meanwhile, in his own diocese he set forth the example of a faithful pastor. Even so bitter an enemy of Protestantism as Florimond de Raemon, contrasting Roussel's piety with the worldliness of the sporting French bishops of the period, is forced to admit that his pack of hounds was the crowd of poor men and women whom he daily fed, his horses and attendants a host of children whom he caused to be instructed in letters.

And yet, Gerard Roussel's *half measures*, while failing to conciliate the adherents of the Roman church, alienated from him the sympathies of the other Reformers; for they saw in his conduct a weakness little short of entire apostasy. More modern Roman Catholic writers, for similar reasons, deny that Roussel was ever at heart a friend of the Reformation. Not so, however, thought the fanatics of his own time.

LETTERS FROM JOHN CALVIN TO GERARD ROUSSEL AFTER HE  
BECAME BISHOP OF OLERON

**1536.** "You [Roussel], who were once blaming the excesses of the Roman clergy, now accept a dignity that forces you to recognize the Mass, although you see it as idolatry, and to pronounce excommunications, although you recognize their injustice. Then, as long as through theft and plunder you shall suck the poor's blood to use and abuse it for superfluous excesses; as long as you shall profane the duty of a priest to hideously and mischievously destroy the flock; as long as you shall be among those that Christ calls thieves, robbers and murderers of his church I shall never hold you to be neither a Christian nor a good man."

**1537.** "I treat you very mildly when I call you a homicide and a traitor. For here is a crime wretched and detestable above all others.

In 1555, while the Bishop of Oleron, was one-day declaiming, in a church of his diocese, against the excessive multiplication of feasts, the pulpit in which he stood was suddenly overturned, and the preacher hurled with violence to the ground. The catastrophe was the premeditated act of a religious zealot, who had brought with him

into the sacred place an axe concealed under his cloak. The fall proved fatal to Gerard Roussel, who is said to have expressed on his death-bed similar regrets to those which had disturbed the last hours of Lefevre d'Etapes. As for the murderer, although arrested and tried by the Parliament of Bordeaux, he was in the end acquitted, on the ground that he had performed a meritorious act, or, at most, committed a venial offence, in ridding the world of so dangerous a heretic as the Bishop of Oleron.



## MARGUERITE OF VALOIS (1492-1549)

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As Queen of Navarre<sup>3</sup> and of France during the late sixteenth century she was known as "Marguerite of France" because she was a princess of France by birth, and later became Queen of France by marriage. Notably, she was the last surviving member of the House of Valois.

A daughter of King Henry II of France and Catherine de' Medici, Marguerite was the sister of Kings Francis II, Charles IX and Henry III of France, and of Elizabeth of Valois. Her brother King Charles IX arranged for her to marry a distant cousin, King Henry of Navarre, and she thus became the Queen of Navarre in 1572. In 1589, after all her

brothers had died without fathering sons, Margaret's husband, who was the senior-most agnatic heir to France (the "Prince du sang"), succeeded to the French throne and became King Henry IV, the first Bourbon King of France. Margaret thus became Queen of France as his wife.

A Queen twice over, Margaret was subjected to many political manipulations, including being held prisoner (albeit at a comfortable castle) by her own brother, Henry III of France, for many years. However, her life was anything but passive. She was famous for her beauty and sense of style, notorious for a licentious lifestyle, and proved a competent memoirist. She was indeed one of the most fashionable women of her time and influenced many of Europe's royal courts with her clothing. As a corollary to the obsession with beauty and style, Margaret took many lovers both during her marriage and after its annulment, of whom the best-known are Joseph Boniface de La Môle, Jacques de Harlay, Seigneur de Champillon and Louis de Bussy d'Amboise.

When imprisoned by her brother Henry III for eighteen years, she took advantage of the time to write her memoirs, which included a succession of stories relating to the disputes of her brothers Charles IX and Henry III with her husband Henry IV. The memoirs were published posthumously in 1628.

The marriage of the 19-year-old Margaret to Henry (1503-1565), who had become King of Navarre upon the death of his mother, took place on 18 August 1572 at Notre Dame cathedral in Paris. The groom, a Huguenot, had to remain outside the cathedral during the religious ceremony. It was hoped this union would reunite family ties (the Bourbons were part of the French Royal family and the closest relatives to the reigning Valois branch) and create harmony between Catholics and the Protestant Huguenots.

Just six days after the wedding, on St Bartholomew's Day, Roman Catholic factions instigated a targeted group of assassinations, followed by a wave of mob violence, both directed against the Huguenots (French Calvinist Protestants). Traditionally believed to have been instigated by Catherine de' Medici, the marriage was an occasion

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<sup>3</sup> Wikipedia.

on which many of the most wealthy and prominent Huguenots had gathered in largely Catholic Paris.

This event took place during the period 1562 to 1598, known as the French Wars of Religion, which consisted of factional disputes between the aristocratic houses of France, such as the House of Bourbon and House of Guise (Lorraine).

The queen took a strong interest in reform of the Catholic Church, in order to counter the radical Protestant movement that was sweeping away traditional church institutions in Germany, Switzerland, and the Netherlands. She defended French Evangelicals, or reformers, including Gerard Roussel, from charges of heresy, and allowed many of them to take refuge in Navarre. In 1534, she helped John Calvin to escape France under threat of persecution for heresy.



## THE PURITAN STORY

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*Queen Elizabeth I*

*Puritanism, a religious reform movement in the late 16th and 17th centuries sought to 'purify' the Church of England of remnants of the Roman Catholic 'popery' that the Puritans claimed had been retained after a religious settlement reached early in the reign of Queen Elizabeth I. Puritans became noted for a spirit of moral and religious earnestness that informed their whole way of life, and they sought through church reform to make their lifestyle the pattern for the whole nation. Their efforts to transform the nation contributed both to civil war in England and to the founding of colonies in America as working models of the Puritan way of life.*

Puritanism may be defined primarily by the intensity of the religious experience that it fostered. Puritans believed that it was necessary to be in a covenant relationship with God in order to redeem one from one's sinful condition, that God had chosen to reveal salvation through preaching, and that the Holy Spirit was the energizing instrument of salvation. Calvinist theology and polity proved to be major influences in the formation of Puritan teachings. This naturally led to the rejection of much that was characteristic of Anglican ritual at the time, these being viewed as 'popish idolatry'. In its place the Puritans emphasized preaching that drew on images from scripture and from everyday experience. Still, because of the importance of preaching, the Puritans placed a premium on a learned ministry. The moral and religious earnestness that was characteristic of Puritans was combined with the doctrine of predestination inherited from Calvinism to produce a "covenant theology," a sense of themselves as elect spirits chosen by God to live godly lives both as individuals and as a community.

King Henry VIII separated the Church of England from the Roman Catholic Church in 1534, and the cause of Protestantism advanced rapidly under Edward VI (reigned 1547–53). During the reign of Queen Mary (1553–58), however, England returned to Roman Catholicism, and many Protestants were forced into exile. Many of the exiles found their way to Geneva, where John Calvin's church provided a working model of a disciplined church. Out of this experience also came the two most popular books of Elizabethan England—the Geneva Bible and John Foxe's Book of Martyrs—which provided justification to English Protestants to view England as an elect nation chosen by God to complete the work of the Reformation.

Thus, Elizabeth's accession in 1558 was enthusiastically welcomed by these Protestants; but her early actions while reestablishing Protestantism disappointed those who sought extensive reform, and this faction was unable to achieve its objectives in the Convocation, the primary governing body of the church.

Many of these Puritans—as they came to be known during a controversy over vestments in the 1560s—sought parliamentary support for an effort to institute a Presbyterian form of polity for the Church of England. Other Puritans, concerned

with the long delay in reform, decided upon a “reformation without tarrying for any.” These Separatists repudiated the state church and formed voluntary congregations based on a covenant with God and among themselves. Both groups, but especially the Separatists, were repressed by the establishment. Denied the opportunity to reform the established church, English Puritanism turned to preaching, pamphlets, and a variety of experiments in religious expression and in social behaviour and organization. Its successful growth also owed much to patrons among the nobility and in Parliament and its control of colleges and professorships at Oxford and Cambridge.

Puritan hopes were again raised when the Calvinist James VI of Scotland succeeded Elizabeth as James I of England in 1603. But at the Hampton Court Conference in 1604 he dismissed the Puritans’ grievances with the phrase ‘no bishop, no king.’ Puritans remained under pressure. Some were deprived of their positions; others got by with minimal conformity; and still others, who could not accept compromise, fled England. The pressure for conformity increased under Charles I (1625–49) and his archbishop, William Laud.

Nevertheless, the Puritan spirit continued to spread, and when civil war broke out between Parliament and Charles in the 1640s, Puritans seized the opportunity to urge Parliament and the nation to renew its covenant with God. Parliament called together a body of clergy to advise it on the government of the church, but this body—the Westminster Assembly—was so badly divided that it failed to achieve reform of church government and discipline. Meanwhile, the New Model Army, which had defeated the royalist forces, feared that the Assembly and Parliament would reach a compromise with King Charles that would destroy their gains for Puritanism, so it seized power and turned it over to its hero, Oliver Cromwell.

The religious settlement under Cromwell’s Commonwealth allowed for a limited pluralism that favoured the Puritans. A number of radical Puritan groups appeared, including the Levelers, the Diggers, the Fifth Monarchy Men, and the Quakers, the only one of lasting significance.

After Cromwell’s death in 1658, conservative Puritans supported the restoration of King Charles II and a modified episcopal polity. However, they were outmanoeuvred by those who reinstated Laud’s strict episcopal pattern. Thus, English Puritanism entered a period known as the Great Persecution. English Puritans made a final unsuccessful attempt to secure their ideal of a comprehensive church during the Glorious Revolution, but England’s religious solution was defined in 1689 by the Toleration Act, which continued the established church as episcopal but also tolerated dissenting groups.

The Methodist revival began with a group of men, including John Wesley (1703–1791) and his younger brother Charles (1707–1788), as a movement within the Church of England in the 18th century. The Wesley brothers founded the Holy Club while they were at Oxford, where John was a fellow and later a lecturer at Lincoln College. The Holy Club met weekly and they systematically set about living a holy life. They were accustomed to receiving communion every week, fasting regularly, abstaining from most forms of amusement and luxury and frequently visited the sick and the poor, as well as prisoners. The fellowship was branded as Methodist by their fellow students

because of the way they used rule and method to go about their religious affairs. Wesley took the attempted mockery and turned it into a title of honour.

Initially the Methodists merely sought reform, by way of a return to the gospel, within the Church of England, but the movement spread with revival and soon a significant number of Anglican Clergy became affiliated with the movement in the mid-18th century. The early movement acted against perceived apathy in the Church of England, preaching in the open air and establishing Methodist societies wherever they went. These societies were divided into groups called classes — intimate meetings where individuals were encouraged to confess their sins to one another and to build each other up. They also took part in love feasts which allowed for the sharing of testimony, a key feature of early Methodists. Three teachings they saw as the foundation of Christian faith were: People are all, by nature, dead in sin, and, consequently, children of wrath; people are justified by faith alone; and faith produces inward and outward holiness.

While the Reformed theological tradition addresses all the traditional topics of Christian theology, the word ‘Calvinism’ is sometimes used to refer to Calvinist views on predestination. Some have also argued that Calvinism, stresses the sovereignty or rule of God in all things including salvation.

*The largest Reformed association today is the World Communion of Reformed Churches with more than 80 million members in 211-member denominations around the world.*





## SECTION II - THE FRENCH CONNECTION

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Both the Gobelin and Canaye dynasties were among the elite of France. For hundreds of years every male had a title and all family members married within the aristocracy. Our ancestors can certainly be found in the Courts of Louis IV, Francis I, and Louis XIV and some of them married people with surnames of the Royal line 'Valois' - but these are not genetically linked to us.

The Guillemard family were also among the elite and many held high positions in government.

We are descended from these three families and the Beuzeville family, and from the intermarrying of several cousins subsequently.



## THE GOBELIN & CANAYE FAMILIES

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The name Gobelins represents many things: A Suburb of Paris, a Boulevard in Paris, a Tapestry Workshop<sup>4</sup> but also, from the Protestant point of view, a family belonging to the Reformed faith and a place of refuge for the 17th century Huguenots.

The area of Bourg Saint-Marcel in Paris was associated with Jehan Gobelin (1420-1476), a craftsman specializing in the dyeing of scarlet cloth who settled in Paris in 1450 in Saint-Marcel, near the Bièvre river. He married Perrette Vigucot<sup>5</sup>. The Gobelin family founded several successful firms, together with their neighbours the Canaye family and intermarriage between the two families strengthened business ties. It is believed that the Canaye family originated from Florence, Italy and they brought to Paris their skills of tapestry making.

The Gobelin and Canaye Families united first in the marriage of Mathurine Gobelin a daughter of the first Gobelin to Severin Canaye; and the second in the marriage of Francois Gobelin (2) to Genevieve Canaye.

The Canaye family were among the first members of the Reformed religion in Paris. Jacques Pannier in 'L'Eglise Reformee de Paris, sous Henry IV, states that Jacques Canaye, Genevieve Canaye, Madeleine Canaye, and Pierre Canaye were among them. He also records that four Canaye brothers suffered for their faith in about 1658: Philippe was hanged in Toulouse where he had gone to purchase pastels for the purpose of weaving tapestries; Pierre was arrested in Paris and died in prison; Jean took refuge in Geneva; and Jacques fled to Bourges where he studied law. The family became very wealthy and were able to buy nobility and compete for positions in the French Government.

Some examples of the status of the Gobelin family are: Jacques, in 1554 was auditor of public accounts and founder of the first noble branch of the Gobelins; Balthasar, a son of Jacques was a French magistrate was treasurer of the artillery in 1571, paymaster-general of the army, and secretary in 1585, chancellor of the exchequer in 1589, and in 1600 Councilor of State and President of the Chamber of accounts. King Henry II bestowed on him the lands and manor of Brie-Comte-Robert.

The Canaye family has similar importance in Government circles.

These families owned all the plots of land from the Rue Mouffetard (now the Avenue des Gobelins) up to the Bièvre (now the Avenue Barbier-du-Mets). At first, they were dyers, but later they also wove cloth and made tapestries. From 1559 onwards, the names Gobelin and Canaye can be found on the registers of the church in Charenton, Paris. The families were even able to use the Protestant churchyard in the "rue des Poules" (now the "rue Laromiguière"), in the Saint-Médard region of Paris.

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<sup>4</sup> The Tapestry Workshop is now owned by the French Government and creates and repairs large tapestries for Government buildings.

<sup>5</sup> We have no records for Perrette Vigucot..

During the wars of religion in the reign of Louis XIII, (known as the wars of Monsieur de Rohan), the Duke of Mayenne, brother to the Duke of Guise, who was also his successor as leader of the League, was killed at the siege of Montauban. On hearing the news, a group of angry vagrants attacked some Huguenots who were returning from church in Charenton. The next day they returned to Charenton to set fire to the church. Another riot broke out in the Saint-Marcel area – four houses belonging to Huguenots in the “rue des Postes” were ransacked and there were casualties on both sides.

The governor of Paris, the Duke of Montbazou, went to the place where the riot had broken out to try and re-establish order. To protect the Gobelin's house and contents, he stationed 50 archers from the town of Paris as guards. Indeed, it is said that “a large number of people belonging to the Reformed Church had taken refuge in this house”.

There is no trace of our Gobelin and Canaye family in Paris today, what is left is the Tapestry Manufactory which is owned and managed by the French Government, and a suburb of Paris named in their honour, Les Gobelins.

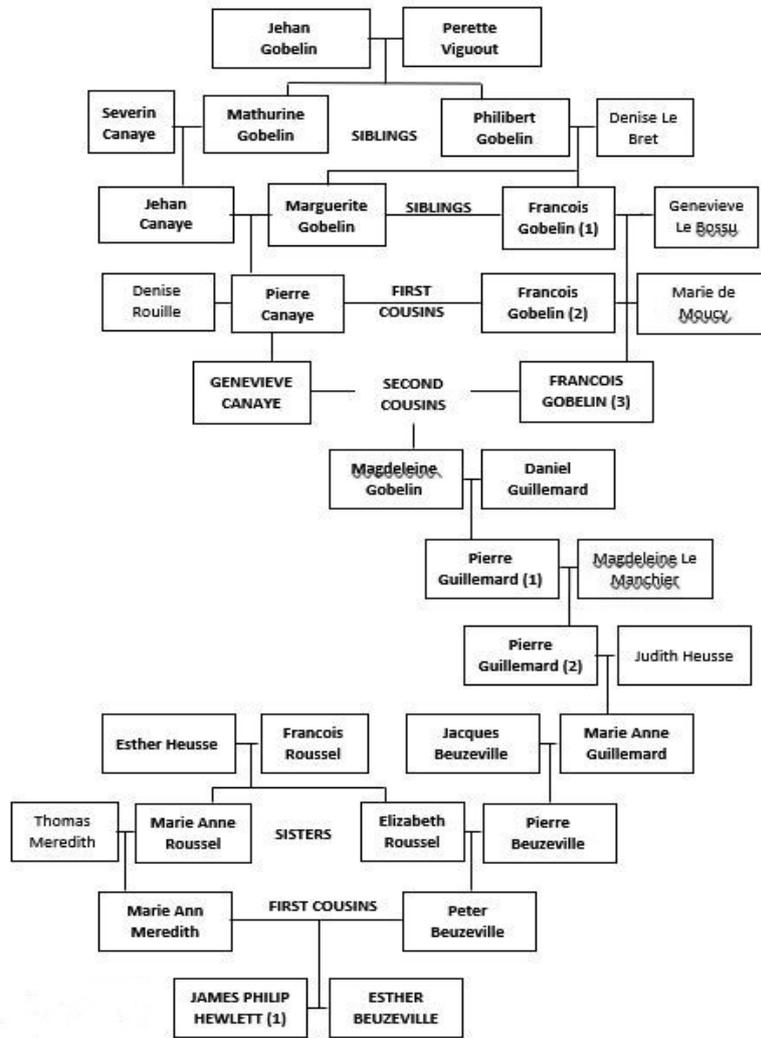
The chart on the following depicts how we are descended from both a son, Philibert Gobelin and daughter Mathurine Gobelin of Jehan (1415-1475) Gobelin and his wife, Perette Viguout.

It is a common practice in European families of the Nobility to marry within the boundaries of family and social class. Our history is no exception and the chart on the following page pinpoints cousin liaisons that are inherited from our earliest Gobelin and our earliest Canaye to Esther Beuzeville my 3rd great-grandmother, and from me to all my direct descendants.

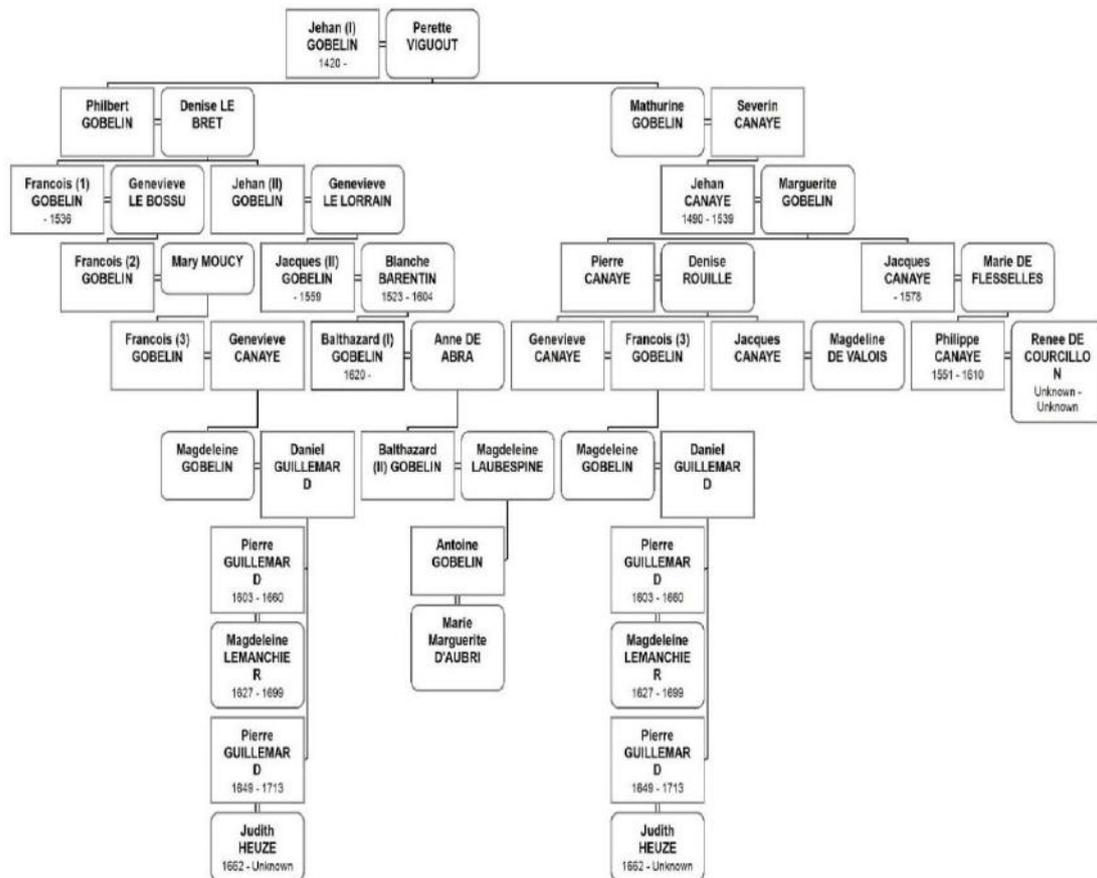


*Charenton Temple built after 1606 and demolished in 1685 after the Revocation of the Edict of Nantes.*

INTERMARRIAGES BETWEEN  
GOBELIN AND CANAYE FAMILIES – FRANCE



OUR RELATIONSHIP TO ALL THE GOBELIN AND CANAYE  
ANCESTORS OF THIS HISTORY



## THE GUILLEMARD FAMILY

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Our earliest record of the Guillemard family in France dates from Daniel Guillemard (1565-1645) who married Genevieve Gobelin (1567-1645). Both the Guillemard and the Gobelin families of this genealogy are historically significant and are well represented in the hierarchy of influence on a National level in France and Internationally.

The only information about the ancestors of Daniel Guillemard (1603-aft.1645) comes from a book, 'Huguenot Pedigrees' by C. E. Lart, a Fellow of the Royal Historical Society, Fellow of the Huguenot Society of London and Membre Correspondant de la Societe des Archives de Poitou. Volume II, London: C. Guimaraens & Co., 41 Museum Street, W.C.1. 1928. Lart acknowledges that his information comes from a Pedigree compiled by Dr. Francis Henry Hill Guillemard<sup>6</sup>, a copy of which was given to me when I visited the Protestant Church in Bolbec, Normandy, in 1997.

The following is what we learn from it: Daniel Guillemard (abt.1569-1645), Seigneur d'Ablon et de Soussigny in Poitou, Procureur of the Chambre des Comptes 1618 married Magdeleine Gobelin a second daughter of Francois Gobelin, Teinturier at St. Marcel, Head of the House of Gobelin, and of his wife Genevieve Canaye (1567-1645) buried in Paris. They had 6 children: Pierre, born June 1601, died young; \*\*Pierre who succeeds his father; Magdeleine, born March 1609; Daniel, born October 1615, Marie who married Pierre Petit, Seigneur du Chesnoy, avocat au Parlement, became a Catholic in 1680; Suzanne, married in November 1642, Louis de Bernard, Tresorier des Regiments de Languedoc, son of Jean de Bernard, avocat, and his wife Isabeau du Portal.

We are descended from \*\*Pierre Guillemard, Seigneur Melamare, near Bolbec, born June 1603, baptized at Charenton, Paris and married Madelaine Lemanchier, born 1627, living in 1699, a widow. They left Pierre, who succeeds his father; and another son, Jean (1652-1671) who died at Rouen, Normandy.



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<sup>6</sup> The provenance of the work of Dr. F. H. H. Guillemard is impeccable and impressive. See more about him in Section X, Notable People.

## THE BEUZEVILLE FAMILY

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The origin of the name 'Beuzeville' is unknown.<sup>7</sup> However, the 19th century French Historian, Charpillon, suggests that Beuze was derived from Boson, and influential family in early Norman times. He states that the name did not occur before the Norman occupation of the country and that the first known reference to the name of Beuzeville was in the first half of the 11th century. It is recorded that in 1232 Guillaume de Beuzeville was the head of the Manor; in 1375, it was a stronghold of the King and in 1685 twenty-three protestants abjured following the revocation of the edict of Nantes.

Guillaume de Beuzeville was the Abbott of a Monastery at Bec' (Abbaye Notre-Dame du Bec - 1361-1388), a Benedictine Monastic foundation midway between the cities of Rouen and Bernay and was formerly the most influential abbey of the 12th-century Anglo-Norman Kingdom.

There were several Seigneuries of Beuzeville<sup>8</sup> in Normandy, from one of which our emigrant family is believed to be descended. There is a tradition recorded by James Beuzeville (1809-1887) to the effect that the family estates passed to a daughter and son-in-law of the house. James also recorded that the reformer, John Calvin, was a guest of the family during one of his visits to France.

An 18th century document, probably compiled by Peter Beuzeville (1741-1812) records a number of instances of the occurrence of the name of Beuzeville in the old Norman histories, including a reference to William de Beuzeville, a royal physician at the court of Francis I who is said to be a direct ancestor of ours.

In ancient times, there were eight localities in Normandy which bore the name 'Beuzeville', thus it is difficult to determine exactly where family ancestors originated from. However, geographically it seems likely that the family would have originated from a location close to the places where the families of spouses were living. In family documents and genealogies place names recur which include Pont Audemer, Quilleboeuf, Gruchet la Vallase, Melamere, and Bolbec. This gives weight to the assumption that Beuzeville-la-Grenier may be the place of the family's roots. Further research is taking place in an effort to find reliable evidence about the original location of the branch of 'our' Beuzeville family.

The Chateau at Beuzeville-la-Grenier was made uninhabitable by its owner just prior to World War II in order, I believe, to prevent the German Army from taking it over. In 1997, I visited it with Owen and Stuart and the ruins were magical: overgrown with

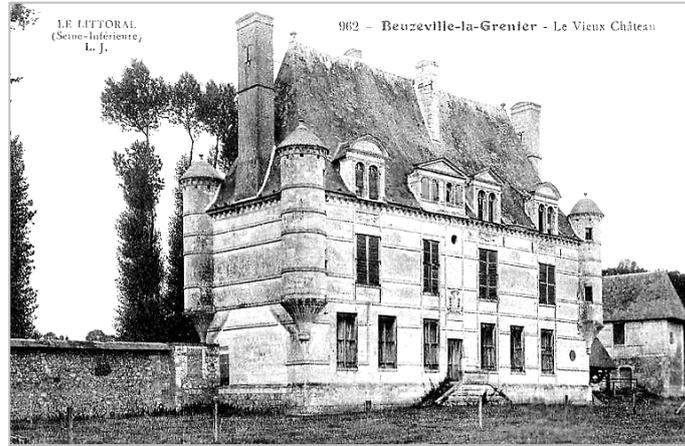
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<sup>7</sup> Information from the research of W.A.W de Beuzeville courtesy of Ralph Byles in South Australia.

<sup>8</sup> The crest depicted is an ancient one linked to our Beuzevilles of Normandy. It is hand drawn and coloured (cobolt blue and yellow) in a book authorized by King Louis XIV to gather taxes.

## A Still Point

creepers and surrounded by birch trees. One can still see the large fireplaces, the entrance, and the remains of beautiful stone sculpturing on the edifice.



Reliable information at this time reveals that the earliest Beuzeville of this history was Job Beuzeville (1637-1662) who married Esther Le Caron on December 7, 1653 in the Protestant Church at Lintot, Normandy.

Our Beuzevilles, also French Huguenots, escaped to England about the same time as our Roussels settling in Spitalfields, East London.

The Spitalfields region of London has, for centuries, been a place of settlement for new refugee groups. Today the prominent religious group is Islamic, and one finds buildings once used as synagogues and/or churches, now used as mosques.

Spitalfields in the early years of the eighteenth century prospered as Huguenot refugees from Canterbury migrated there to join those who were already established. By the middle of the eighteenth century a thriving manufacture existed and was assisted by a growing export trade to America, and the proximity of London where patterned silks were much in demand.

There was a big socioeconomic gap between the struggling weavers and the silk designers and those businessmen who masterminded the industry, and between residents of the Eastern suburbs of London and wealthy families of the Silk Manufacturers.

In about 1725, when the silk industry at Spitalfields was beginning to boom, Jacques Beuzeville (1860-1745), one of our Huguenot emigrants from France, established a silk manufacturing business at 24 Steward Street, Spitalfields (which borders on the Spitalfields market). Several partners who were relatives of Jacques joined the firm. Just exactly who these men were in the beginning is unclear, but it is believed that they were Beuzeville, Levesque (a cousin), and Belloncle (a son-in-law).

Church congregations in Spitalfields were the matrix of the emigrant community. Organized religion provided a connecting thread holding together the experiences of refugees in the homeland they had left and in their new adopted country. Gwynn states that "despite all the changes that took place in the organization of the French

churches in England between the sixteenth and eighteenth centuries the desire to worship God remained unaltered.

The refugees who left France were devoted to the Huguenot cause. Unusually determined and principled men and women, they believed that to serve God was to give meaning to life. This belief engendered a strong sense of personal accountability for their actions, and both in turn fostered the virtues which have marked out the Huguenots and so many of their descendants: frugality, hard work, upright behaviour, responsibility and sobriety.

French Huguenots in London were noted for their attention to the relief of the sufferings of the poor and needy. Church congregations prided them-selves on providing for poor families even in hard times. Many Friendly Societies were constituted, and a hospital was built and maintained.

The ancestors of this family were prominent in their philanthropy, and many became Directors of the French Hospital in London. They include Estienne Beuzeville (1774), Pierre Beuzeville (1776), Jacques Beuzeville (1777), Etienne Beuzeville (1814), Jean Guillemard (1769), Isaac Guillemard (1785), Jacques Guillemard (1789), Jean Guillemard (1793), and Daniel Guillemard (1810).

Of particular interest to us is Jacques Beuzeville (1680-1745) who established the silk weaving business in Spitalfields and his wife Marie Anne Guillemard (1690-1754) who were the grandparents of both Peter Beuzeville (1742-1812) and his wife Mary Meredith, of London and Henley on Thames; and their youngest daughter Esther (1786-1851) who married James Philip Hewlett I (1780-1820) of Oxford at Henley on Thames in 1808.



## THE ROUSSEL FAMILY

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This interesting surname of French origin with variant spellings Russel, Russill, Rousel, Rousel, Roussel, etc., is a nickname for a person with red hair, deriving from the Old French 'rous' meaning red (-haired) plus the diminutive suffix 'el'.

The surname dates back to the late 13th Century. Records of the French Huguenot Church in Threadneedle St., London, include Aune, daughter of Pierre and Margerit Roussel who was christened on November 11th, 1655, Elizabeth Roussel who was christened on the 9th May 1658, and Antoinette, daughter of Claude and Magdeleine Roussel who was christened on the 17th December 1727.

The earliest record to hand of the surname 'Roussel' in Normandy is that of Abbot Jean Roussel, who in 1318 was involved an extensive reconstruction of the Cathedral of Saint-Ouen, Rouen which had been destroyed by fire in 1237. Another early 'Roussel' in Normandy is Father Raoul Roussel (1389–1452), a French Catholic Priest, who played a significant part in the trial of Joan of Arc in 1431 and was archbishop of Rouen from 1443 to 1452. He was born at Saultchevreuil in the diocese of Coutances, which is in North Western France. He became a doctor of Canon Law in 1416. At the time of the trial he was Treasurer to Rouen Cathedral. He was an advisor both to the English King, who employed him on numerous missions, and later to the Edmund Beaufort, 1st Duke of Somerset. When Rouen, in the hands of the English and Somerset, surrendered to Charles VII of France in 1449, Father Roussel had influence in the negotiations, and received the French king into the city.

Rev. James Philip Hewlett II in his detailed history suggests that the progenitors of our history may be traced to Father Gerard Roussel (1500-1550) of La Vacquerie, or more likely his brother, Antaud (Antoine).

We do not have a link between Father Raoul Roussel (above) or to the two brothers Father Gerard Roussel and Father Artaud Roussel; nor do we have a link between these two and our earliest known descendant in the Roussel line: Pierre Roussel<sup>9</sup> who married Madeleine Malfrein in abt. 1597. His son, Laurens Roussel (1599-1677) married Elizabeth Desormeaux, daughter of Francis Desormeaux, a Surgeon at the Royal Court.

*In the margin of a history of our family compiled by James Philip Hewlett II is a handwritten note suggests that a direct ancestor maybe Guillaumus de Beuzeville who was Abbe at Bec, Normandy in the reign of William the Conqueror and that a descendent of his was a Physician to the French King, also named Guillaumus de Beuzeville.*



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<sup>9</sup> Lived at Quilleboeuf, Normandy (James Philip Hewlett II)

## LAURENS ROUSSEL II & MARGUERITE LANGLOIS

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Laurens II (1628-1691), was a Physician to Louis XIV<sup>10</sup>. In 1665 he married Marguerite Langlois, a daughter of Jacques Langlois, a Rouen Goldsmith, and Anne Chefdhostel, on November 1, 1665 at the Quevilly Protestant Temple, Normandy, France.

The couple had five children from whom Francois, born 1680, we are descended.

**MARIE** (1666-1727) m. Michael Remy (1665-1733)

**ISAAC ROUSSEL** (1668--) m. Elizabeth Scheult

**LAURENS ROUSSEL** (1670-1734) m. Bridget Crawford (Abt 1673--)

**ESTIENNE (STEPHEN) ROUSSEL** (1676--)

**FRANCOIS** (1680-bef.1734) m. Esther Heusse<sup>11</sup> (1676--)

Marguerite Langlois and her five children escaped to England after the Revocation of the Edict of Nantes in 1685 leaving her husband Laurens under house arrest because of his religious beliefs in their home in Pont Audemer in Normandy near the church of St. Germain. He subsequently died<sup>12</sup> there after suffering a long illness and was buried in his own garden because Huguenots were not permitted to be buried in public places. Their journey was hazardous, and they were fortunate to arrive in England alive.



### **THIS<sup>13</sup> IS THEIR STORY**

Marie with her two brothers, Etienne and Francois, concealed in panniers on a donkey, travelled to Calais, where they met their mother and embarked for England. It was arranged for the family to travel to the coast in detachments.

Marie, then in the early twenties, was disguised as a peasant girl, and her two little brothers were placed in the panniers, one on each side of the donkey. The little boys were implored, whatever happened, not to move or make a sound, or the cruel soldiers

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<sup>10</sup> Source: James Philip Hewlett II.

<sup>11</sup> Francois Roussel & Esther Heusse were married at St. Olave's Old Jewry, London.

<sup>12</sup> Source: James Philip Hewlett II.

<sup>13</sup> Esther Hewlett in Historical Tales for Young Protestants. Religious Tract Society, and reproduced in 'Family Notes' by Emma Mary Byles MBE, see Section IX Short Histories.



would surely kill them. Then they were covered with a thickly piled-up layer of fresh vegetables and before dawn Marie started off leading the donkey with its precious load. A trustworthy serving-man followed at a distance, ready to give aid if required, but until then pretending to have no connection with the market girl and her donkey.

The journey to Calais was safely accomplished, but there was one terrifying incident. As Marie was entering a wood a party of soldiers who had been 'Huguenots hunting' rode out of it. Probably because Marie was an attractive girl, rather than because he really

suspected her, the Captain drew up and began to question her as to where she was going and what she had in her baskets. She concealed her terror and said she was on her way to the market at the next town and had nothing in her baskets but vegetables, as he might see for himself. "We'll soon prove that," said the man and, unsheathing his sword, plunged it right down into the pannier where the tiny Francois was curled up, and then rode off laughing.

Not a sound or a movement came from the pannier, and for a sickening moment Marie felt sure her little brother had been killed. As soon as the soldiers were out of sight Marie hastened into the shelter of the wood and tore the vegetables off the basket, to find Francois bleeding profusely from a wound on his arm. "I didn't cry," said the brave child.

Meanwhile Madame Roussel, carrying what valuables she could secrete, had arrived in another disguise in Calais, and at the appointed place mother and children met once more. A boat had been hired to take them across the Channel, an open boat, for which they paid thirty guineas. When some distance from the land he declared that unless they doubled his fee he would take them back again - a threat at which her companion fainted; but Marguerite boldly retorted that if he did so she would denounce him for aiding heretics to escape - an offense scarcely less dangerous than being one. The tables thus were shrewdly turned, he carried out the original contract, and landed them on English soil, the whole possessions of the Roussels being one trunk containing some 500 pounds worth of money, plate and valuables<sup>14</sup>.

Imagine that crossing, not a few hours, but days, in an open boat, cold, wet, probably seasick, with a wounded child who would be feverish and fretful, with the agonizing thought of what they had left behind and the future unknown in a strange land among strangers, of whose language they were ignorant! They had one star to cheer them, the thought of meeting 'Cousin Moise' and the two elder boys.

It is believed that when Marguerite Roussel (nee Langlois) finally arrived in London with her children that they joined French relatives who were already living in the Westminster area of London. We know little about them at that time. We do know that Marguerite's second son, Laurens was kidnapped one morning on his way to

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<sup>14</sup> G. Gilbert Wiblin.

school by White Slave Traders and sent to North America to work on a tobacco plantation and was able to reunite with the family in London years later. (Section VIII)

The family worshipped at the church of St. Martin in the Fields at Westminster and several family members were married there. Thus, it can be assumed that the family joined with a congregation of Huguenot refugees at that church.

The Meredith family also resided relatively close to central London and Marie Meredith attended a French school there. It has been stated by family researchers for many years that Mary's father was Sir Griffith Meredith, but confirmatory evidence of this fact is yet to be found.

As previously stated our branch of the Roussel family is descended from the young boy, Francois (1680-1734), the hero of the escape, who married Esther Heusse.

Children of Francois Roussel and Esther Heusse:

**ANNE ROUSSEL** (1699-1711)

**ISAAC ROUSSEL** (1702-1733) married Bridget Roussel (his cousin).

**ESTIENNE ROUSSEL** (1708-1708)

\***ELIZABETH ROUSSEL** (1709-1758) m. Pierre Beuzeville (1710-1767)

\***MARIE ANNE ROUSSEL**<sup>15</sup> (1715-1809) m. Thomas Griffith Meredith (1719-1806).



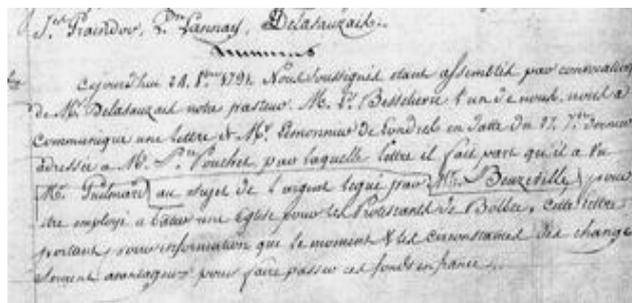
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<sup>15</sup> Children of Marie Anne Roussel and Thomas Griffith Meredith are: Marie (our ancestor), Isaac (a cutler at St. Clements Oxford) who married Mary Rudd, Margaret who married Francis Jolit and Bridget who married an unknown Davis.

## PROTESTANT CHURCHES IN NORMANDY<sup>16</sup>

### BOLBEC TEMPLE

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This is the entry, dated 1791, in the Church Record Book at the Protestant Church of Bolbec in Normandy, recording the bequests of two of our ancestors, Rev. Samuel Beuzeville (£5), and Jacques Guillemard (£200) for the building of the original building on this site. Because the money exchange rate was favourable at the time these two bequests were sufficient to enable the building of the church.

A close look at the photograph of the current church reveals the original structure at the rear that was built using the bequest, and a front porch with columns added later.

*Photograph of Temple: Google Earth.*

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<sup>16</sup> Sincere thanks to Pierre and Maddy Roussel and Rev. M. Senecal and Rev. M.P le Chevalier.

BICENTENAIRE

## Venus du bout du monde des protestants sur les traces de leurs ancêtres

Melbourne-Bolbec. Le pays de Caux et le pays aux Kangouroux. Deux mondes diamétralement opposés que séparent 25 000 km... Et pourtant, des Australiens n'ont pas hésité à faire le voyage depuis les antipodes jusqu'à Bolbec pour retrouver les traces de leurs ancêtres protestants. Un cadeau de Dieu pour la communauté protestante de notre ville, qui cette année fête le bicentenaire de son temple. Cette visite incroyable a permis de comprendre encore un peu plus l'histoire de l'église réformée de Bolbec et de sa région. Une aubaine pour l'archiviste de la paroisse Pierre Lechevalier et son complice Gérard Sénécal. La cinquantaine, Owen Clark, le visiteur inattendu est pasteur en Australie. Il est venu avec sa femme Marion et son fils Stuart actionner en Europe la

machine à remonter le temps. Surfant sur internet, la famille Clark a accumulé les renseignements pour finalement obtenir le nom d'un aïeul : « Roussel ». L'amalgame était rapidement fait avec le maire de Bolbec. Première déception pour les visiteurs le premier magistrat de la ville n'a pas de liens avec les ancêtres huguenots de Seine-Maritime. Par contre, l'entretien aura été fructueux. Maîtrisant la langue de Shakespeare, Mme Roussel a pu épauler les hôtes australiens dans leurs recherches généalogiques avant de les orienter vers MM. Lechevalier et Sénécal. Avec ces derniers, ils ont comparé leurs archives et diverses informations. Le témoignage des australiens est précieux. Une pièce de plus est rajoutée au puzzle. Il paraît que le nommé Roussel ait été un descendant des familles

Beuzeville et Guillemard incontestablement liées à l'histoire de l'église réformée comme le laissent apparaître les registres de la paroisse. Avant que d'autres générations émigrent en Australie, ces familles ont été contraintes à l'exil notamment en Angleterre. C'est depuis Londres que Jean Guillemard a effectué un legs pour lancer les travaux du temple de Bolbec. c'est aussi à Londres qu'il a donné naissance de la société of Lintot, Faisant référence à la commune ayant abrité le temple d'origine de la communauté protestante. Aujourd'hui encore, dans la petite bourgade, il reste quelques vestiges apparents de l'édifice transformé en maison d'habitation. Une complicité s'est réellement instaurée entre cette famille du bout du monde et les bolbécals. Un cadeau de la



providence du temple

### PROTESTANT VISITORS – A GIFT FROM GOD

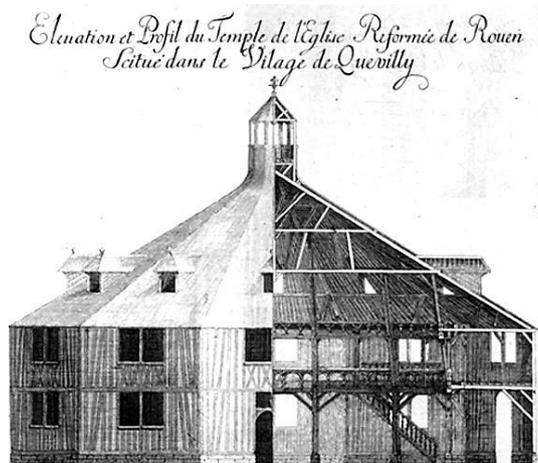
Our son Stuart, Owen and I were in Bolbec a few months prior to the Bi-Centenary of the Bolbec Church being celebrated in 1997 and through my connection with the Mayor of Bolbec, M. Roussel, Stuart, Owen and I had the good fortune to visit the Protestant Temple and were well-received by two of the Church Elders. The Mayor had informed them of our pending visit which was 6 weeks prior to celebrations of the Bi-Centenary of the church.

*Much to our surprise we were greeted by newspaper reporters and photographers and learned that during the two years prior to our visit the Church Elders been searching the world hoping to find descendants of the two men who had provided the funds for the original building.*

<p>LXVII. R. Et de moy poure miserable N'a point retiré sa bonté. LXVI. R. Ce Pseaume se chante cōme le XXXII. <b>D</b>ieu no' soit doux &amp; favorable, No' benin. Et de son visage amiable Nous face tant par sa bonté, A fin que sa voye Et que bie luyre la clarté. En terre se voye, à point Chacun puisse entendre Ou c'est qu'il faut tendre, Pour ne perir point. Seigneur, que les peuples te chantent, Tous peuples te chantent, Seigneur; Peuples te chantent &amp; rechantent, S'effouyflans de ton honneur: Car ta bonté grande Aux peuples commande Equitablement: Et sous ta conduite La terre est conduite Bien &amp; feurement. Chacun, ô Dieu, honneur te porte,</p>	<p>LXVIII. R. Tous peuples chantent l'honneur t'icay La terre ses fruits nous apporte: Dieu nostre Dieu nous face bien: Dieu, di-e, nous face Cognoître sa grace, En nous beillant. Et la terre toute Aure ne redoute, Que le Tout-puissant. LXVIII. R. Ce Pseaume se chante cōme le XXXVI. <b>Q</b>ue Dieu se maître seulement, Et on ver- Le cap des ennemis espart, Et ses hai- ra soudainement A abandonner la place. eux de toutes pars Fuir deuant sa face. Dieu les fera tous s'enfuir, Ainsi qu'on voit s'enfuir, Vn amas de fu- mées. Cōme la cire aupres du feu, Ainsi des meffais deuant Dieu La force est confusée.</p>
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Huguenot Psalms

## ÉGLISE RÉFORMÉE DE QUEVILLY



Many of our French worshipped at this interesting Temple at Quevilly close to Rouen, Normandy., but outside the city, as stipulated by the Edict of Nantes. Laurens Roussel, our earliest Roussel ancestor was married Marguerite Langlois here in 1665.

The Petit-Quevilly temple was built on a centred plan. It was a dodecahedron about 30m long and maximum 22m high, lighted by 60 double windows, with a skylight on each side. It was built from 1600 on and completed in 1601. It had no pillars inside, the whole woodwork rested on a central keystone.

A three-tiered tribune featured on all twelve sides; the pews in the centre and along the twelve sides enabled worshippers to focus on the pastor's pulpit and the building to hold large congregations, up to 6000 people.

<sup>17</sup>On 6th June 1685, the year that King Henry IV revoked the Edict of Nantes the Parliament of Rouen condemned the Temple of Quevilly and all exercise of the Reformed faith was prohibited in Rouen.

The destruction of the Temple commenced that day and it was demolished down to its very foundations. However, what could not be destroyed was the faith of the Protestants of Rouen, for that would endure. The place where they worshipped might be razed to its foundation, but the foundation of their lives remains, and their memory endures. The edifice that served as their meeting place might be gone, and they may have fled from Rouen, but the record of their lives there persists, and their posterity has survived and increased, and remembers them.

They will not be forgotten, and their memory shall endure forever.”

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<sup>17</sup>*History of the Temple at Quevilly', Rouen. By Chris Shelley. Chris has been very helpful by explaining some of the French terms in translated documents and kindly researched to determine the name of one of our early ancestors.*

### SECTION III - THE BRITISH AND FRENCH CONNECTION

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William the Conqueror Duke of Normandy, whose army conquered the British in the battle of Hastings in 1066 was crowned in Westminster Abbey on December 25, 1066. He then took control of the country by systematically dispossessing English landowners and conferring their property on his Norman followers who imposed their unique feudal system. There was the almost total elimination of the old English aristocracy and the loss of English control over the Catholic Church in England as Englishmen were removed from high governmental and ecclesiastical office.

After 1075 all earldoms were held by Normans, and Englishmen were only occasionally appointed as sheriffs. Likewise, in the Church, senior English office-holders were either expelled from their positions or kept in place for their life-times and replaced by the foreigners when they died. By 1096 no bishopric was held by any Englishman, and English abbots became uncommon, especially in the larger monasteries

At the same time, William was careful to preserve the powerful administrative machinery that had distinguished the regime of the late Anglo-Saxon kings. He retained most of England's institutions and was intensely interested in learning about his new domain. He ordered a detailed census to be made of the population and property of England—which was compiled in The Domesday Book.

'The Domesday Book' meticulously documents the impact of this colossal programme of expropriation, revealing that by 1086 only about five per cent of land in England south of the river Tees in the North of the country was left in English hands. Even this tiny residue was further diminished in the decades that followed, the elimination of native landholding being most complete in southern parts of the country.

William died on September 9, 1087, in Rouen, France. He had four sons and five daughters, and every monarch of England since has been his direct descendant. Although he never spoke English and was illiterate, he had more influence on the evolution of the English language than anyone before or since—adding a slew of French and Latin words to the English dictionary. The introduction of skilled Norman administrators may be largely responsible for eventually making England the most powerful government in Europe.

At William's death, his lands were divided, with his eldest son Robert taking control of Normandy, and his second son, William Rufus, becoming King of England, thus strengthening the cultural tie between the two nations.

The long-term implications of the Norman invasion of Britain in 1066 led by William the Conqueror (1028-1087), Duke of Normandy, provides insight into an integrative process between France and England from a sociological perspective because it brought dramatic changes to the entire English Society introducing many French structures and customs. The population of England was then known as Anglo-Norman. Despite the watershed of changes in English society between 1066 and the

arrival of our Huguenot ancestors in that country (c.1585), there is no doubt that the basis of the societal structures in England was similar in many respects to that of France. However, relations between the populace of the two countries has been fraught with disagreements for centuries and there are remnants of that today.

Under the rule of James II England freely granted asylum to the refugee Huguenots primarily because they had skills that contributed to the British economy. Large numbers of industrious, intelligent, and high-minded French men and women who not only stimulated and, in a measure, created British industry, but who also influenced in a remarkable way its political and religious history: silk manufacturers and weavers, silversmiths, goldsmiths, professional men, and more was a great loss to France. It did not automatically follow, of course, that the integration of the 'foreigners' into British society was straightforward. Taking into account the usual differences in language, customs, religious beliefs and dress one can only imagine that there was some residual animosity that the British people had towards newcomers to their land from the country that defeated and ruled them for centuries.

Our British and French lines connect in the marriage of James Philip Hewlett I (1780-1820) and Esther Beuzeville (1786-1851) at the Dissenters Meeting House, Henley on Thames on April 15, 1809. We are all descended from their union.



## **INTERMARRIAGES - ROUSSEL, BEUZEVILLE, HEWLETT, MEREDITH**

Because we are all descended from James Philip Hewlett I (1780-1820) and his wife Esther Beuzeville (1786-1851) the following is relevant to each of us:

Marie Anne Roussel and Elizabeth Roussel were sisters, daughters of Francois Roussel (1680-1734) and Esther Heusse (1676-1717).

Marie Anne Roussel m. Thomas Griffith Meredith (1719-1806) and they had a daughter, Marie Griffith Meredith. Anne Roussel married Pierre Beuzeville and they had a son, Peter Beuzeville.

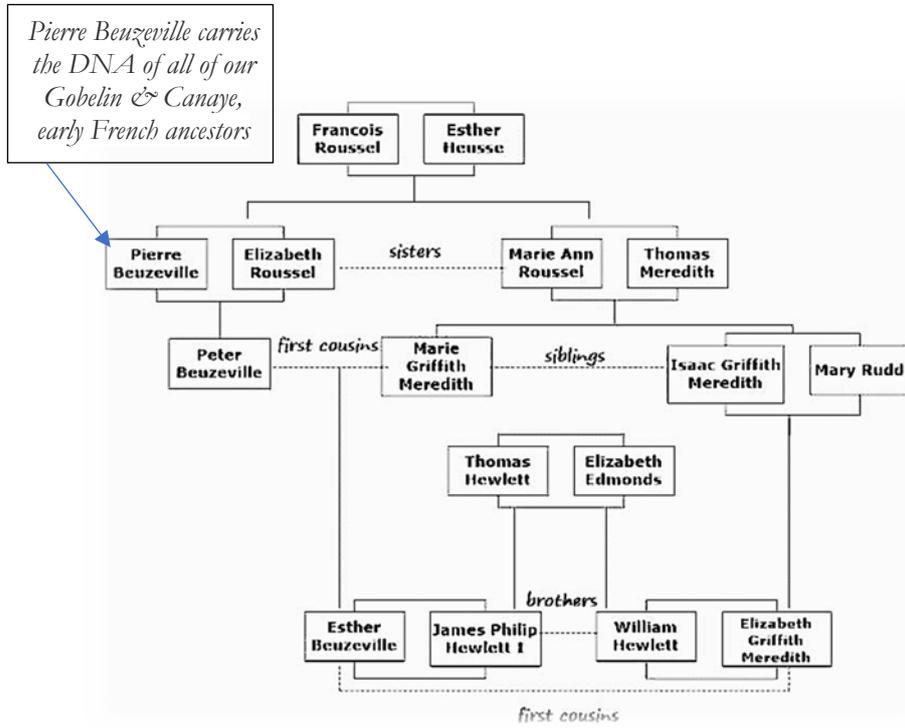
Marie Griffith Meredith and Peter Beuzeville (first cousins) married in the church of St. Martin in the Fields, Westminster on 16 January 1768. A daughter of this couple, Esther Beuzeville married James Philip Hewlett I (1780-1820) of Oxford.

A brother of James Philip Hewlett I, William Hewlett (1776-1851) married on June 11, 1803 in Besselsleigh, Berkshire, Elizabeth Griffith Meredith, (1781-1863), a daughter of Isaac Meredith, a brother of Marie Griffith Meredith and therefore her niece. This makes Elizabeth Griffith Meredith a sister-in-law of James Philip Hewlett I.

Thus, in our DNA we have genes of two sisters, Elizabeth and Marie Anne Roussel, compounded by the marriage of first cousins, Peter Beuzeville and Marie Griffith Meredith from whose daughter Esther Beuzeville (1786-1851) we are all descended. The Chart below shows cousin and sibling relationships that have interesting genetic and sociological implications for all descendants of James Philip Hewlett I and Esther Beuzeville. For example: I am also a cousin to each of my three sons as they are cousins to me.



A Still Point



*We are descended from Esther Beuzeville & James Philip Hewlett I*

## SECTION IV - THE BRITISH CONNECTION

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Our Huguenot ancestors settled in London, first with the elite Huguenots in Westminster and later to the Spitalfields and Hackney areas of East London. By the middle of the eighteenth century a thriving silk manufacture existed which was assisted by a growing export trade to America, and the proximity of central London where patterned silks were much in demand.

Our Puritan ancestors originate from Oxfordshire and East London, Cheshire and Essex, and perhaps Scotland (see Anne Foley, convict record).

There is a vast socio-economic gap between these families, and of course we inherit that. Its members include ministers of religion, a shoemaker, tailors, wealthy silk manufacturers, a well-known author, a slatter and plasterer, a coach and railway carriage builder, farmers, and more.

This is a challenge in terms of the way we perceive ourselves because we carry this variance in our DNA.

The geographical focus of our British ancestors in London, is the Tower Hamlets: Mile End, Bethnal Green, Stepney, Spitalfields and Poplar. The exception is the Collings family from Aylesbury, Buckinghamshire and Colchester, Essex.

I have limited this Section to those who were born in the British Isles; their descendants are included in Section V, The Australian Connection.



## COLLINGS FAMILY

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This very Old English surname has two possible origins, both from pre-existing personal names. The first of these is from the Old Norse personal name "Kollungr" a form of "koli" which in Olde English (pre 7th Century) took the form of "Cola" and signified one of dark or swarthy appearance. The second source is from the personal name "Coll" which is a diminutive of "Nicholas" a Greek name meaning "victory of the people" and very popular in the Middle Ages partly due to the influence of St. Nicholas, patron saint of children and sailors.

The name development has included Griffin Collingus (1114 Staffordshire) and John Collynges (1376 Shropshire). Church records include Edward Colling who was christened on May 24th, 1562 in St. Andrew Hubbard with St. Mary at Hill, London; Francisca Colinge who was christened on April 17th, 1675 in St. Martin in the Fields, Westminster, and Ely Collings who was christened on July 15th, 1792 in St. Mary le Bow, London. The first recorded spelling of the family name is shown to be that of Aluuardus Colling, which was dated 1086, in the Domesday Book (Wiltshire), during the reign of King William 1, known as "The Conqueror" 1066 - 1087.

The history of the area predates the Anglo-Saxon period and the county has a rich history starting from the Celtic and Roman periods, though the Anglo-Saxons perhaps had the greatest impact on Buckinghamshire: the geography of the rural county is largely as it was in the Anglo-Saxon period. Later, Buckinghamshire became an important political arena, with King Henry VIII intervening in local politics in the 16th century and just a century later the English Civil War was reputedly started by John Hampden in mid-Buckinghamshire.

Historically, the biggest change to the county came in the 19th century, when a combination of cholera and famine hit the rural county, forcing many to migrate to larger towns to find work. The expansion of London and coming of the railways promoted the growth of towns in the south of the county such as Aylesbury, Amersham and High Wycombe.

Our earliest Collings ancestor<sup>18</sup> can be traced back to the St. Mary's Parish, Aylesbury, Buckinghamshire in 1688 when William Collings, an Oatmeal Maker, was born to an Edward Collins and his wife Elizabeth. We know that our Collings family has resided in Aylesbury since 1558. William Collings (1804-1873) and wife, Sarah Cope (1803-1881), who were living at 4 Young Street, Kensington in 1861; his father was James Collings (1744-1781) and his son, Thomas George Collings (1833-1909) were all master tailors. Thomas George is the starting point for this history. Thomas (1833-1909) married Clara Elizabeth Pearce (1834-1909) of Colchester, Essex.

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<sup>18</sup> Sincere thanks to Alan Fincher for sharing his extensive research into the origins of our Collings ancestry, and Gwen Matthews for sharing her knowledge of her family line.

## **THOMAS G. COLLINGS (1833-1909) & CLARA E. PEARCE (1834-1909)**

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Thomas George Collings<sup>19</sup> was born in 1833 in Aylesbury, Buckingham-shire, England, and died 23 May 1909 in Ringwood East, Victoria. His parents were William Collings (1804-1873) and Sarah Cope (1804-1881).

He married Clara Elizabeth Pearce on December 2, 1855 in London, daughter of John Pearce and Elizabeth Colborne of Essex. She was born in Colchester, Essex in 1834 and died in St. Kilda Victoria in 1909.

In 1841<sup>20</sup> when he was 8 years old he was living with his parents, James & Elizabeth Collings in Back Street, Aylesbury – his father was a tailor.

Prior to their marriage both Thomas and Clara were living in Kensington, London and after their marriage they lived at 1 Kensington Place, London. Thomas was a tailor and Clara Elizabeth was a dressmaker.

The couple migrated to Australia with their 4 living children on the Clipper Ship ‘City of Adelaide’ in 1867. In 1870 their 5th child, Alfred George was born in Adelaide. The family moved to Victoria where another 2 of their children Amelia Madeline (b.1870) and Florence Mary (b.1873) were born.

The family, with 7 children returned to England in 1874 on the ship ‘Rodney’ and two more children, Agnes Gertrude (1876-1948) and Ada Laura (1879-1934) were born in Colchester, Essex. Clara’s parents were born in Colchester, so it can be assumed that she had family living in that area. In 1876 Thomas is listed as a dyer and dry cleaner in Colchester.

Thomas and Clara with their 9 surviving children returned to Australia on the ship ‘Hampshire’ in 1879 and arrived without mishap. One can only imagine what the conditions were on the three voyages for this family with young children. We have no idea what the motivation was of Thomas and Clara to return to England in 1874, nor their motivation to return to Australia.

Thomas and Clara settled at South Wandin (now Silvan), Victoria in abt. 1903 where Thomas farmed growing fruit until his death.

Silvan is town in Victoria, Australia, 40 km east of Melbourne's central business district. A Post Office opened on 19 August 1892 known as Wandin until 1893, Wandin South until 1913, thence Silvan. The area was divided into small farms and fruit orchards.

Thomas died at Ringwood East in May 1909 and Clara died at St. Kilda in October 1909 at St. Kilda, Victoria. They are buried together at the Box Hill Cemetery<sup>21</sup>.

Children of Thomas and Clara Collings:

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<sup>19</sup> Photos courtesy of Julie Rettalick and Charlotte Flatman.

<sup>20</sup> 1841 English Census.

<sup>21</sup> Sincere thanks to Gwen Matthews for sharing her knowledge and recollections of this Collings family.

**EMILY CLARA COLLINGS**

b. 1858, Westminster, St. Margaret, England.

d. 1936, Elsternwick, Victoria.

Emily was at one time a dressmaker to Queen Mary of England.

She married Thomas Mayo Davis, a  
Glazier, who worked at Flatman's Timber Yard.

d. 1936 in Elsternwick, Victoria.

Children:

Constance (aka Connie) Amelia Davis (1894-1898)

Emily Louise (aka Lou) (1894-1992) m.

married Franz Trost and lived in Elsternwick

Thomas Alfred (1896-)

**SYDNEY CHARLES COLLINGS**

b. 1859 in Chelsea, London

d. 1861 at Alysebury, Buckinghamshire

**ELIZABETH ESTHER COLLINGS**

b. 25 December 1862, Pimblico, England.

d. 27 April 1908, St. Kilda, Victoria, Australia (at home)

m. William Dennis Flatman at St. Kilda, Victoria died in Toorak on April 13, 1934.

They are both buried in St Kilda Cemetery. The family lived in Heyington Street,  
Toorak. Later they moved to Torresdale Road, Toorak.

Children:

Ethel Elizabeth Collings (1882-1952) m. Dennis Kerr Clark (1877-1965)

Ernest William (1883-1950) m. (1) Ethel Violet Churchus

in 1907, and (2) Marion Alice Luff in 1907

Twins - Stanley Nelson (1889-1960) m. Elsie May Perkin (1888-1968)

and Leonard Dennis (1889-1889).

**CHARLES SYDNEY COLLINGS**

b. 1864, Pimblico, England;

d. 1924 Kew, Victoria

m. Ada Stewart (1862-1949)

Children:

Sydney Ronald (1890-1963) m. Ida Beatrice Kemp (1885-1921);

Ada Stella m. Richard Bentley.

Augustus Beaumont (1893-1901),

Olive Stella Collings (1896-1958) m. Richard Stanley Bentley (1892-1964).

Charles Thomas George (1898-1951) m. Edith Ailda Calame (1899-1982) in 1922

**FREDERICK BRUCE COLLINGS**

b. 1865, in London.

d. 1905, in Camberwell, Victoria.

m Mary Wilmot Brumley in 1900.

He was a joiner and an Inspector of Schools.

Child: Clara Collings m. Charles Porter.

**ALFRED GEORGE COLLINGS (1867-1895)**

b. Adelaide, South Australia

m. Sarah Hannah Alwin

d. Prahran, Victoria.

Children: Alfred Bruce (1890-1958),

George John (1892-1965),

Mary Elizabeth (-1919).

**AMELIA MADELINE COLLINGS (1870-1943)**

b. Victoria.

m. Alfred Thomas Hunt,

a son of William Hunt and Margaret Beatty in 1890

at the Church of Christ, Prahran.

(See Section VI – Hunt Family)

Children:

Harold Alfred (1891-1975) m. Matilda McCraw,

Leslie Thomas (1897-1956) m. Gertrude Esther Hunt

Arthur Robert (1905-1948) m. Ella May Spargo

Amelia Madeline (1907-1068) m. Matthew Herbert Skewes

**FLORENCE MARY COLLINGS**

b. 19 August 1873, St. Kilda, Victoria.

m. John James Coventry (1869-1953),  
wheelwright.

d. 1940, Box Hill, Victoria

Children:

John George Coventry (1894-1959) m. Mary Duggan (1892-1960)

Henry James Coventry (1896-1953) m. Dorothy Jean Clark (1981-1970)

Theodore Alfred Coventry (1899-1969) m. Mary Holdsworth (1901-1962)

Albert Gordon Coventry (1902-1953) m. Ida Jean Watson (1909-1981)

Roy Thomas Coventry (1903-1981) m. Evelyn Herbert (1902-1992)

Frederick Bruce Coventry (1906-1957) m. Grace Hindle in 1929.

Florence Martha Coventry (1911-1992)

**AGNES GERTRUDE COLLINGS**

b. 1876, Colchester, Essex, England.

m George Henry James, Bank Manager.

d. Box Hill, Victoria

Children:

Gertrude Elizabeth Galbraith James (1901-1990)

John James (1903-1903)

Henry David Steel James (1904-)

Anthony Pearce James (1906-1985) m. Lillian Pettigrove

Samuel Lindsay James (1909-1975) m. Joyce Kirkpatrick

George Bruce James (1911-1989) m. Isobel Johnstone  
Theodore Beale James (1913-1914)  
Agnes Joyce James (1915-1970) m. William Elston.

**ADA LAURA COLLINGS<sup>22</sup>**

b. 1877 Colchester, Essex, England.  
d. 1934 Ringwood, Victoria m. Samuel Kennedy, 1914.  
Children:  
Laura Lilian Kennedy (1915-2008) m. Leslie Burgin.  
Anne Amelia Kennedy (1916-2009) m. Clifford Offer.



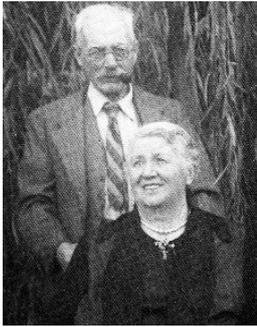
*Amelia Madeline*

Amelia Madeline, our grandmother, spent her childhood in St. Kilda and moved with her family to South Wandin where they had a small farm and a fruit orchard. Amelia became the post-mistress there. After they were married Amelia and Alfred Hunt lived and farmed at Glen Alvie, Gippsland. Alfred Thomas Hunt died in 1911 and the family continued to farm for several years, Amelia supplementing the farm income to maintain it by obtaining a position as postmistress at Glen Alvie. The family were eventually forced off the farm and in 1924 – 1931 later she was living at 17 Broadway<sup>23</sup>, Oakleigh. In 1936 she was living at 28 Grant Street, Oakleigh. Amelia died at 8 Claire Street, McKinnon, the home of her daughter Amelia (aka Millie) on 3 September 1943. Both Alfred and Amelia are buried together at the Brighton Cemetery, Victoria.



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<sup>23</sup> Now Dandenong Road.



*Agnes Gertrude &  
George James*



*Charles Sydney Collings*



*Emily Clara Collings*



*Samuel & Ada Laura  
Kennedy (nee Collings),  
Laura & Ann*



*Ethel Flatman & her  
mother, Elizabeth  
Flatman (nee Collings)*



*Anne Kennedy, Amelia  
Hunt, Millie Skeeves &  
Neville*



*Rear: Charles Sydney Collings, George  
Collings, Charles Thomas George Collings.  
Front: Ada Collings, Elsie Collings, Edith  
Collings*



*Back: Frederick Bruce (Fred), Henry James  
(Harry), John George (Jack), Roy Thomas  
Front: Theodore Alfred (Alf), Florence,  
Florence Martha (Florrie), John James, Albert  
Gordon (Bert)*

## FOLEY FAMILY

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Foley is a surname which originated in Ireland, in the southeast Munster region. The name is derived from the original modern Irish Ó Foghlú and older Irish Ó Foghladha, meaning "plunderer". The Lord of the Decies (the Waterford area of Munster) was a title attributed to some early Foleys. The Gaelic prefix "O" indicates 'male descendant of', plus the personal by-name "Foghladha" meaning pirate or plunderer. It originated in the southern Munster County of Waterford, and from there spread to Counties Cork and Kerry, where the name is particularly widespread, and ranks among the sixty most numerous surnames in Ireland.

The first recorded spelling of the family name is shown to be that of Maoliosa Foley, Archbishop of Cashel, which was dated 1131, in 'Medieval Ecclesiastical Records of Ireland', during the reign of Turlough Mor O'Connor, High King of Ireland, 1119-1156.

The earliest record we have for this family is that of James Foley (1808-1853) of London, a shoemaker, who married Anne McAlister. They had a son, Thomas Foley who was born in Seven Step Alley, Houndsditch, London on December 4, 1839 from whom we are descended.



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## JAMES FOLEY & ANNE MCALISTER

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James Foley<sup>24</sup> was a shoemaker in East London. The couple were living at 3 Seven Step Alley, Houndsditch, London at the time of the birth of Thomas James on December 4, 1839. In 1851 James was living as a boarder at 27 Broad Street, North St. Giles, London. He died on January 16, 1853 and was living at this address at date of his death. The cause of his death was Bronchitis. His landlord, Patrick Crawley was present at his death and registered it on January 17, 1853.



*Maryanne Gales (nee Bruce),  
a daughter of Ann Foley  
from her 2<sup>nd</sup> Marriage to  
James Bruce.*

*We do not have a photo of  
Anne, but doubtless  
Maryanne's physical features  
resemble those of her Mother.*

James Foley married Anne McAlister (aka McLaughlin) in Middlesex, East London, in 1836 and their son Thomas James Foley was born in 1839 at 9 Seven-step Alley, Houndsditch. The couple may have had two other children.

Anne McAlister was born c1810 in Scotland and was charged at the Old Bailey, London in February 1843 for 7 years for shoplifting 11 pounds of pork from Harrods in East London. She was sentenced to 7 years of penal servitude to be served in Dieman's Land (Tasmania).

After sentencing she was held with her son at a prison before she and Thomas boarded the women's convict ship, Woodbridge in 1843. They arrived in Hobart, Van Diemen's Land (now Tasmania) on December 25, 1843.

### CHILDREN OF JAMES FOLEY AND ANNE MCALISTER:<sup>25</sup>

#### THOMAS FOLEY (1839-1898)

- b. December 26, 1839 at 9 Seven Step Alley, Houndsditch, London
- m. Elizabeth Rebecca Stamp (1840-1902) on August 6, 1860 at Sale, Victoria
- d. Melbourne Hospital, Victoria, Australia.

Anne McAlister married for the second-time James Bruce in Hobart, Tasmania on September 30, 1845. James Bruce, an ex-convict, was a gardener and had received his Ticket of Freedom at the time of their marriage having arrived in Tasmania on the ship 'Elphinstone'.

### CHILDREN OF ANNE FOLEY & JAMES BRUCE:

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<sup>24</sup> James Foley's origins are unknown however, a family story suggests that he was born in Northern Island.

<sup>25</sup> James & Anne may have had 2 other children who remained in England with their father when Anne and Thomas were deported. We have no evidence for them.

## A Still Point

**MARY ANNE BRUCE**<sup>26</sup> (1846-1924)

m. Charles Henry Gales (1839-1923)

b. February 18, 1846 at Woolpack, VDL

d. February 11, 1924 in Sale, Gippsland, Victoria

Married: Charles Henry Gales in 1869 at Maffra, Victoria

**JAMES BRUCE**

b. 18 June 1849, Macquarie Plains, VDL.



*Scenes from East London  
slums*



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<sup>26</sup> Mary Anne Gales (nee Bruce) had a close connection with Thomas Foley, his wife and descendents all her life. Thanks to Annie Pawley of Traralgon for sharing her research about the Gales family and early photo of Maryanne Gales.

## THOMAS FOLEY & ELIZABETH REBECCA STAMP

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*Thomas James Foley*

Thomas James Foley was born the 4th of December 1839 at Seven Step Alley, Bermondsey, London, to James Foley and Ann McAlister. His father was a shoemaker in East London. Ann McAlister, his mother was born in Scotland and came to Australia as a convict on the ship “Woodbridge” in 1843 to serve a 7-year sentence for shoplifting. Her son, Thomas Foley aged 4 accompanied her. Thomas may have had two siblings who remained in the United Kingdom (details unknown). He was 4 years old when he arrived in Hobart on the Convict ship, ‘Woodbridge’ with his mother on December 25, 1843.



*Elizabeth Rebecca Stamp*

Elizabeth, the eldest daughter of Fredrick Stamp (1815-1869) and Mary Ann Whichelow, (1830-1880) arrived in Australia in 1857 on the ship ‘Star of the South’, and took up a position as a nursemaid, a position that she had applied for prior to the voyage.

How and where Elizabeth Stamp met Thomas Foley we do not know. We believe that Thomas was living for some time prior to his marriage in the Sale area with his half-sister, Maryanne Gales, nee Bruce.



*Sarah Anne Stamp  
Sister of Elizabeth*

Elizabeth Rebecca Stamp and Thomas were married in August 2, 1860 at the Presbyterian church in Sale, Gippsland, Victoria. Elizabeth died on August 17, 1902 having suffered Parkinson’s Disease for the previous 13 years. Thomas died on June 29, 1898 from Phthisis.

In late 1865 Thomas and Elizabeth, who was pregnant, moved with their 3 children to Walhalla. Six more children were born on the goldfields and Charles McAlister Foley was born at New Lambton, New South Wales.

They settled at Donnelly’s Creek a gold rush town approximately 40 km. north of Walhalla. In its heyday, it was home to over 1,200 miners and other residents. It had four main reefs in its hey-day and Thomas Foley had a claim at Crinoline Reef nearby which yielded a rich source of alluvial gold.

At some stage Thomas Foley left the diggings and worked at the Long Tunnel Mine in Walhalla. He was injured in a mine accident there and broke both his legs. I have heard that he was taken by horse and dray 40 miles to obtain medical help at Toongabbie and from there to Melbourne. I understand that he obtained compensation from the mining company and was successfully rehabilitated going on to work for the Victorian Railways in Melbourne in 1883 in the Engineers Branch. Thomas died in the Gipps Ward at the Melbourne hospital on June 28, 1898.

Elizabeth died at Diamond Creek, Victoria on August 17, 1902 and is buried with her husband at the Melbourne General Cemetery<sup>27</sup>.

**THOMAS AND ELIZABETH HAD THE FOLLOWING CHILDREN:**



*Helen Laura Foley  
(seated) & Mary Ann  
Elizabeth Foley*

**MARY ANN ELIZABETH FOLEY**

Born: 1861 Sale, Victoria  
Died: 1941 Hurstbridge, Victoria  
Married: Johannes Petter Petterson.

**FREDERICK ALEXANDER FOLEY**

Born: 1863 Sale, Victoria  
Died: 1945 Fitzroy, Victoria  
Married: Fanny Fitzgibbons

**WILLIAM THOMAS FOLEY**

Born 1865 Heyfield, Victoria  
Died: 1865 Heyfield, Victoria

**HENRY GILBERT FOLEY**

Born: 1866 Tullamore, Victoria  
Died: 1867, Tullamore, Victoria

**HELEN LAURA FOLEY**

Born: 1868 Donnelly's Creek, Victoria  
Died: August 27, 1945 in Ormond, Victoria  
Married: (1) James Philip Hewlett,  
(2) Thomas Martin Gillin (see Section VIII)

**SELINA MARGARET FOLEY**

Born: 1870 Walhalla, Victoria  
Died 1886 Richmond, Victoria

**GEORGE JAMES FOLEY**

Born: 1872 Walhalla, Victoria (see Section VIII)  
Died: October 22, 1945 in Perth, Western Australia  
Married: Fannie Edith Beresford Meyers (nee Gill)  
no children

**CHARLES MCALISTER FOLEY**

Born: 10 Jun 1875 Australia  
Died: 28 Jan 1896 Melbourne, Victoria.

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<sup>27</sup> In the same grave is Helen Laura Foley and her daughter, Edith Elizabeth Hewlett.

**ARCHIBALD STAMP FOLEY**

Born: 1878 Walhalla, Victoria

Died: 1879 Walhalla, Victoria

**SARAH ADELAIDE FOLEY**

Born: 1879 Walhalla, Victoria

Died: 1944 Hastings, Victoria

m. Henry Hogins

We are descended from Helen Laura Foley (1868-1945). She was born at the small settlement of Tullamore near Donnelly's Creek on the Walhalla goldfields in Victoria, Australia. We know very little about her early life but can be certain that prior to her marriage the family lacked money, a home as we know it and eked out an existence having only the bare essentials for survival. Living conditions were harsh on the Australian Goldfields.

Two young children of our Foley line died in the Walhalla district, Henry Gilbert Foley (1866-1867) and Archibald Stamp Foley (1875-1879)". Henry was buried at Donnelly's creek (a town near the mine) in a coffin made by his father and I believe that Archibald is buried in the Walhalla cemetery.



*Toowong Picnic – Gales/Foley Family*

*Back Row: 1. Female, 2 Charles Henry Gales, 3, Mary Ann Gales (nee Bruce) 4. Elizabeth Rebecca Foley (nee Stamp), 5 Thomas Foley, 6. Maria Nippe.*

*Middle Row: 1. Girl, 2. Female, 3. Tryphena Volant (nee Foley), 4. Elizabeth Gadd (nee Gales) 5. Female, 6. Girl*

*Front Row: 1. Girl, 2. Leslie James Gales, 3. Boy.*



## HEWLETT FAMILY

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Early records of the name mention William Hulot, recorded in the year 1273, County Yorkshire. Adam Howlet was documented in County Somerset, during the reign of Edward III (1327-1377). Johannes Houlot listed in the Yorkshire Poll Tax of 1379. The acquisition of surnames in Europe during the past eight hundred years has been affected by many factors, including social class and social structure, naming practices in neighbouring cultures, and indigenous cultural tradition. On the whole, the richer and more powerful classes tended to acquire surnames earlier than the working classes and the poor, while surnames were quicker to catch on in urban areas than in more sparsely populated rural areas.

Later instances of the name mention Alice Dorothy Howlett who was baptised at St. Thomas The Apostle, London in 1673. Anne, daughter of Thomas and Dorothy Howlett was baptised at St. Thomas the Apostle, London in 1684. John, son of John Howlet was baptised at St. James's, Clerkenwell, London in 1684. The associated arms are recorded in Sir Bernard Burkes General Armory. Ulster King of Arms in 1884. Registered at Sydenham, County Kent, registered in the year 1599.

Our earliest knowledge of our branch of the Hewlett family dates back to a William Hulet (alias 'Howlett) of London who was suspected of being the Executioner of King Charles I of England in January 1649. Reverend William King, Vicar of Astley (1947-1973) in his book 'Bells and Pomegranates' who writes at length about the Reverend Alfred Hewlett, a Vicar of Astley (1831-1837 and 1840-1885), a son of William Hewlett of Oxford (1774-1851) states that Captain William Hulet who is descended from a High Sherriff of Dublin, and the officer in charge of the soldiers at the execution of Charles I, was a direct ancestor of the Hewletts of this history.

Geoffrey Robertson<sup>28</sup> believed that Hulet was the Executioner's understudy, his heavily disguised assistant, who behaved at the time "exactly as a soldier who hated Charles would act – grabbing the head and waving it aloft, and forgetting the traditional cry, 'Behold the head of a traitor', because he had never made it before. On October 15, 1660, William Hulet was put on trial for carrying out the deed. One witness, Richard Gittens, claimed at the trial of Hulet that he was at the execution and recognized Hulet's voice after Hulet had asked Charles to forgive him. Hulet was deemed to be guilty of high treason the penalty for which was a gruesome death. However, a later confession by another resulted in the court, being mindful of the injury done to Hulet, granted him a reprieve.

On April 22, 1661, a James Hewlett (1643-1687), a Blew-Coat boy of Christ's Hospital (school) in London and son of a Rev. William Hewlett of London, made a speech to Charles II on April 22, 1661, which was the day before his Coronation. This James Hewlett entered Christ Church College, Oxford, as a commoner and matriculated in 1662. He was elected to a Studentship in 1663 and gained his BA in 1665 and his MA in 1668. He was tutored by Benjamin Woodroffe who was a particularly noted tutor,

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<sup>28</sup> The Tyrannicide Brief. (2005), Random House: Sydney, New South Wales..

and later Chaplain to Charles II; and by Arthur Squibb, who later became vicar of Netherbury in Dorset. Hewlett himself was a tutor between 1669 and 1672, and a Proctor of the University of Oxford until his death. Research found that he died, unmarried, in 1687.

The earliest Hewlett in our family line is William Hewlett (1720-1799) of Bampton. We know little about him except that he was a slater and plasterer and a Church Warden at the Parish of St. Mary Magdalen, Oxford. We are descended from his eldest son, Thomas Hewlett (1743-1807) also a Church Warden at St. Mary Magdalen, who married Elizabeth Edmonds (1747-1786) at Bampton, Oxfordshire in 1764.

There has been little success tracing our Hewletts back further than Thomas and William. I have been in contact with a Hewlett family from Sherbourne, Dorset who share the family legend that a mutual ancestor was the Thomas Hulet who beheaded King Charles I and, on that basis, have joined my research with theirs. However, I am not convinced as I find the birth and death dates of various people in their family tree do not line up with ours. More research in this area need to be done.



## THOMAS HEWLETT & ELIZABETH EDMONDS

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Thomas Hewlett (1743-1807), son of William Hewlett was a slatter and plasterer who married Elizabeth Edmonds (1747-1786) of Bampton on December 30, 1763. The ceremony was held in the parish church, Bampton, a village on the edge of the Cotswolds and close to Oxford.

The couple moved from Bampton to Oxford in about 1765 a year after the birth of their first child, Thomas (1764). Original record of the Church of St. Mary Magdalen in Oxford shows an entry, third from the top, for the baptism of Thomas Hewlett, the son of William Hewlett on April 14, 1764.

Thomas was a church warden of the Parish of St. Mary Magdalen in 1781 and again in 1782, but not thereafter; and, in 1813-14 he acted as a Poor Law Guardian for that Parish.

Elizabeth Edmonds died in 1786; her youngest child, Sophie, was 4 years old. Thomas died intestate in 1807 and his burial is recorded in the Parish records of the church St. Mary Magdalen, Oxford. Administration of his estate was granted to his eldest son, Thomas William, on February 1, 1808, and the value of his recorded assets was less than £100.

Thomas and Elizabeth had 8 children:

**THOMAS WILLIAM HEWLETT** (1764-1833) married Charlotte Cock (1781-1849) at the Church of St. Mary Magdalen, Oxford in 1801. Thomas had a son, Thomas William Hewlett (1806-1878) who married Mary Greening (1828-1908) in 1846 at Thame, Oxfordshire.

**ELIZABETH HEWLETT** (1765-1802)

b. Oxford, England

m. William Shepherd on March 23, 1785 at St. Aldates, Oxford.

d. Oxford, England.

**MARY HEWLETT** (1768-)

b. Oxford, England

m. James Allen in 1843 at Felmersham, Bedfordshire

d. 1860 at Felmersham, Bedfordshire, England.

**JOHN VALENTINE HEWLETT** (1771-1792)

b. Oxford, England

d. 1792. Barnstaple, Devon, England

**SARAH HEWLETT** (1772-1852)

b. Oxford, England

d. 1852, Unknown

**WILLIAM HEWLETT** (1776-1820)

b. Oxford, England

m. Elizabeth Griffith Meredith (1781-1863)

in Besselsleigh, Berkshire in 1803

d. 1851, England

**\*\*JAMES PHILIP HEWLETT** (1 (1780-1820)

b. Oxford, England

m. Esther Beuzeville (1786-1851) at the

Independent Chapel, Henley on Thames in 1808

d. 1780

**SOPHIA HEWLETT** (1782-)

b. Oxford, England

m. Unknown

d. Unknown



## **JAMES PHILIP HEWLETT I (1780-1820) & ESTHER BEUZEVILLE (1786-1851)**

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It is believed that James Philip and Esther may have met at the marriage of his older brother, William Hewlett to Elizabeth Griffith Meredith, a first cousin of Esther on June 11, 1803 at Besselsleigh, Berkshire, England. James was the Celebrant and Esther was a witness to the union

James Philip Hewlett was born at Headington, Oxford, he was youngest son of Thomas and Elizabeth Hewlett of St. Mary Magdalen's Parish in Oxford. Thomas was a Church-warden there, as was his father before him. He was educated at the New College Choir School and later was a Chaplain there, and a Chaplain at Magdalen College as well as Chaplain at the Oxford Work House. James was ordained as Curate at St. Aldate's church, Oxford on December 23, 1804 and remained in that position there until his death in 1820. He died at Oxford on March 15, 1820 and was buried under the Chancel in St. Aldate's Church on March 23 of that year



James and Esther were married at the Independent Chapel, Henley on Thames in 1808, at that time James was a Curate at the church of St. Aldates, Oxford. The nature of the marital relationship invites speculation. James was an Anglican and remained so; Esther was nonconformist having been a member of the Henley dissenters and prior to that her family of origin worshipped at the Huguenot church of St. Jean at Spitalfields, London.

The couple set up house in Aldate Street Oxford, near Brewer's Lane, quite close to Folly Bridge. The house was owned by the warden and scholars of New College.

### **THE COUPLE HAD FIVE CHILDREN:**

#### **JAMES PHILIP HEWLETT II (1810-1878)**

- b. Headington, Oxford, England
- d. Purton, Wiltshire
- m. Elizabeth Shackelford (1815-1906) (See following Section)

#### **\*EBENEZER BEUZEVILLE HEWLETT (1812-1887)**

- b. Oxford, England
- d. Asylum, Chatham, Kent
- m. Mary Burden Chetham (1815-1907) No children.

**EMMA HEWLETT** (1814-1890)

b. Oxford, England

d. Eythorne, Kent

m. George Eliel Sargent (1809-1883)

The couple had 9 children. See more in Section IX

**THEOPHILUS PETER NORRIS HEWLETT** (1816-1900)

b. Oxford, England

d. New Zealand

m. Emily Boulton Elvin.

Theophilus with his family migrated to New Zealand.

See New Zealand Hewletts in Section IX.

**ESTHER BEUZEVILLE HEWLETT** (1818-1902)

b. Oxford, England

d. Peterborough, Northhamptonshire.

m. Ebenezer Sargent (1806-1879)

The couple had 10 children. See more in Section IX

\*Ebenezer Hewlett lived at 'Crabble Hill', Dover and died on May 1, 1887 at a sick Asylum at Bridge in Kent. He was buried in the Baptist Churchyard at Eythorne close to the grave of his mother, Esther (nee Beuzeville). Also remembered on his headstone is his wife: Mary Chetham who died January 1, 1907 and is laid to rest at Radford, Coventry.

Edward George Sargent, his nephew, was one of Ebenezer's executors. The value of his estate was £254 which in 2017 was valued at £20,840.



## JAMES PHILIP HEWLETT II (1810-1878) & ELIZABETH SHACKELFORD (1815-1906)

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James Philip Hewlett II was born in Headington, Oxford on February 26, 1810. He married Elizabeth Shackelford (1815-1906) at the church of St. Mary, Cheltenham, Gloucestershire on May 3, 1836. At that time Elizabeth's parents, William Shackelford (1786-1857) and Mary Wright (1772-1863) lived in Cheltenham. He was a retired Carriage and Railway Carriage builder from Oxford.



*Stuart & Marion Clark  
laying flowers at the grave  
of Elizabeth Shackelford  
in 1997 at Wheatley  
Churchyard.*

James was educated at Horton College in Yorkshire – a Baptist College. His mother had endeavoured to obtain a place for him at Christs' School after his father died and she attributed the fact that it was not granted to the fact that she was a Dissenter. It was certainly not because of the lack of support for the application.<sup>29</sup>

Research<sup>30</sup> into the ancestors of William Shackelford and his wife, Mary Wright has yielded no information at all. It is known, however, that William's descendants married into the Alden family, a significant Oxford family. (See Section IX which contains a long essay written by a daughter, Esther Beuzeville Hewlett, who married Edward Cox Alden containing information about her family of origin and her experience of it).

### JAMES & ELIZABETH HAD THE FOLLOWING CHILDREN:

#### SARAH EMMA HEWLETT

Born: June 5, 1837 in Dodbrooke, Devon.

Died: December 9, 1838 in Dodbrooke, Devon.

Esther Beuzeville (Hewlett) was present at her birth and signed her birth certificate.

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<sup>29</sup> The application is supported by many academics from the University of Oxford.

<sup>30</sup> There is an active researcher of the Shakelford family in the United States and he has traced his branch to the village of Shakelford in Guildford, Surrey, England but I cannot link our Shackelford line with his.

**ESTHER BEUZEVILLE HEWLETT<sup>31</sup>**

Born: January 14, 1839 in Dodbrooke, Devon.  
Died: April 26, 1916 in Oxford, buried at Wheatley  
Married: Edward Cox Alden (1838-1912) on July 20, 1864  
d. 1916 at Oxford. See SECTION VIII

**EDMUND HOWE HEWLETT**

Born: October 18, 1840 in Dover, Kent.  
Died: February 6, 1921 in Elmore, Victoria, Australia  
Married: Lucy Sharpe on September 8, 1870 at Hitchin, Hertfordshire. See Section IX

**JAMES PHILIP (III) HEWLETT**

Born: September 1842 in Dover, Kent.  
Died: July 1858 in Watford, Hertfordshire.  
16 years. Unmarried. See Section VIII

**RUSSELL BEUZEVILLE HEWLETT<sup>32</sup>**

Born: July 20, 1846 in Dover, Kent.  
Died: July 24, 1888 in South Melbourne.  
Married: Jane Roberts (1847-1932) on November 28  
in Birkenhead, Cheshire.  
Children: See under next sub-heading.

**SARAH SECUNDA HEWLETT**

Born: May 17, 1849 in Dover, Kent  
Died: July 4, 1914 in Oxford, England  
Unmarried. Author and Medical Missionary to India.  
Buried at Purton with her father. See Section VIII

**ARNOLD MELVILL HEWLETT**

Born: November 8, 1850 in Watford Hertfordshire  
Died: January 1893 in Madagascar. Missionary.  
Married: Margaret Gordon Haviland (1858-1922) of  
Bournemouth, Hampshire in abt. 1886 in Madagascar,  
French Territory. (See Section VIII)



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<sup>31</sup> We have a long document, and a time-line compiled from it, by Esther that provides fascinating insights into the family of James & Elizabeth Hewlett and various family and extended family members. (See Section VIII, 'A Closer Look').

<sup>32</sup> We have a son named 'Russell' but this is coincidental.

**RUSSELL BEUZEVILLE HEWLETT (1846-1888)  
& JANE ROBERTS (1847-1932)**

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Russell Beuzeville Hewlett (1846-1888) born at Charlton, Dover, Kent married Jane Roberts (1847-1932) in 1865 at Birkenhead, Cheshire.

Russell, aged 14, attended St. Iver Grammar School, Kent. The school had a total of 36 pupils and the headmaster was John Mummery, also Sophia Mummery (68 years) is listed. There were 36 pupils at the school on the night of the 1861 census.

Family sources believe that Russell and his family migrated to Australia on the sailing ship Sorata, arriving in 1883<sup>33</sup> but no shipping records have yet been located. Also, the family are not registered on the 1881 English Census records. There is a mystery here!

The family of Russell B. Hewlett faced severe hardship in their first years in Australia:<sup>34</sup> Only 17 months after their arrival in Victoria, while still living in Montague Street, South Melbourne, their second eldest daughter, Edith Jane, died at the age of 16 years on May 17, 1885 and was buried two days later in the St Kilda Cemetery. The cause of her death was given as 'Enteric Fever and Asthma, fourteen days'. Her father's occupation was given as 'clerk'. She was attended during her illness by Dr Sparrow, the undertaker being J. Hill. The death was registered by her father. There is no record of a clergyman officiating at the burial.

In 1885 Edith Jane, a daughter of Russell and Jane Roberts died.

Russell died in 1888 at 18 Portland Place, South Melbourne from Chronic Phthisis (Tuberculosis). He is buried with Jane, his wife, two daughters Edith Jane & Gertrude Esther (later Orme) and James Arnold Orme, an infant, at the St. Kilda Cemetery, Victoria.

*In 1988 the descendants of Eveline Beuzeville Hewlett laid a memorial stone at the site of the grave to commemorate the 100-year anniversary of the death of Russell Beuzeville*

Russell & Jane Hewlett had the following children:

**LILLIE ELIZABETH HEWLETT (1867–1958)**

b. England

d. Victoria, Australia

m. Richard Penderel Moss

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<sup>33</sup> The death certificate of Edith Jane enables the calculation of the year of the arrival of the family in Victoria:1883.

<sup>34</sup> Many thanks to Peggy Jones for sharing her research with me.

**EDITH JANE HEWLETT** (1869-1885).

b. England  
d. Victoria, Australia  
m. Unmarried

**GERTRUDE ESTHER HEWLETT** (1876-1895)

b. Cowley Road, Oxford  
d. Victoria, Australia  
m. Hampden Hughes Orme, 1891

**EVELYN BEUZEVILLE HEWLETT** (1873-1948)

b. England  
d. Victoria, Australia  
m. Charles William Stark.

**JAMES PHILIP HEWLETT IV** (1875-1919)

b. Cowley Road, Oxford  
d. Wagin, Western Australia

m. (1) Helen Laura Foley

James Philip and Helen Laura had the following children:

Edith Elizabeth Hewlett (1897-1903)

Gertrude Esther Hewlett (1899-1990) m. Leslie Thomas Hunt (1897-1956)

Elsie Selina Hewlett (1900-1994) m. Walter Nicholls.

m. (2) Lavinia Marvell (1879-1943) (*de facto* relationship)

James Philip and Lavinia had the following children:

Herbert Edward Hewlett (1909-1995)

James Philip Hewlett V (1911-2008).

**ARNOLD ERNEST HEWLETT** (1877-)

b. England  
m. Caroline Joyce at Williamstown, Victoria on March 13, 1899  
Arnold and Caroline had, at least, one daughter.

**LUCIE MELVILLE HEWLETT** (1881-) m. (a) Unknown Edwards,

(2) Will Mennell in Shanghai.

We are descended from James Philip Hewlett IV and Helen Laura Foley.

After the death of her husband Jane resumed her work as a dressmaker while remaining in the family home in South Melbourne. At the time of her marriage to George Carey in 1910 at Wittington, New South Wales she was living in Sydney and she died in 1932 at the Cheltenham Elderly Citizens Home, Victoria. At the time of her admission to that facility she was living at 20 Islington Street, Collingwood, Victoria.

## A Still Point

Sadly, on Jane's death certificate none of her children are listed. It simply states, 'children unknown', and the particulars of her marriage were also 'unknown'. However, it is important to note that she is buried in the family grave at the St. Kilda Cemetery which makes it apparent that at least one of her children was listed as her next-of-kin at the Cheltenham Nursing Home. After James Philip Hewlett IV deserted Helen Laura Foley and her 3 daughters Jane took this family to live with her at Portland Terrace, South Melbourne – a testament to her kindness.



## HUNT FAMILY

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The English family name Hunt (alternatively spelt Hunte) is occupational in origin, belonging to that category of names derived from the work the original bearer once did or the profession he once pursued. It was common practice in medieval times, prior to the establishment of a formal system of hereditary surnames, for an individual to be identified with his trade, and to be referred to accordingly.

In this case, the name is derived from the old English term "Hunta", which simply denotes "Hunter, Huntsman (these both became surnames in their own right at a later date). This name was presumably attributed to one who partook in 'the hunt', the huntsman being part of a team who hunted for the nobleman of the big house, and who was paid a wage for doing so.

The earliest recorded instances of this name in English documents date from the early 13th century: one Humphrey Le Hunte of Sussex is listed, in 1203, in a list of fines. "Le", meaning "the", denotes names of occupational or nickname origin. This was lost at a later date, as shown by the Assize Rolls in 1219 which recorded the name of one Ralph Hunte of Yorkshire.

Coat of Arms: Blazon of Arms: Argent, a bugle horn sable stringed vert, on a chief gules, three mullets pierced of the field.

Our earliest Hunt is a Thomas Hunt (1722-1785) married to Anne Cox (1785-?) who lived at Poplar and are recorded in the records of St. Dunstons church at Hackney, East London. Thomas was a Sawyer as was his son, our grandfather, William Hunt (1807-1877) who married Elizabeth Alice Jewell (1806-1850).



**WILLIAM HUNT (1807-1877) & ELIZABETH ALICE JEWELL  
(1806-1850)**

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William Hunt<sup>35</sup> of Poplar, London married, in 1828, at the church of <sup>36</sup>St. Dunstan's, Bethnal Green Elizabeth Jewell (1806-1850), a daughter of Robert Jewell and Eleanor Crofts. He was a ship's sawyer (carpenter) most likely working on ships in the docklands area of London.

William was baptised on July 10, 1814 when he was 8 years old together with his two younger siblings Thomas (b. September 16, 1809) and Mary Ann, born September 18, 1812, the family was living at Poplar at the time.

It is believed that William had no extensive formal education and he very likely began to work in the dockyards with his father as soon as he was old enough. He spent his entire life in this area and had work throughout as a sawyer.

William died on May 13, 1872 at the Bromley Sick Asylum of Hemiplegia<sup>37</sup>.

William married Elizabeth Alice Hunt (nee Jewell) in 1828. She was a daughter of Robert Jewell and Eleanor Crofts. Her father was a caulker which suggests that he also worked in the shipyards at Poplar. She was baptised at St. Anne, Limehouse on December 31, 1806 and the family were living at 3 Colt Street near Limehouse Road, East London. Elizabeth had 7 children between 1830 and 1844.

Elizabeth died on March 1, 1850 at 1 Gill's Lane, Cotton Street Poplar at the home of one of her daughters, Sophia, who was present at her death. The cause of her death was 'Plueritis' and the duration of her final illness was 3 weeks. Her youngest son, Thomas, who much later migrated to South Australia was just 5 years old at the time.

William remarried Susannah Giacomelli (1826-1872) in March 1854. Susannah was a neighbour. The couple had 3 children: Susanna (1857-), Mary Ann (1858-) and James (1861-). Susanna Giacomelli also died at the Sick Asylum, Bromley. The cause of her death was 'Phthisis' (TB).

Children of William Hunt & Elizabeth Jewell:

**SARAH ELIZABETH HUNT**

Born: June 19, 1830 in Poplar

Died: About 1840 in England

**SOPHIA HUNT**

Born: November 25, 1831 in Poplar

m. Thomas Kemp, in 1852 at the Greenwich Road Chapel in Kent.

Died: Unknown

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<sup>35</sup> Many thanks to Megan Sprod of South Australia for sharing much of her research.

<sup>36</sup> St. Dunstan's Church Bethnal Green is also linked with our Guillemard and Beuzeville ancestors.

<sup>37</sup> A Stroke.

**WILLIAM HENRY HUNT**

Born: February 6, 1834 in Poplar

Died: January 30, 1902 in Grantville, Gippsland, Victoria.

Married: Margaret Beattie (1830-1913) in 1854 in the Church of St. Matthew, Bethnal Green, London.

Migrated to Australia arriving in Melbourne in 1855 on the ship 'Thames'.

**HENRY HUNT**

Born: June 5, 1836 in Poplar

Died: Unknown

Ellen Ann (Hunt)

Born: July 16, 1838 in Poplar

Died: unknown

Married: Richard Hedges

**ELIZABETH HUNT**

Born January 31, 1841 in Poplar

Died young

**THOMAS HUNT**

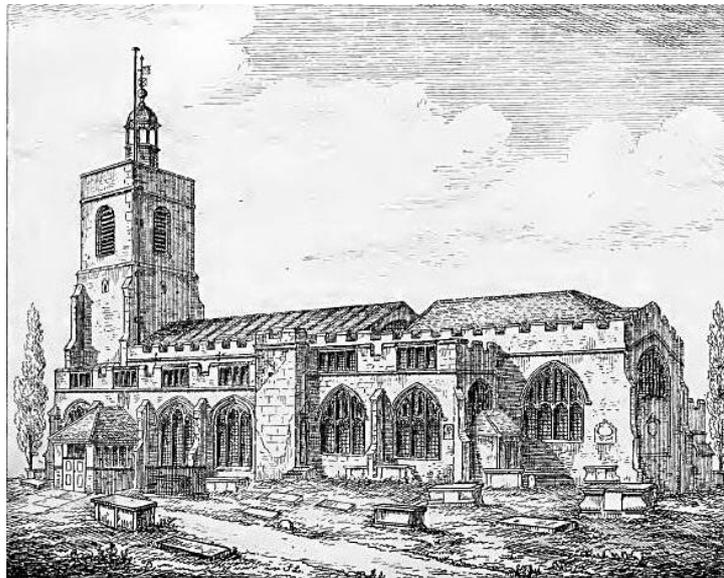
Born: September 29, 1844 in Poplar

Died on June 2, 1918 in Kalangadoo, South Australia.

Married: (1) Catherine McLean (1851-1883) and (2) Elizabeth Sarah Davies (1866-1948) in 1888 in South Yarra, Victoria.

(See Section IX for details about this branch of our Hunt family)

We are descended from William Henry Hunt and Margaret Beattie.



*Church of St. Dunstan, Bethnal Green, East London*

**WILLIAM HENRY HUNT - (1834-902) & MARGARET BEATTIE  
(1830-1913)**

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William Henry Hunt, the eldest son of William Hunt and Elizabeth Jewell of Poplar London, was born on 6 February 1834 and baptized on 26 February 1837 at All Saints, Poplar.

William Jr. became a ships' sawyer like his father, William, and his grandfather, Thomas. He married Margaret Beattie in Bethnal Green on 10 April 1854. They emigrated to Melbourne, Australia, the following year. Their ship, the Thames, reached Melbourne in October 1855 with their baby son, William Thomas who had been born at sea on 25 September during the journey. Baby William died early in 1855 in Victoria.

On arrival, William Henry was recorded as being 22 years of age; and Margaret as being 24 years of age. He was employed by 'B.G. Wood, Bros', timber merchants, who were based in Geelong. He commenced work on 17 October 1855. The couple set up house in Chilwell, Geelong and they had two more children while they resided there: Alice Elizabeth in 1857, and Margaret Jane in 1861. A further five children were born in Collingwood, Melbourne. William settled in the Grantville area of Victoria and presumably farmed there on a property named 'Fern Hill'. We do know that he also continued working with his carpentry skills and there is an advertisement in the Korumburra Times dated 1878.

William Henry died on 30 January 1902. Cause of death was 'Brights Disease and Hyperstatic Pneumonia' and was buried in the Grantville Cemetery.

Thomas Hunt, a younger brother of William Henry Hunt in his will, left 60 pounds to his brother's two sons still living on condition they spent 20 pounds of this on a tombstone and railing on their father's grave. This they did. It is situated in the old part of the cemetery in Gippsland, Victoria.

The inscription reads "In loving memory of William Henry Hunt who died January 30th, 1902 aged 70 years". Beneath this inscription is "also Margaret Hunt, (nee Beattie) who died Feb. 5th, 1913 aged 83 years. Reunited"

**CHILDREN OF WILLIAM HENRY HUNT & MARGARET BEATTIE:**

**ALICE ELIZABETH HUNT**

Born: 1857, Chilwell, Geelong  
Died: 1940, Bass, Victoria  
Married: Culmer Thomas White

**MARGARET JANE HUNT**

Born: 1861, Chilwell, Geelong  
Died: 1836, East Malvern, Victoria  
Married: 1883 to Richard Ward

**ALFRED THOMAS HUNT**

(see Section VI – Australian Connection)  
Born: Abt. 1866, Collingwood, Victoria  
Died: December 17, 1911, Brighton,  
Victoria. Married: April 2, 1890 to  
Amelia Madeline Collings

**ARTHUR ROBERT HUNT**

Born: July 10, 1869, Collingwood, Victoria  
Died: 1958, Camberwell, Victoria, Baker  
Married: March 31, 1891 to  
Susanna Elizabeth Shattock  
in Koroit, Victoria

**WILLIAM HENRY HUNT** (elder twin)

Born: 1872 in Collingwood, Victoria  
Died: April 19, 1872 in Collingwood, Victoria  
Died young.

**ERNEST EDWARD HUNT** (Younger twin with William Henry Hunt)

Born: 1872 in Collingwood, Victoria  
Died: 1930 in Camberwell, Victoria  
Married:  
(1) 1901 to Ethel May Tozer in Koroit,  
Victoria.  
(2) 1910 he married Mary Wilmot Brumley (1875-1967).  
Previously Mary had been married to Frederick Bruce Collings (1865-1905).  
(see Section VIII for more about Ernest Edward Hunt)





## SECTION V - THE AUSTRALIAN CONNECTION

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### THEY CAME IN SAILING SHIPS!

**RUSSELL BEUZEVILLE HEWLETT** and Jane Roberts and their family are believed to have travelled on the 'Sonata' with their cousins from the Sargent family. However, they do not appear on any of the shipping lists but what we do know is that the date of their arrival was in November 1883.

**OBEITHIO SARGENT**, a descendant of Esther Beuzeville Hewlett, daughter of James Philip Hewlett I and Esther Beuzeville travelled from England on board the ship 'Elderslie' with his wife Mary Ann and children Oswald (5), Olive (3) and Ivy (1), migrated from England to Australia arriving in 1886. Their intended destination was Tasmania, but they disembarked at Fremantle because Mary Ann was pregnant and unwell. (See Section IX)

**THOMAS JAMES FOLEY**, my Great-grandfather was 3 years old when he travelled on the convict ship 'Woodbridge' with his mother Anne Foley. They arrived in Hobart in December 1843.

**ELIZABETH REBECCA STAMP**, wife of Thomas James Foley, travelled alone on 'The Star of the South' arriving in Australia in 1839, aged 18 years. She was a Governess and the term of her employment in Australia is listed as one-year at 2 Gertrude Street, Fitzroy.

**WILLIAM HENRY HUNT** and Margaret Beattie Travelled on the ship 'Thames' arriving in Melbourne in October 1855. Their first child, William Thomas, was born on September 15th, during the voyage, and died early in 1856. They made a home at Chilwell, Geelong and later lived in Collingwood, Victoria.

**THOMAS HUNT** travelled alone on the ship 'Blackwall' arriving in Adelaide in 1861. He settled in South Australia at Kalangadoo in the south-east of that state where he had a successful farming property. In 1882, he married but his first wife died soon after in childbirth. It was not until 1887 he married Sarah Davies, a daughter of the neighbour of his brother William Henry Hunt who had settled in Grantville, Gippsland, Victoria.

**THOMAS GEORGE COLLINGS** and Clara Elizabeth Pearce with their 4 children travelled on the clipper ship 'City of Adelaide' 1865 disembarking in Adelaide. One of their children, Alfred George Collings, was born there in December 1865. The family returned to England before 1874 for an unknown reason on ship 'Rodney', and returned to Melbourne on the ship 'Hampshire' in 1879.



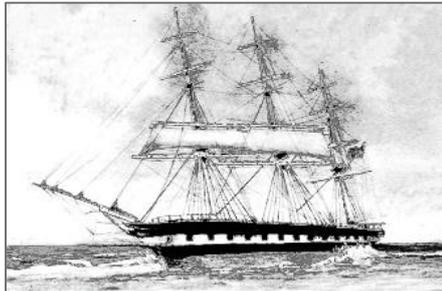
A Still Point



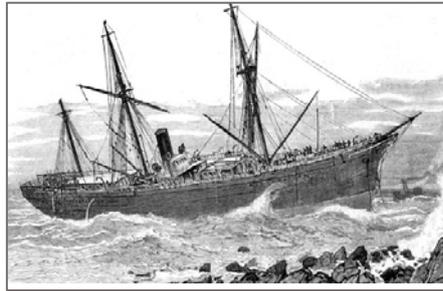
City of Adelaide



SS.Rodney



SS.Blackwall



SS.Sorata



SS.Hampshire



SS.Elderslie

## A STORM AT SEA 1886 - OBEITHIO SARGENT

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*Obeithio Sargent is a grand-son of Esther Hewlett, nee Benzenville who is the 3<sup>rd</sup> great-grandmother of Marion Clark. He settled, with his family, in Western Australia in the York area.*

### VOYAGE DETAILS

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Ship: Elderslie S/S

Departed from the Royal Albert Docks, London on May 8th, 1886.

Destination: Launceston, Tasmania.

Passengers: Obeithio Sargent 34, Mary Ann Sargent 34, Oswald H 5, Olive Mary 3, Ivy Ann 1.

Their intended destination was Tasmania, but because Mary Ann was pregnant and unwell they disembarked at Fremantle, Western Australia. (See more about the Sargent line in Section IX

Cost of Voyage: 54 British pounds. (value in 2017 = £3,574 in 2017 (British pounds).

Provisions for the voyage to be issued daily supplied by the Master of the Ship, as required by Law. Passengers prepared and cooked their own meals.

To each Adult three quarts of Water daily, exclusive of what is necessary for cooking; the articles required by the Passengers' Act to be issued in a cooked state, and a weekly allowance of provisions according to the following scale:

Bread or Biscuits 3 ½ pounds,	Sugar 1 pound
Wheaten Flour 2 pounds	Salt 2 ozs.
Oatmeal 1 pound	Mustard ½ oz. Pepper ½
Rice ½ pound	Lime Juice 6 ozs.
Peas 1 ½ pounds	Preserved Meat 1 pound
Potatoes 2 pounds	Suet 6 ozs.
Beef 1 ½ pounds	Raisins 8 ozs
Pork 1 pound	Butter 4 oz.
Tea 2 ozs.	

**TRANSCRIPT OF DIARY**<sup>38</sup>

**1886**

**Saturday, May 8th**

We got on board at about ¼ past 1 p.m. Soon found our cabin and Lysken having come on with us cooked a joint of Roast Beef in a tin pan, another pan of potatoes in their jackets, plenty of good gravy. She helped get us straight, and because she had to leave us at 3 p.m. At about 2 o'clock dinner was served up – a nice start.

To describe our quarters – we come down a steep ladder – very awkward 10 steps into our room which is about 20 ft. square – in it there are two tables fixed with a fixed bench on each side – at the sides of the room are cabins or berths – there are five on the right-hand side and three double size on the left. Ours is the second on the right and it has a little window at the end through which the children have been amusing themselves by watching the passing ships and craft. The tables are common property for all in our room. At six Tea was ready. The steward brought a large tin pan of hot tea a few loaves and pan of butter, a bread-tin of sugar and the cold roast and boiled beef. (No supper). We had to dip our cups in the tin as we wanted tea. Of course, this is only a temporary arrangement.

**Sunday, May 9th**

Wakened early by the sailors yelling “ready” to start us off. Two tugs to turn us round and at six we were fairly off. A fine calm day – at three our pilot left us by boat sailing close to Dover taking with him letters for England. The site of Dover Castle on the top of the white chalk cliffs and surrounded by green and brown fields on the hill sides and a foreground of calm, though not waveless sea, and with the sun shining brightly upon all was indeed a charming sight. I did wish I had my photo apparatus in reach but that was impossible we have no room at all in our cabin for anything beyond cramming ourselves and what luggage we need in.

9.30 p.m. a really beautiful night – the moon shines bright and a few stars are out. We have got two sails out and the waves are much larger than they have before been so that now we begin to rock but so far it does not seem to have a bad effect upon any of us – though our neighbours have been very bad all afternoon. I quite enjoyed the motion tonight. No church service today.

**Monday, May 10<sup>th</sup>**

Another beautiful calm day though not quite so bright as Sunday – A slight shower of rain this afternoon and the wind is rather cold. We're in the English Channel but expect to reach the Bay of Biscay tonight – beautiful rainbow this evening in the

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<sup>38</sup> Sincere thanks to John Sargent of Busselton, Western Australia for sharing this diary record.

East – Sea gulls are flying round us almost alighting on our ship. The ship begins to roll.

**Tuesday, May 11th**

Brighter again today – at half past five the sailors commenced [cleaning] the deck with sand and scrubs? – 7.30 a.m. We have been in the Bay of Biscay six hours and shall probably get through today. An old hand tells me this is a wonderful passage through the Bay – we don't get it so calm once in ten journeys – last passage home (England) was very rough.

Oh dear, we do feel bilious today – the ship does roll, and it makes me so giddy. Olive was sick this morning and Mary feels very bad. Tea time (5 O'clock) Olive seems all the better for her turn this morning. Mary and Oswald have been asleep all the afternoon and seem very queer and I feel I must have a bad turn, but the Steward has brought down Marmalade instead of butter and I mean to have a good tea if I can [face] it. After tea, I do feel bad – can scarcely see but up I go with Ivy and Oswald on deck and walk about till nearly nine when my bilious (sic) symptoms have almost entirely disappeared. I am thankful, for poor Mary has been very sick and feels helpless. The ship rolls more tonight.

Later: We had a very rough passage from the Cape of Good Hope to Fremantle. So rough, that at one time for forty-eight hours the first-class passengers were all dressed and ready at a moment's notice to take to the boats. Even now thinking back I seem to hear the roar of the storm and the thunder of the great wave as it falls on the ship and then the awful silence while we are under the wave and then the shaking like an angry beast, then as we rise again the water runs off the deck and again we hear the roar of the storm. Oh, that was a never to be forgotten time. For days, we were confined to our bunks, but at last we got on deck again, and there, what a sight. The sails all in rags, the poor animals, cows &c either washed overboard or in a dreadful state – their pens broken up, the Bridge broken, the wheel broken. Eight sailors could not hold it and in trying to do so two of them got broken legs.

When the ship tied up at Fremantle, Western Australia a doctor examined Mary and said that she must, for the sake of herself and her unborn child, disembark at once. It was considered that for her to continue the voyage to Launceston, Tasmania would have been folly indeed. Staying in Western Australia had its own problems. The family had nowhere to stay and a baby was almost due. Fortunately, Obeithio found a cellar in Perth and Mary gave birth to a son there. See more about this family in Section IX.





## SECTION VI - AUSTRALIAN FAMILIES UNITE

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The scope of this history narrows from this point where just 4 family lines become relevant: The Hunt, Collings, Hewlett and Foley families. These lines are diverse and include all the foregoing.

The initial focus is on the Hunt-Collings line, that of my father, Leslie Thomas Hunt; and the second focus is on the Hewlett-Foley line, that of my mother, Gertrude Esther Hewlett.

At this point in time we know the following:

The Hunt line originates in Poplar, Middlesex, London (abt. 1722); the Collings line originates in Aylesbury, Buckinghamshire (1658); the Hewlett line originates in England (1720) and France (abt.1427); and the Foley line originates in Middlesex, London (abt. 1807) and/or maybe Ireland and Scotland.





## HUNT & COLLINGS FAMILIES

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Our Hunt and Collings families were united when the eldest son of Alfred Thomas Hunt (1866-1911) married Amelia Madeline Collings (1870-1943) on April 2, 1890 at the Church of Christ in Prahran.



*Pioneers of Silvan, near Melbourne, Victoria, Australia  
(The Collings Family farmed in Silvan for many years)*

**ALFRED THOMAS HUNT (1866-1911) &  
AMELIA MADELINE COLLINGS (1870-1943)**

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It is not known where Alfred and Amelia met. At the time of the marriage Thomas George, Amelia's father was living at 162 Kerr Street, Fitzroy, Victoria; and William and Margaret Hunt were living in Grantville, Gippsland. They were married on April 2, 1890 at the Prahran Church of Christ. Alfred died in Brighton and the cause of his death was 'Necrosis of the temporal bones (Coma)', and the duration of his final illness was 18 months. I understand that the necrosis of that bone was caused by a fall Alfred had from a horse causing an injury to his head close to an ear.

Amelia died on September 3, 1932 at 8 Claire Street McKinnon, the home of her daughter Amelia Madeline Skewes (nee Hunt). The cause of her death was 'Arteriosclerosis' and the duration of this illness was 'many years'. Alfred and Amelia are buried together at the Brighton cemetery.



*Above: Hunt farm house, Glen Alvie, Gippsland  
Right: Glen Alvie Post Office where Amelia was  
Postmistress*

Children of Alfred & Amelia Hunt:



**HAROLD ALFRED HUNT (1891-1975)**

b. Jan 18, 1891

m. Matilda (aka Janie) Jane McCraw, June 1, 1921

d. 1975 at Carnegie, Victoria.

In 1914 Harold was farming at Glen Alvie. In 1931 - 1936 he was a Minister of Religion and was living at Watkins (later Bent) Street, McKinnon.

Janie died in Hawthorn in May 1971, Harold died in Oakleigh on 10 August 1975 and both are interred at the Springvale Botanical Cemetery.

Harold and Janie Hunt had the following children:

**ALFRED THOMAS HUNT**

b.19 January 1923.

m. Dorothy May Connolly and they had 4 children - Annette Marie (b. 1952), Michael John (b. 1954), Lorraine June (b. 1957) and Gordon Douglas (b. 1959). Alf was an engineer. In 1954 - 2006 he was living at 12 Campbell Grove, Hawthorn East.

d. unknown.

**LINDSAY MORRIS HUNT (1929-2017)**

m. Ailsa Carol Tippet and they have 4 children - Carol Anne (b.1957), Robert Lindsay (b. 1959), Margaret Jean (b. 1963), and Russell John (b. 1967).

d. December 13, 2017

In 1997 he was living at 36 Prince Edward Avenue, Bentleigh.

In 2002 – 2006 he was living at 1/9 Claire Street, McKinnon.



**LESLIE THOMAS HUNT (1897-1956)**

b. October 3, 1897 at Glen Alvie, Gippsland

m. Gertrude Esther Hewlett, March 30, 1935 at Wesley Church Chapel, Lonsdale Street, Melbourne.

d. January 8, 1956 at Ormond, Victoria (See more in Section VIII).

In 1924 he was a driver living at 17 Dandenong Road, Oakleigh.

In 1936 he was living at 20 Haughton Road, Oakleigh. Gertrude

died in Cabrini Hospital, Malvern on September 17, 1990. They

are buried together at the New Cheltenham

Cemetery, Victoria.

Leslie and Gertrude had the following child:

**MARION HELEN HUNT** (b. 1939) married Owen Roy Clark (b.1937) on September 2, 1961 at the Church of Christ, Ormond, Victoria and they had three sons:

**PHILLIP LESLIE** (b.1962) married Kirstie Jane McRae and they have two children: Andrew David McRae Clark and Amanda Jane Clark;

**STUART GREGORY** (b.1966) married Allison Jones and they have two sons: Lachlan James Clark and Hamish Ben Clark;

**RUSSELL DAVID** (b. 1969) married Kym Ann McMahon and they have two sons: Daniel Owen Clark and Oliver Thomas Clark.

**ARTHUR ROBERT HUNT (1905-1948)**



b. 1905 at Korumburra, Gippsland  
m. Ella May Spargo, 19-- in Victoria  
d. March 23, 1948 at Blackburn, Victoria  
Arthur was a master builder who lived, and died suddenly, at 51 Laburnum Street, Blackburn. After his death Ella lived at 18 Paisley Street, Balwyn. Ella died in Fitzroy in May 1971. She was cremated at Springvale Botanical Cemetery. The couple had the following child: Alan Winston Hunt

born on 2 April 1931 married June Kerr and had 3 children, Robert (b.1953), Andrew (b.1955) and Joanne (b.1956). The family lived at 18 Paisley Street, Balwyn. He died in Fitzroy in May 1972 and was cremated at Springvale Botanical Cemetery.

**AMELIA MADELINE HUNT (1907-1968) (aka Millie)**



b. December 30, 1907 at Korumburra, Gippsland  
m. Matthew Herbert Skewes, March 3, 1934  
d. June 11, 1968 at McKinnon, Victoria.  
Matthew died on 13 September 1981 and was buried with Millie in Springvale Botanical Cemetery. He was a salesman and house painter.

In 1931 Millie was a cashier living at 17 Dandenong Road, Oakleigh. The 1939 Electoral Roll (Henty, Oakleigh) records that the couple were living at 28 Grant Street, Oakleigh, and later they lived for many years at 8 Claire Street, McKinnon.

The couple had the following children:

**VALMAI SKEWES (1936-1936)** born in Oakleigh, Victoria. Died young.

**NEVILLE HERBERT SKEWES (b.1937)** married Gwenda (aka Gwen) Margaret Swindley on 18 March 1961 at the Church of Christ, Ormond, Victoria. Neville & Gwen have 4 children - Jacquelyn Rae (b.1968), Peter Neville (b.1970), Danielle Maree (1973) and Natalie Jane (1976).

**ANITA MADELINE SKEWES (b.1945-living)** m. Graeme Galbraith abt. 1964 at the Church of Christ, Ormond.

Anita and Graeme have 2 children: Tiffany (b.1966) and Matthew (b.1969). The family home is at 12 Lynden Grove, Mount Waverley, Victoria.



**SECOND GENERATION DESCENDANTS OF ALFRED THOMAS HUNT  
& AMELIA MADELINE COLLINGS**



*Alfred Thomas Hunt*



*Lindsay Morris Hunt*



*Alan Winston Hunt*



*Neville Herbert Skeves*



*Marion Helen Hunt*



*Anita Madeline Skeves*



## HEWLETT & FOLEY FAMILIES

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Our Hewlett and Foley Families were united in the marriage on March 15, 1897 at the Independent Chapel, Launceston, Tasmania of James Philip Hewlett (IV) (1875-1919) and Helen Laura Foley (1868-1945) united these two families.

There is a shipping record for James and it indicates he was a crew member who jumped ship in Launceston; it is believed that Helen Laura Foley was working in Tasmania as a Governess at the time.



## **JAMES PHILIP HEWLETT (1875-1919) & HELEN LAURA FOLEY (1867-1945)**

*James Philip IV is the eldest son of Russell Benzenville Hewlett & Jane Roberts.  
He is the maternal grandfather of Marion Helen Clark.*



James Philip Hewlett was born in Oxford, England migrated to Australia with his parents and siblings in abt. 1883. When he was about 14 years he went to sea and served on a number of ships. One was the 'Salamis', a freight ship on which he worked in the engine room. There is a record indicating that he jumped ship, the 'Aline', in Launceston in 1897. It is likely that this is where he met his future wife, Helen Laura Foley, a daughter of Thomas Foley and Elizabeth Rebecca Stamp.

It is a family belief that Helen Laura was working in Tasmania as a Governess at the time. She was born at Donnelly's Creek, near Walhalla, Victoria Australia. The couple were married in Launceston in 1897 at the Independent Chapel, Tamar Street.



Helen Laura and James Philip Hewlett had the following children:

### **EDITH ELIZABETH HEWLETT**

b. 1898, South Melbourne  
d. 1903, Melbourne, Victoria at the Melbourne Hospital.



### **GERTRUDE ESTHER HEWLETT**

b. 1899, South Melbourne  
d. 1990, East Malvern, Victoria at Cabrini Hospital  
m. Leslie Thomas Hunt (1897-1956) in 1935 at the Wesley Chapel, Lonsdale Street, Melbourne  
Child: Marion Helen Hunt (1939-)

*Gertrude*

### **ELSIE SELINA HEWLETT**

b. 1900, South Melbourne  
d. 1994, Heidelberg, Victoria at the Repatriation Hospital.  
m. Walter Nicholls (1890-1991)

Children:  
Rowland Walter Nicholls (1922-1990)  
William Nicholls (died young).



*Elsie*

In 1902 James Philip Hewlett deserted his wife and family and Edith Elizabeth, Gertrude Esther and Elsie Selina were made wards of the State in the South Melbourne Court of Petty Sessions because the family was destitute, and remained so

until each attained 21 years. Helen Laura Hewlett, their mother was given custody, and Lillie Hewlett, a sister of James Philip was present at the Hearing.

Later Helen Laura took out a Restraining Order against James Philip and an International Warrant had been issued for his arrest because he did not pay maintenance for the children. In her Divorce Affidavits, sworn in 1917 Helen Laura states that James was dissipated and had bad habits: getting drunk, assaulting me and neglecting his business, and in the beginning of 1901 his assaults on her were so violent that she obtained a Restraining Order from the Court of Petty Sessions at South Melbourne.

Helen Laura Foley struggled to make ends meet after she was deserted by her husband and earned money by working as a laundress. Gertie and Elsie were placed in children's homes at various times in the following years. Helen Laura finally obtained employment at the Bedgood Shoe Factory and became a forewoman, Gertie and Elsie joined her there as soon as the Educational Department permitted them to leave school.

This little family moved from house to house in the suburbs of Fitzroy, Collingwood, South Melbourne until Helen Laura obtained a divorce on the ground that her husband's whereabouts were unknown and remarried in 1917 to a policeman, Thomas Martin Gillin (1865-1932) in the Manse of the Collingwood Baptist Church.

Her daughters, then in their mid to late teen years did not know that she had divorced their father, or that she had been married until she announced it to them afterwards. The witnesses to the marriage were a brother and niece of Helen Laura, Frederick and Daisy Foley. From that point the couple lived in a dwelling attached to the Murrumbeena Police Station. Gertrude also lived with them there until a house she was building in East Oakleigh was completed.

The girls attended primary school at the Clifton Hill State School and in her final year there, Gertrude received a prize for academic achievement which was presented to her at the Collingwood Town Hall. When the headmaster realized that she was not continuing her formal education he visited their home and endeavoured to persuade her mother to let her remain, pointing out that she was an outstanding student. However, that was not possible as the family needed her wages to survive.

After James deserted his family he worked delivering mail in the Snowy Mountains region by horseback and worked at some time in the Wagga Wagga region. In about 1907 James Philip Hewlett (IV) changed his surname to 'Hoyle' and commenced a relationship with Lavinia Marvell (1879-1943) of Adelong, New South Wales. The couple travelled together to Wagin in Western Australia and set up a home there and Lavinia Marvell took the name of Helen Laura Hoyle. They retained that surname until James Philip was seriously ill in hospital in England during W.W.I when he most likely realized that he had an incurable illness (Tuberculosis) and was ensuring that his partner could receive a war widows' pension.



**JAMES & LAVINIA HAD THE FOLLOWING CHILDREN:**



*Grave of Herbert Edward and his son, Warren. Perth.*

**HERBERT EDWARD HEWLETT (1909-1985)**

Born: Wagin, Western Australia  
Married: Kathleen Helen Campbell, 1934  
Died: November 16, 1985 at Joondanna, Western Australia  
The couple had one son,  
Warren Hewlett (1838-2000)



*James Philip Hewlett*

**JAMES PHILIP HEWLETT (V) (1911-2008)**

Born: Wagin, Western Australia  
Married: Patience Elsie Young, 1943 in Perth, Western Australia  
Died: Fremantle, Western Australia  
No children.



*From left: James Philip V, James Philip IV, Lavinia Marvell aka Helen Laura Foley, and Herbert Edward.  
Photo abt. 1917, Wagin.*



James Philip Hewlett wrote two poems about his daughters from his marriage, the first at the time of after Edith Elizabeth's burial; and the second is concerning his desertion of the family.

**GONE AFAR**

Sa malheureux pere<sup>39</sup>

<sup>40</sup>My Edie's gone, and I am here,  
She's gone to brighter lands, I ween;  
Where garlands gleam, and never sere,  
And fountains flow unblemished stream.

Though she is numbered with the dead,  
I miss her face, 'twas once so bright;  
My little loved one's spirit fled  
To realms of Heavenly light.

'Tis well she went in childish years,  
Innocent of what we mortals know;  
Yea! Gone afar to brighter spheres,  
And left this sin-stained world of woe.

Yea, she has gone far, far from here,  
To where she'll never sigh or weep;  
To where there's never care or fear,  
And sleeps for aye, her last long sleep.

'Tis just as well she's sleeping there,  
In peace and eternal rest;  
She's gone from earthly woe and care,  
To Home who knoweth best.

No more those bright eyes to dim with tears,  
No more, little dear, to feel remorse'd;  
No more she'll hear her mother's vilest sneers  
No more she'll hear her father curse'd.

- James Philip Hewlett IV, April 5, 1903

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<sup>39</sup> Fr. Her unfortunate father.

<sup>40</sup> James Philip Hewlett wrote many autobiographical poems which were privately published in 2012.



### A FATHER'S GRIEF

*Thou hast dared to tell me what I durst not tell myself.  
I durst not think that I was spurn'd and live.  
Give me back my love my honour, give them back.  
Give me revenge while I have breath to ask it.*  
- Dryden (1631-1700)

Twelve months ago, this very day,  
When his heart was ill at ease;  
He left his home and sailed away,  
On billows of bounding seas.

His faults he never tried to hide,  
Though they were many, his friends were few;  
He drifted away like a seaward tide,  
From kindred, friends and children too<sup>41</sup>.

He cared not to stay and tarry there,  
Where his days were naught but sadness;  
So, he sought a land that's strange but fair,  
Where his days may veer to gladness.

He thinks, yet has he ought to say,  
Although his life is grief and strife;  
His joy and mirth have flown away,  
He lives today a sordid life.

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<sup>41</sup> Photo above: Gertrude and Elsie Hewlett – his two youngest daughters.

He married when he was far too young,  
And boyhood hardly tasted;  
At times he sighs for what he's done,  
Now manhood's nearly wasted.

He grieves at times for what he's done,  
He shared with her his honoured name;  
But she his heart had never won,  
She brought him grief and sorrowed shame.

She with wrath against him turned,  
Her tongue like fiery pangs of hell;  
'Tis hard to think he's cursed and spurn'd,  
His grief is more than tongue can tell.

And those who knew him miss the face,  
Of a comrade heart and hand;  
His footsteps he will ne'er retrace,  
Once gone to his native land

To a far and distant land, he goes,  
Where he may live unknown;  
He leaves behind him bitter foes,  
And kindred hearts at home.

At times he sighs for those little hearts,  
Whom he has left behind;  
When deep in thought the teardrop starts,  
But ne'er soothes his troubled mind.

His life is nought but sad distress,  
In these sad bitter barren years;  
He finds no comfort or redress,  
His eyes are dimmed with sorrowed tears.

- *James P. Hewlett (1875-1919)*





## SECTION VII - LESLIE T. HUNT & GERTRUDE E. HEWLETT

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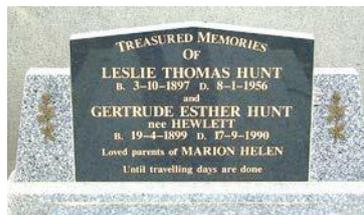
Our Hunt-Collings and Hewlett-Foley lines are united in the marriage of Leslie Thomas Hunt (1897-1956) and Gertrude Esther Hewlett (1899-1990).

It is believed that the couple met at an Oakleigh Church of Christ Sunday School Picnic, Leslie was the bus driver – Gertrude taught calisthenics as a hobby in the church hall, and the family of Leslie were worshippers there.

Leslie Thomas and Gertrude Esther married in the lovely *Hoban Chapel* at Wesley Methodist Church, Lonsdale Street Melbourne on March 30, 1935.



*Hoban chapel* was also the venue on September 19, 1990 for the funeral service for Gertrude Esther. Both Leslie & Gertrude are both buried together at the New Cheltenham Cemetery.



The couple's first home together was in Houghton Road Road, East Oakleigh (left). It was built by Gertrude prior to their marriage. A few years later they established their family home at 658 North Road, Ormond (right).



A Still Point



*Leslie Thomas Hunt, 1920 wearing collar of the Order of Rechabites.*



*Glenahvie School, 1910 - Leslie Thomas Hunt*



*Above : Office in McKinnon  
Right: Leslie at front right holding bat  
Under: One of two busses used on his bus run from Darling to Bentleigh.*

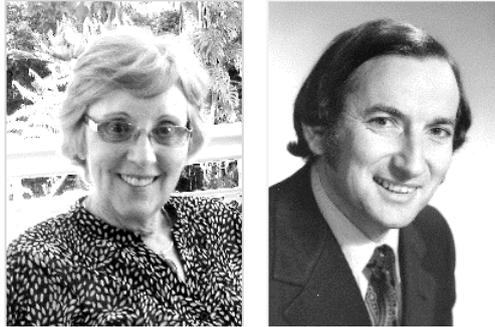


Between 1927-1932, prior to their marriage, Leslie and Gertrude travelled extensively by car in Victoria and South Australia. Leslie's diary of these journeys was privately published in 2017 and copies are located in the National Library, Canberra and the State Library of Victoria. 'Until Travelling Days are Done'.



**MARION HELEN HUNT (1939-)**

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***MARION HELEN HUNT & OWEN ROY CLARK***

*b. April 3, 1939 in East Melbourne.*

*m. Owen Roy Clark, September 2, 1961*

Marion Helen Hunt and Owen Roy Clark had the following children:



**PHILLIP LESLIE CLARK**, born 1962 in Loxton, South Australia (Loxton Hospital). He married Kirstie Jane McRae in 1985 in Kew, Victoria, Australia at the Carey Baptist Grammar School Chapel, Kew, Victoria.

Children:

Amanda Jane Clark, born in 1989 in Lilydale, Victoria.

Andrew David McRae Clark, born in 1990, Lilydale, Victoria.



**STUART GREGORY CLARK**, born on 30 March 1966 in Adelaide, South Australia. He married Alison Gai Jones in 2001 in North Blackburn, Baptist Church, Victoria.

Children:

Lachlan James Clark, was born in 2005 at Mitcham, Victoria,

Hamish Ben Clark, born on in 2009 at Mitcham, Victoria,



**RUSSELL DAVID CLARK**, born in 1969 in North Adelaide, South Australia. He married Kym Ann McMahon in 2000 in Hunter Valley, New South Wales.

Children:

Daniel Owen Charles Clark, born 2000 in Newcastle,

Oliver Thomas Raymond Clark, born 2003 in East Melbourne, Victoria.

Marion spent her early years in Ormond, a suburb of Melbourne. She attended Kilvington Girls Grammar School in her early primary years and later attended Methodist Ladies College Elsternwick. She travelled extensively with her parents in New Zealand in 1949 and in Australia and New Zealand in 1953. She attended Stotts' Business College and worked for a year in a Melbourne solicitor's office then returned to New Zealand for 9 months with her mother in 1957. In 1959 both Marion and her Mother travelled in Europe and the United Kingdom for 10 months. In 1978 she obtained a place at La Trobe University and gained a post-graduate Social Work Degree (BSW distinction) and a post-graduate Diploma at Monash University Department of Psychological Medicine. She established a private practice as a Psychotherapist and Counsellor which continued for 20 years.

Owen was born in May, 1937 at Chinchilla Queensland and spent his early years on his father's sheep property near Kogan in that State. He later qualified as a Churches of Christ minister of religion and had parish ministries in South Australia, New South Wales and Victoria. He worked as a trainer and supervisor of telephone counsellors at Melbourne Lifeline for 10 years and then became a Chaplain to Industry. He retired in 2000 and later became involved with PROBUS.

Phillip, Stuart and Russell were all born in South Australia: Phillip in Loxton (1962), Stuart in Adelaide (1966) and Russell in North Adelaide (1969).

The family lived in South Australia from 1961-1971, New South Wales from 1971-1972 and Victoria from 1971.

Phillip attended Kadina Primary School, Cartright Primary School, Surrey Hills Primary School, Box Hill High School and Carey Baptist Grammar School.

Stuart attended Cartright Primary School, Surrey Hill Primary School, Kingswood College and Carey Baptist Grammar School.

Russell attended Surrey Hills Primary School, Kingswood College, Box Hill High School and Carey Baptist Grammar School.

Later Phillip became a MICA Ambulance Officer, Stuart who graduated as a motor mechanic and worked for the RACV developed a successful Internet Service Provider business. Russel graduated as a plumber specializing in hydronic heating and later became a property investor.





**CHANGING SCENES IN THE CLARK FAMILY**



*Commencement of Owen's ministry at the  
Doncaster Church of Christ, 1975*



## SECTION VIII - A CLOSER LOOK - NOTES AND STORIES

Who were our ancestors? How did they live their lives? Where did they live and where did they go? What have they contributed to their families, their wider social environments, to us and to the world?

Our ancestors come from all walks of life: many of our family were of the nobility in France, and many individuals made significant differences to the course of history; others were humbler folk, salt of the earth, who went about the daily grind with integrity and courage.

My research reveals more than merely names and dates relating to direct ancestors; I'm sharing here more information about some of our direct ancestors. How he or she lived, what was achieved, valued, and contributed to society in general.

These stories are interesting and informative and provide a dimensionality that enables us to not only know about the person but to know, in some small way, the people.

This, I believe, is what enriches us. Enjoy!



## GOBELINS NOTES

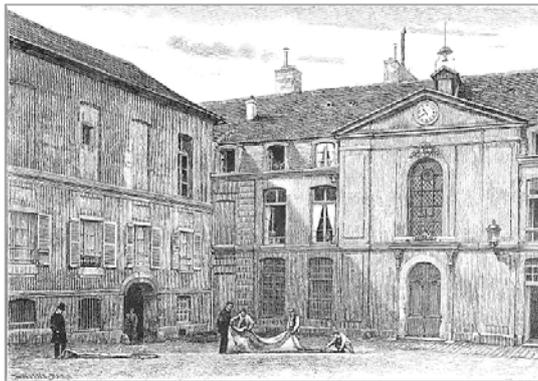
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The business acumen of Jehan Gobelin the founder of the dyeing manufactory in Paris is impressive, to say the least. His fortune was made initially because he had a red dye that was greatly envied. He jealously guarded the secret of its ingredients and no-one could duplicate it. His business flourished rapidly and was extremely prosperous. He used the capital earned from his business to buy real estate and substantial acreage in what is now suburbs of Paris. This was his primary focus. His success was attributed to him being a 'devil' by his neighbours and associates and a story was circulated about him being seen at midnight in his garden brewing spells.

Jehan was contentious, involved in many disputes and taking people to court if he didn't get his own way. An example of this is when his neighbours, nuns living in a Convent, walked across his land to access the street.

He lent money to the King which was most likely never repaid. His interests were primarily in his business pursuits and it was his descendants who purchased titles of nobility and luxury homes, often in the St. Germain's area of Paris close to The Louvre to fit in with the status of the nobility.

After his death the Manufactory was purchased by the French Government and is still making and repairing tapestries for Government Buildings. There is an entire room at 'The Louvre' in Paris that contains only Gobelin tapestries, some of these are ancient. There are now Gobelin tapestries in Museums throughout the Western World including New York and The Vatican.



*Right of photo: the Ancient Gobelin's Chapel in the courtyard of the Manufactory.*



*Chapel Interior, largely unchanged*

MANUFACTURE DES GOBELINS - PARIS



*The round marble plaque, far right, on the facade of the Manufacture is to the memory of Jehan Gobelin and second from right is to the memory of Philibert Gobelin – both are our grandfathers.*

**BEUZEVILLE NOTES**

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*Henley on Thames, Oxfordshire.  
The home of the Beuzeville's & Byles' families.  
Watercolour by Sturgeon*

**PETER BEUZEVILLE AND MARIE MEREDITH**

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**PRIOR TO THEIR MARRIAGE**<sup>42</sup>

“Peter loved Mary when she was quite a little girl and waited twelve years to make her his wife. These two often met at the house of an aunt in London. Mary apparently paid very long visits, as she was sent to the school of a French lady in their neighbourhood.

<sup>43</sup>Peter took careful notes about the sad case of the Countess and her family, and then left his aunt and cousin, telling them they should hear from him in three days.

The day on which this happened was a holiday; not a public holiday, but one confined to the manufactory, and Pierre on his return found that his uncle had gone to spend the day in the country and was not expected to return to town till the following day.

Peter, at that time, had been placed with an uncle, the head of one of the largest silk-manufactories in Spitalfields, and by his thoughtfulness, promptitude and punctuality, had rendered himself so valuable that he was already trusted with bookkeeping, and conducting the correspondence of the establishment as a confidential clerk.

Not only did the mercantile concerns of the establishment pass under his inspection, but also the accounts of a number of benevolent societies, chiefly those for the assistance of French refugees and their descendants, of which his uncle was treasurer. To Pierre was assigned the duty of keeping these accounts, of corresponding with other gentlemen of the committee, and of receiving and registering petitions for assistance. A meeting was to be held in three days for the distribution of a Royal Fund.

It was the last day on which petitions could be admitted. Nothing discouraged, Pierre sat down and drew up three petitions, of the Count, the Countess and their maid, stating in simple and forcible language the circumstances of each. This done, the indefatigable youth trudged off to Walthamstow (his uncle’s country residence) and obtained his sanction and signature to the reception of the petition, as well as a donation of five guineas for the present relief of the parties.

He was urged to stay and sleep there; but no, he must hasten back as he had something to attend to early in the morning. Next morning when the warehouse was opened he was ready to take his seat at the desk; but he had already been round to several members of the committee and interested them in the cause. All promised their support to the zealous young petitioner; and most of them gave a private donation with reference also to other influential French gentlemen likely to favour the cause.

No sooner was the warehouse closed than he again went forth on his benevolent errand with a book in which he had inserted the particulars of the case and the subscriptions already received. So, successful were his exertions, and such was the interest excited, that on the evening of the day on which the committee met he had

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<sup>42</sup> Extracted from Family Notes, by Emma Mary Byles. CBE

<sup>43</sup> From ‘Tales of my Mother’, by Esther Copley

the pleasure of communicating to his little cousin the amount of the contribution as exceeding 100 pounds, and that Monsieur and Madame and Marguerite were placed on the highest scale of pensions.

This incident was always remembered by Peter and Mary as one of the happiest in their lives.

### **MARRIAGE AND BEYOND**

Peter Beuzeville (1742-1812) married his first cousin Mary Griffith Meredith (1744-1811) at the church of St. Martin in the Fields, London, on 16th January 1768. Rev. Samuel Beuzeville (Peter's Uncle) officiated. The couple had fifteen children: most died soon after birth or were stillborn and only five survived beyond infancy. Samuel and Charlotte both died within 8 days of each other in 1787 leaving three remaining: Bridget (1770-1828) Marianne (1776-1829) and Esther (1786-1851).

Later the family were members, together with many of their close relatives, of the French church of St. Jean at Spitalfields – which was situated relatively close to the family business at 34 Steward Street and not far from Christ Church Spitalfields.

In the early days of their marriage Peter and Mary lived at Hackney, and Peter joined his father's Silk Weaving Manufactory at 34 Steward Street Spitalfields which was not far from the Hawksmoor church. At that time, the area was part of the Tower Hamlets.

In 1789, two years after the deaths of Samuel, aged 8 years 8 months, and Charlotte, aged 5 years, the family moved to Cheshunt in Hertfordshire, but retained a town house, presumably in Hackney, where Peter lived during weekdays with Bridget his eldest daughter, who kept house for him there. Each Saturday Peter and Bridget travelled to Cheshunt and remained with the family there until the following Tuesday when they returned to London.

In 1793 the family moved back to Hackney. It is of interest to note that until the time of the French Revolution conversational French was used by the family, and French customs were preserved.

In 1797 the family moved to Henley-On-Thames. Peter established a Silk manufactory in Friday Street Henley on Thames. The contents were put up for sale on September 22, 1827, twenty-five years after his death. (see image below). They were offered 'without reserve' and under a commission of Bankruptcy. We can assume that this business remained operational after Peter's death in 1812. At Henley, the family lived at Southfield House<sup>44</sup> which was situated in Reading Road (Duke Street) on the site of the present mail exchange. Emma Byles describes it as standing back from the road

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<sup>44</sup> Photo: Cottingham, A & Fisher, H (1990). Guildford, Surrey, Biddles Ltd.



*Right: Southfield House, Henley*

and surrounded by a wall of mellow brick which enclosed a garden with some fine trees. It was very close to the Independent Chapel.

We have some clues as to the nature and type some of the furnishings and chattels of that home as both were auctioned after the death of Peter in 1812. Of particular interest are the books on the bookshelves<sup>45</sup>.

It appears that the death of so many children had its toll on Mary, particularly the deaths of Charlotte and Samuel in 1787 from Smallpox. Her daughter Esther writes of this "By the affecting death of two children, our dear mother's constitution received a shock from which it never recovered. She was for years gradually sinking under accumulating infirmities". I have a pink gold and ivory mourning brooch that belongs to Mary commemorating these two children – their names are engraved on the back. It is very precious.

Peter died seventeen months after Mary. Esther writes "He was taken off suddenly, though at a mature period of life, in the midst of usefulness".

She writes lovingly of her parents valuing their spirituality, and influence for good.

Peter, Mary, Marianne and Bridget are buried in a north vault under the old Meeting House which was demolished in 1908 to make way for the widening of Reading Road. The headstone was removed and placed alongside the fence which in 1996/7 separated the present church from the Manse. The inscriptions were then legible.

Peter made a will on November 15, 1776 bequeathing his large estate to various family members. However, he died in 1812 and in the meantime his appointed executors had died. Others were appointed by the Court but they in turn died. Also, Peter made informal changes and added Codicils from time to time without legal assistance and without witnesses. The Estate was settled finally in 1864 thirteen years after the death of his youngest daughter, Esther, in 1851. The money remaining at that time after payment of legal fees was just five pounds. The fact that probate had not been granted at the time of the death of Esther's husband in 1820 meant that she was without means of supporting herself at the time and took up writing to become a successful author.

Letters of Administration were finally granted by the Probate Court of Canterbury on 15 November 1864. The residue of the estate did not exceed 50 pounds. (For more details see later Section Wills)

The contents of the home of Peter & Marie Beuzeville were auctioned on August 24, 1812 soon after his death on July 13 of that year.

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<sup>45</sup> See following page.



## HENLEY ON THAMES

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The life of the Beuzeville family in Henley centred around the Independent Chapel. The origins of non-conformity in Henley date back to the 14th and 15th centuries.

For most of the time that the Beuzevilles were at Henley the preacher was James Churchill (1807-1913). The names of Peter, Mary, Esther, Bridget and Marianne appear in the list of those who supported the invitation to him to minister to the church. Churchill is described by G.H. Peters as 'a man of resource and enterprise' and his ministry was strongly supported by the Beuzeville family. Church records show that on 13th April 1809 Messrs. P. Benzeville (sic) and others re-commended that "the Sunday school be proposed to the sub-scribers". It was, in fact, commenced on 18th July of that year with sixteen teachers from the congregation and forty-four children.

In 1829 the Chapel was greatly enlarged at a cost of nine hundred and fifty-seven pounds. It was demolished in 1908 to make way for Reading Road to be widened.

Emma Mary Byles<sup>47</sup> recalls visiting the Independent Chapel when she was four years old. She writes,

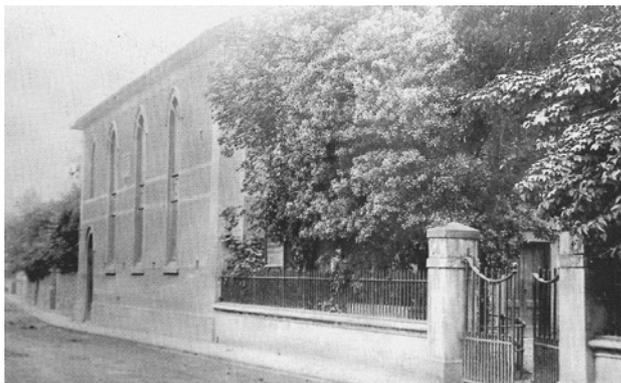
"I can still (today) feel the mystery and thrill of that moment, standing aloft on a red cushioned seat, gazing on the empty pews, the high pulpit and the memorial tablets on the walls, and sniffing up the peculiar 'odour of sanctity' which churches and chapels which are shut up all the week always seem to acquire.... Sunday after Sunday I stood on the seat with my mother's arm round me and holding a book I could not read before my eyes, and when the minister prayed knelt on a hassock with my eyes towards the seat. As my elders always leant forwards with their faces on the book shelf, I had a fine time picking out the dust from the buttons of the cushions and playing games of my own".



*Interior of the Independent Chapel at Henley on Thames  
Photo of a large painting in the current church vestry.*

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<sup>47</sup> 'Family Notes' by Emma Mary Byles. See full document in Section XI.



*A rare photo of the original meeting house at Henley on Thames. It can be assumed that garden fence and gates on the right are those of 'Southfield House' the home of the Beuzeville Family.*



*Christ Church Henley on Thames.*



*Dedication of Plaque – Stuart & Marion Clark*

*In 1997 I arranged for a memorial tablet to be placed on a wall of Christ Church Henley on Thames to the memory of Peter and Mary Beuzeville, Marianne, Bridget, Esther, Samuel and Charlotte. The plaque was dedicated during a worship service on 19th October 1997.*

*Inscription reads: 'Presented by Descendants in Australia'.*

In 2000, when a Community Centre was built in the grounds of Christ Church the headstone of Mary and Peter Beuzeville, and others relating to our ancestors, were moved to a memorial garden at the rear of the church land. At that time a brass plaque to their memory was placed on the footpath above the original vaults where they are buried. At that time a memorial Plaque was placed in the street outside Henley church. The four Huguenot families mentioned on the Plaque are the Unwin, Byles, Beuzeville and Soundy families<sup>48</sup> 'who were parishioners at Christ Church,

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<sup>48</sup> These four families are also genetically linked.

Henley in the period 1790-1850+ and were connected through marriage, in the church and in business’.

The plaque was placed after Mr. Ken Jago, the Church Archivist at the time that a decision had been made by the church Council to discard all headstones in the graveyard. Via email I contacted descendants in several countries and a protest was mounted. Included in this group was the present Managing Director of Allen & Unwin who was protecting the interest of the Unwin family ancestors because one of the headstones is of Mrs. Emma Unwin, nee Soundy, the first wife of the founder of the Unwin Printing house.



*Memorial Garden,  
Christ Church Henley Church*



*Memorial stone in footpath over the  
vaults of our ancestors*



## BRIDGET BEUZEVILLE

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Bridget Beuzeville was born in London on October 21, 1770 and died in Henley-on-Thames on March 17, 1829. She married John Curtis Byles on (1773 – 1833) October 27, 1796 in the Independent Chapel Rotherfield Greys, Henley-on-Thames.

It is likely that Bridget was born prematurely as her birth was precipitated by her mother, Mary, falling down a flight of stairs. She was a sickly child, completely deaf in one ear, and extremely short-sighted so that for the first two years of her life she was considered to be blind. However, when Bridget was two years old, one bright August morning her Aunt, who resided with the family, placed her on a chair near a window facing east to dress her, and as the morning sun shone full on her face she uttered a plaintive cry "hurty, aunty, hurty" and began to rub her eyes. From that time, her eyesight improved and quite soon afterwards her sight was very good, and her health was good. However, throughout her life she suffered from deafness.

When Bridget was nineteen years old the family, which had resided at Hackney moved to Cheshunt, in Hertfordshire, and a town house was retained where Peter, her father, resided during the week so that he could continue to manage his business with Bridget as his housekeeper. From Saturday until Tuesday of each week Peter and Bridget joined the family at Cheshunt.

In 1793 the family returned to live at Hackney.

Bridget's earliest link with the family of John Curtis Byles dates back to her schooldays in Hackney. Initially, Bridget's education was in the hands of several governesses, and her education was completed at a private school in Mile End which was at first conducted by Mrs. Wood. Unfortunately, Mrs. Wood died suddenly during Bridget's time there and that distressed her greatly. The school was then administered by Mrs. Isabella Lepine and her daughter, Miss Lepine who were admired with fondness by Bridget. Mrs. Lepine was a sister to John Curtis Byles whom Bridget Beuzeville later married in the Independent Chapel, Rotherfield Greys, Henley-on-Thames on 25 October 1796, aged 26 years.

See more about the Byles family of Henley in Section IX.



## MARIANNE BEUZEVILLE

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"I shall scarcely be exceeding the strictest boundaries of truth, if I say, that she never saw human want or misery, without making some attempt to relieve or palliate it. To render kindness, to devise kindness, seemed perfectly instinctive to her ... It was not only her prevailing desire, but her constant endeavour, that every person with whom she had intercourse should be in some way or other the better off".<sup>49</sup>

Marianne Beuzeville was born in London on 2 November 1776. Initially she was a delicate child and her parents had grave fears about her surviving infancy. Throughout her childhood she had many illnesses including repeated attacks of jaundice and suffered from depression.

In 1787 her brother Samuel, and sister Charlotte, died from smallpox and their deaths affected her deeply. Educated by a governess in her early years, she later attended a school at Mile End an outer area of London. During her younger years, Marianne enjoyed worldly pursuits typical for an adolescent of her age, and in later years regretted her frivolity. Marianne became a member of the Independent Church at Henley-on-Thames on 30 May 1800.

After the death of her parents in 1811-1812, Marianne lived at Wharf House, the home of her sister and brother-in-law, Bridget and John Curtis Byles at Henley-on-Thames.

In 1820, she moved to the home of her sister at St. Aldates, Oxford. This move was occasioned by the death of Esther's husband, James Philip Hewlett. Esther's tribute to the care and support of her sister at that time is moving "Her tender sympathy and counsel often ministered balm to the wounded spirit, and in the moments of deepest depression encouraged hope and confidence in God. And, at the same time her kind and active attention in domestic affairs, left the mother at leisure to pursue those avocations which, under the blessing of Providence, proved the efficient source of support for her dependent family". Thus, Esther was free to pursue her career as an author enabling her to financially support herself and her children.

For most of her life Marianne suffered from deafness, as did her sister Bridget. It marred her enjoyment of church services and she wrote of this saying "I scarcely heard a sentence of the sermon; it is very, very trying, not to hear all that is said, but the Lord enables me to enjoy much in the reading of the Scriptures and singing the hymns with the help of a book. Besides, if I catch but a word or two of Scripture, I can go on with the sentence, and often find it very delightful".

In April 1825 Marianne mentioned to her sister Esther that she had observed a 'small tumour on her breast' which had been there for a year or more. Esther was concerned about this and arranged for her nephew, Samuel, the eldest son of John Curtis and Bridget Byles, who was practicing medicine in London to visit Marianne at Henley. (See notes about Dr. Samuel Byles in Section X)

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<sup>49</sup> Esther Copley in 'Memorials of Practical Piety'

On May 9, of the same year Dr. Samuel made a home visit, made a diagnosis, and recommended immediate surgery. At 2 p.m. on the following day part of her breast was removed, without anaesthetic. and <sup>50</sup>Esther provides a graphic account of the procedure:

*"With every direction of the surgeons she minutely complied, but when he proposed to confine her hands, she said, "No, no, let me hold dear Esther's hand, that will be quite enough; God will support me". She even declined having a handkerchief thrown over her face, saying, "I am not afraid to see what you do", but on its being recommended, she complied, and said, "Well it is of no use for me to see, you know what you are about, God will direct you".*

*During the operation, she spoke only once and affectionately asked 'Is Esther here?' I pressed her hand and assured her it would soon be over; but one small part which had a suspicious appearance it was judged right to remove; this caused a few moments of additional suffering; I explained it to her, and she firmly replied, "By all means do all that is necessary, I can bear it - not of myself. "The dressings were applied, and she was placed comfortably in bed within half an hour from her entering the room".*

Marianne spent a month convalescing, after which she resumed her usual activities. However, in June 1825 Marianne's health was again of great concern, a large abscess had formed of the site of the surgery. She moved back to Esther's home in Oxford where Bridget had been taking care of Esther's family during her absence.

For the following ten days, the three sisters enjoyed a very special time together. Esther writes of this saying, "I have been often struck to think, when once the children of a family begin to separate in life, how little subsequent personal inter-course can be maintained among them. In our small family (consisting only of three sisters), this was by far the longest period that we all passed in each other's society from the time of my marriage.

It was a time of sacred enjoyment. With mingled feelings, we looked to the God of our lives, saying, "We'll praise Him for all that is past, and trust Him for all that's to come".

Marianne's health continued in decline and secondary cancers made their appearance. She was 'parched with pain' and returned to Henley.

One day while walking with her niece Emma she fell and broke her right hip. For the remaining twenty-two months of her life she remained in bed. Esther last saw her on 7 April 1828 and she died ten days later, 17 April 1828. Marianne was laid to rest in the family vault under the Henley Meeting House.



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<sup>50</sup> Esther Copley in Memorials in Practical Piety.

## ESTHER BEUZEVILLE (1786-1851)

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Esther Beuzeville was born in London on May 10, 1786 and baptized in the Church of St. Jean, Spitalfields. She was the youngest daughter of Peter and Mary Beuzeville (nee Meredith). Her father was a silk manufacturer at Spitalfields and the family lived at Hackney. In 1789, when Esther was about three years old, the family moved to Cheshunt in Hertfordshire.

Peter continued his business of silk manufacturing at Spitalfields and lived, with Bridget as his housekeeper, in a town house in Hackney. In 1793 the family returned to Hackney. It may be assumed that Esther then attended the school at Mile End where her two sisters had been scholars. At that time the school was conducted by Mrs. Lepine,<sup>51</sup> and later by her daughter. Mrs. Lepine was a sister John Curtis Byles, who in 1796, married Bridget Beuzeville.

In 1797 Peter and Mary Beuzeville, and their daughters Marianne and Esther, then eleven years old, moved to Henley-on-Thames. Almost nothing is known of Esther's life experiences from that time until her marriage to James Philip Hewlett in 1809. (See Section 6) One may assume that they met at the wedding of William Hewlett, brother of James, who married Elizabeth Griffith Meredith, her first cousin, a daughter of her mother's sister, in 1803 at Besselsleigh in Berkshire.

The couple had five children, three sons and two daughters: James Philip Hewlett, Ebenezer Beuzeville Hewlett, Emma Hewlett, Theophilus Peter Norris and Esther Beuzeville. They set up house in Oxford in St. Aldate's Street near Brewer's Street and quite close to Folly Bridge. The house was owned by the warden and scholars of New College and is clearly marked on New College archive number 2411.

The nature of that relationship invites speculation. James was an Anglican, having been educated in the Choir School of New College, Oxford. He later became curate of St. Aldates, and Chaplain to both New College and Magdalen College. Esther was nonconformist having been a member of the Henley dissenters.

That she was a woman of strong will is evidenced in her continued adherence to non-conformity and she worshipped at the Baptist Chapel in Oxford.

Emma Mary Byles in her unpublished 'Family Notes' regards Esther as being self-willed in this regard and believes that her behaviour was possibly a stumbling block to her husband's profession. She also believes that had James Philip Hewlett not died prematurely of a lingering illness the relationship may have become untenable. I tend to disagree with this particularly when considering Esther's comments about James Philip in a letter to her second husband. (See Appendices)

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<sup>51</sup>Mrs. Lepine is buried in the Beuzeville family vault at the Henley on Thames church.

Esther wrote more than 80 books, tracts and articles in her life-time<sup>52</sup>. These include works on domestic economy, stories for children, text books, sacred history, history and biography. (see inventory of her works in the Appendices, 'Esther's Letters') The ideology in early 18th century England was that women were morally superior, but socially subordinate to men. A typical middle-class woman was married, and her primary loyalty was to her husband. She was the guardian of the home and nurturer of the morals of her children; she did not pursue education or a profession. Non-conformist churches reinforced these values and emphasized the centrality of domesticity and the home to religion (Steinbach, 2004).

It is of interest to note that *Cottage Comforts*, first published in 1825, reached its twenty-fourth edition in 1864. It is a household management manual addressed to the labouring classes embracing the spirit of both Mrs. Beeton and Dr. Spock. It includes chapters on childbirth, treatment of illnesses, hygiene, animal husbandry, the care and education of children, renting and furnishing a cottage, brewing and cookery. She is forthright with her opinions and practical advice.

Other titles in the same genre include *The Housekeepers Guide*, *The Lads of the Factory*, and *Mother's First Lesson Book* which was designed to facilitate the teaching of basic literacy and numeracy skills to young children by their mothers, *Female Excellence*, a treatise for young women, and a *Comprehensive Knitting Book*.

In all of her works Esther demonstrated her genuine concern for the welfare of the working classes, and in her own way endeavoured to help those who struggled to have a more meaningful existence.

Esther also used fiction to promote ethical and religious values. Titles include 'The Poplar Grove', 'Early Friendships' (1859), 'The Old Man's Head' (1823) and 'William Barlow' (1822). She also wrote an overview of the Bible titled 'Scripture History for Youth', and a discourse on Covetousness: its Prevalence, Evils and Cure. One of her last works was published in 1851 'Papal Errors: their Rise and Progress' is well researched and the arguments are presented cogently. This reflects Esther's Huguenot heritage: it includes a chapter on the persecution of heretics by the Catholic church and condemnation of the St. Bartholomew's day massacre of 1572 in France and illustrations of a medal struck to celebrate the occasion.

Her most important work is considered to be 'A History of Slavery and its Abolition' (1836) which locates the source of slavery in human depravity. It traces the history of slavery from biblical times to her own day. She argues that there is a parallel between slavery and the apprenticeship system existing at the time. The book includes graphic images of the suffering of black slaves in the West Indies, and reference to the evolution of the anti-slavery movement. In concluding this work Esther parallels slavery with the British apprenticeship system. Her arguments against the conditions of apprentices are forthright and scathing. It is of interest to note that this work was republished in the 1960s in Detroit (US) by the Negro History Press.

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<sup>52</sup> I have approximately 15 copies of early editions of Esther's books in my library.

Two of Esther's books were among the first published by J. Unwin, Bookbinder, 5 St. Peter's Alley, Oxford.

One of Esther's interesting books is 'The Comprehensive Knitting Book' published by William Tegg and Co., London, 1849. It contains more than 120 patterns. These

*Knitting may be defined as the formation of a texture of chains, the whole process being a succession of links, all dependent on the first and secured by the last. Take a piece of string of any thickness and of any length - form a loop at one end; through that loop draw another, and another in succession till the string is used up; at last, draw through the end singly, and tighten it and you have accomplished a piece of knitting. But this will be but a long strip, just three times the width of the original string. To make it available for any useful purpose beyond that of a mere string, some plan must be devised for giving to the texture breadth as well as length and forming it any shape that may be required. For this purpose, instead of forming, by the fingers alone, one continuous chain, every loop of which is cast off and done with as soon as another link is formed, an instrument is employed to retain a succession of these loops to any given number; then, with a second instrument of the same kind, another row of loops is formed, one on each of the former. In this way the loops are transferred from one instrument to the other until the required size is attained.*

- Esther Copley

include lace, beadwork, curtains, bell pulls, caps, jackets, curtains, stockings, cuffs, hoods, handkerchiefs, quilts, chemisettes, shawls, comforters, bags, etc.

The National Biography (Oxford University Press) includes an article about Esther, thus placing her with those who have made significant and worthwhile contributions to literature and British society over many generations.

On August 16, 1827 Esther married Rev. William Copley who was the minister of the Oxford Baptist Church. Emma Mary Byles describes Rev. Copley as a very determined suitor. It seems that Esther refused him several times until he threatened to drown himself unless she married him. She relented. She told her two daughters that the primary reason for her remarriage was her desire to have more children. That did not eventuate.

Rev. William Copley was an alcoholic and Esther spent years protecting him from the shame and consequences of his indulgence. She is reputed to have written his sermons for him, roused him on Sunday mornings, and ensured that he was presentable when he arrived at the chapel to preach.

The couple spent some time at St. Heliers, Isle of Jersey, prior to 1839 when Rev. Copley accepted a call to the Baptist church in Eythorne, Kent. His induction service took place on April 3, 1839 and he was employed at a salary of thirty pounds per quarter. At Eythorne the couple lived at Copley House, an impressive Georgian residence in the centre of the village.

Church records reveal that Rev. Copley offended the church gravely and in August 1842 resigned. Just what the offence was we do not know. However, church records

reveal that messengers who were sent to Mr. Copley to confront him with the "the charges laid against him" were not satisfied with his confession. Thus, William Copley was suspended from the ordinance of the Lord's Table. Church records reveal that after William Copley left the ministry at Eythorne "the church had to pass through severe trials and much confusion". An amicable separation between William and Esther was arranged, Esther remaining in Eythorne, and William Copley going to a church at Blakeney in the Midlands near to his child-hood home.

Esther's elder daughter, Emma, married to George Eliel Sargent had also moved to Eythorne, as had her son Ebenezer Beuzeville Hewlett and his wife Mary. On Friday April 5, 1844 it is recorded that Esther had withdrawn her membership from the Eythorne church "contrary to the rules of the church and much to be deplored". However, Esther was held in high esteem by members and adherents of the church until her death, in Eythorne, on July 17, 1851, and she is buried in the churchyard. It is of interest to note that Esther's son Ebenezer withdrew his membership from the Eythorne Baptist church soon after his Mother resigned.

In her latter days Esther lived with her daughter Emma and George Sargent in Eythorne. Her death was caused by tuberculosis, and it is understood that her long illness early death was exacerbated by a chill contracted when she was providing help for a needy family.

Esther is buried in the Eythorne Baptist churchyard, close to the front doors of the church. Nearby are the graves of her son Ebenezer, her daughter Emma with her husband, George Eliel Sargent.

“I was glad of an opportunity of paying my respects to Mrs. Copley, the well-known authoress. She was the wife of a Baptist minister, who was at that time settled in Oxford. I think, he has since had a charge in some other part of England. She seemed a highly respectable lady – was modest and retiring, and yet easy and communicative. She had written several very popular books for youth then and has since added several to the number. I heard of her spoken of by different parties at Oxford in a manner that showed that her talents, intelligence, and virtues were held in high estimation”.

*(Source: Sprague, W.B. 1835: 'Visits to European Celebrities. Boston, Gould & Lincoln')*



## Rev. William Copley (1796-1857)

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William Copley was born in Bradford, Yorkshire in 1796 of poor but pious parents. He obtained a qualification at Bradford College which enabled him to take up pastoral ministerial positions.

In 1825 after serving in several parishes he took up a position as co-minister at the Oxford Baptist church with Rev. James Hinton and succeeded him in ministry there.

William Copley and Esther Hewlett were married at the church of St. John the Evangelist at Lambeth in Central London on August 16, 1827. One of the witnesses to the marriage was Francis Jolit, the husband of Esther's niece, a daughter of Marie Anne Griffith Meredith, her mother's sister. It is unclear why they chose this particular church and it is not known whether Esther's immediate family members were present – they may not have been aware of it occurring.

Under Mr. Hinton's pastorate the church and congregation had greatly increased both in numbers and respectability and although his successor, Rev. Copley, possessed some talent with a remarkably good address and was exceedingly kind and eminently social in his habits he was deficient in application and regularity. When he entered on the pastorate there were few dissenting congregations of greater respectability; the place was well filled, the church was united, the deacons were kind hearted, zealous and devoted to both the minister and the church, and the salary was good. But Rev. Copley's defects soon became apparent and the more intelligent members, who were very cordial at his first coming, grew more and more dissatisfied, and after a while a number of the independents determined to erect their own chapel and several of the Baptists agreed to unite with them.

After a new chapel was built, and a church formed, about 16 of the most influential persons, with their families, withdrew from the New Road Baptist Chapel. The pastor had received repeated cautions, but his course was unchanged so that when things came to a crisis, the end was his resignation after a long struggle which left two groups in the church who were strongly averse to each other and so, many more, for the sake of peace, left the church. At the end of Rev. Copley's ministry, the congregation was reduced, the school in poor condition with only two students remaining and scarcely any young people in the congregation.<sup>53</sup>

After some time in Jersey Rev. Copley took up ministry at Eythorne Baptist Church in Kent in April 1839 at a salary of £30 per quarter.

Rev. William's Copley's ministry was full of incident and apparent progress, but unfortunately, he seems to have in some way offended the Church in August 1842, he gave notice to resign "the Pastoral Office over this Church, and accordingly took leave of his charge after administering the Lord's supper on the 13th day of November 1842". However, he remained in membership with the Church and "to commune with it, until, 'in the council of Divine Providence' he was directed otherwise". He left the

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<sup>53</sup> The Goodwin Letters collated by Chris. Mitchell, unpublished.

## A Still Point

village, leaving his wife, and nothing is known of him after this until his death and burial at Blakeney on 18th April 1857.

At this time Esther, his wife, and her son Ebenezer Hewlett resigned their membership from the church in 1844 “contrary to the rules of the Church” but continued to worship there. She continued to live in Eythorne until her death in 1851 spending her last days living with her daughter Emma Sargent at Church house, Eythorne. She was held in such high regard and regarded as a ‘truly virtuous woman’ by the Church Board and members to the extent that she was a non-member and buried in the church-yard as was her son, Ebenezer.



*Eythorne Baptist Church, Kent*

## COLLINGS NOTES

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Our Collings Ancestors, Thomas George Collings and his wife, Clara Elizabeth Pearce first emigrated to Australia with their family in 1867 on the second voyage of the ship 'City of Adelaide' carrying emigrants to Australia. They disembarked in Adelaide, South Australia.

In 1874 the family (including Amelia Madeline Collings, aged 4) to London on the ship, Rodney.

In 1879 the family returned to Australia with two additional children on the ship Hampshire.



*The Clipper Ship, 'City of Adelaide' is the last of its kind and its remains have been towed from England to Adelaide where it is being restored as a Museum Ship.*

**ESTHER ELIZABETH COLLINGS (1860-1908)  
& WILLIAM DENNIS FLATMAN (1859-1934)**

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*Male members of the Flatman family were entrepreneurs, builders,  
speculators and successful businessmen.*

Dennis Flatman (1829-1920) a son of James Flatman and Mary Dennis (1800-1894) born in Suffolk England married Jane Webb (1833-1908) of Kent, England in March, 1857 at Windsor, Victoria.

Their son, William Dennis Flatman married Esther Elizabeth Collings (1860-1908) in Victoria, Australia.

The couple had the following children:

**ETHEL ELIZABETH** (1881-1952) married Ernest Kerr Clark (??-??)

**ERNEST WILLIAM** (1883-1950) (see below)

**LEONARD DENNIS** (1889-1889) died young

**STANLEY NELSON** (1889-1960) married Elsie May Perkin (1887-1968)

Ernest William married (1) Ethel Violet Churchus (1883-1920) and (2) Marion (aka May) Alice Luff (1895-1851) died in 1951 at Mornington, Victoria. She was a daughter of Charles Osborne Luff and Charlotte Lotte Entwistle.

Ernest and Ethel Church had the following children: Hazel Elizabeth (1808-1995), Olive May (1912-1913), Alfred William (1915-1988)

Ernest and Marion Flatman had the following children:

**CHARLOTTE FLATMAN** (1927-abt.2016) married Keith Binnie abt. 1947 at the Church of Christ, Swanston Street, Melbourne.

**MARION FLATMAN** (1929-2011)



*Denis Flatman & Jane Webb*



*Ernest Flatman & Marion (May) Luff*





*Bride: Charlotte Flatman, Groom: Keith Binnie: Bridesmaid:  
Marion Flatman. Flower Girl: Marion Helen Hunt.*



*Charlotte & Marion  
Flatman*

## FOLEY NOTES

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*Slab and Bark Hut near Waballa, Victoria  
Soon after Thomas and Elizabeth were married they set up house at Donnelly's Creek  
near Waballa in Gippsland. Thomas took up a claim at Crinolene Reef nearby.*

One can only imagine what life on the goldfields was like for Elizabeth, Helen Laura's mother. She would have worked from dawn until dark caring for her husband and family. Her daily routine would have been to rise at or before dawn and re-stoke the fire, using bellows to coax embers back to life. Dough that had been set to rise the night before would be kneaded again, then backed in the oven, if she had one in her settler's hut. Water would be set to boil to make tea. Breakfast was often rolled oats porridge. Once everyone was up, the sleeping rolls would be stored away. The cow had to be milked, cream separated, and butter churned. Depending on the day, she would then do the weekly wash, the ironing, grinding of grain, working in the vegetable patch and so on until dark. In-between she would be making a pot luck stew for the evening meal, do the mending, darning, knitting, sewing, or crochet or spinning.

Multi-tasking was common in the early settlement, professionals and tradesmen used whatever skills they had. Often one person filled the role of doctor, dentist, surgeon, barber and apothecary (chemist).

Women made up only a small part of the population making up less than 20% of the population. They stayed at home with the children in what was a very unhealthy place; living in the diggings had a very high mortality rate.

Two young Foley children died in the Walhalla district, Henry Gilbert Foley (1866-1867) and Archibald Stamp Foley (1875-1879)". Henry was buried at Donnelly's creek (a town near the mine) in a coffin made by his father and I believe that Archibald is buried in the Walhalla cemetery.

## ANNE FOLEY - CONVICT RECORD

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*Mary Ann Gales, nee Bruce is a daughter of Anne Foley from her 2nd Marriage to James Bruce.*

*Because we do not have a photo of Anne this is inserted here as no doubt her physical features resemble those of her mother.*

### 16 December 1840

ANNE FOLEY was as indicted for stealing: 2 pairs of boots, value 14s., and 1 pair of clogs, value 1s.; the goods of James Fraser: and that she had been before convicted of felony; to which she pleaded guilty.

Verdict - GUILTY. Aged 30 — Confined One Year

### 1st February 1841

(1) Ann Foley was indicted for stealing, on the 18th January, 84 yards of net, value 7s., the goods of Philip Sander.

(2) Ann Foley was again indicted for stealing, on the 18th of January, 7 pairs of boots, value 2l. 1s., the goods of Edwin Storer and others; to which she pleaded GUILTY. Aged 30 – Confined Six Months

### UK Census 1841

(1) Ann Foley – Prisoner – House of Correction, Clerkenwell, England

Born: Abt. 1811

Age, 30

Gender: female

Where born: Scotland

Civil Parish: St. James, Clerkenwell, Middlesex

Hundred: Ossulstone (Finsbury Division)

County/Island: Middlesex

Country: England

Registration district: Clerkenwell

Sub-registration district: Amwell

(2) Thomas Foley – House of Correction, Clerkenwell, England

Born: Abt. 1840

Where born: Middlesex, England

Civil Parish: St. James, Clerkenwell, Middlesex

### 3rd January 1842

Ann Foley was indicted for stealing, on the 16th of December, 2 pairs of boots, value 14s, and 1 pair of clogs, value 1s; the goods of James Fraser: and that she had been before convicted of felony; to which she pleaded. GUILTY. Aged 31 – Confined One Year

### 30th January 1843

Anne Foley was indicted for stealing, on the 19th of Jan., 11lbs. weight of pork, value 6s., the goods of Henry Pettifer; and that she had been before convicted of felony.

Henry Pettifer. I live with my father in High-street, St. Giles's. On the 19th of Jan., about seven o'clock in the evening, the prisoner came into the shop, and bought a quarter of a pound of beef which she paid for, and took a leg of pork with her—I stopped her about half a yard from the door, and asked where she was going to take that pork, I should lock her up for it—she said, "You don't mean to do that, when you ran after me and put it under my cloak."

William Boffin. I am a policeman. I took her into custody and found on her a basket containing sixteen lace caps.

Prisoner's Defense. I do not recollect having the pork; I was rather drunk.

William Cunningham. I produce a certificate of the prisoner's former conviction—(read)—I know her to be the person.

Verdict: GUILTY - Transported for Seven Years.

Children: 2 males remained in England with their father

One male, Thomas accompanied Ann to Australia,

Born, 4th September 1839 at 3 Seven Step Alley, Houndsditch.

No. 26, Registration District: East London. Sub-District: St. Botolph. City of London.



*Central Criminal Court, London, 1843*

#### **Convict Number - 262**

Height - 5 feet 3 inches

Age - 33 years

Trade - Laundress

Tried - Central Criminal Court (Old Bailey),  
London on January 30, 1843

Sentence - 7 years for shoplifting (11 pounds of pork)

Native place - Glasgow

Status - Married with 3 children (one of whom,  
Thomas James Foley, born December 3, 1839) accompanied her.

Religion - Church of England

Husband - James Foley, at Liverpool.

### 3rd September 1843

Embarked from London on convict ship. Woodbridge.

On-board surgeon's report for Ann Foley: Tolerable.

The Woodbridge, a sailing ship of 516 tons built in Calcutta in 1809.

The Master was William B. Dobson and the Surgeon was Jason Lardner.

The voyage took 113 days. There were 204 female convicts on board - all survived the journey.

Also travelling on the Woodbridge were some of the people that subsequently worked on the Anson – prison ship moored near Hobart. (see below)

### **25th December 1843**

Arrived in Hobart, Van Diemen's Land

Female Convict Record:

Foley, Ann

Height: 5' 3¼ inches

Trade: Laundress

Tried at Central Criminal Court, 30th January 1843

Sentence: 7 years

Native Place: Glasgow

Married, 3 children

Religion, Church of England

Read (not write)

Her husband/ family is in Liverpool – 2 boys.

Husband, James at Liverpool and a brother, Alexander in America.

*It is not known what happened to Ann Foley when she disembarked from the 'Woodbridge' on January 6. However, it was likely that she was sent to a prison ship, HMS Anson, for a six-month probation period and her son, Thomas was sent to the Hobart Orphan School on the day of the disembarkation having been severely scalded on his right arm and side just 4 days previously (see Surgeon's report below). Communication with the outside world was prohibited during that time. The reason for this was to keep the new convicts separate from those already in Hobart and most likely to evaluate the suitability of each for employment. The Anson was able to house 400+ convicts. It was an 1870-ton warship which had been refitted as a prison and towed to Prince of Wales Bay, Risdon, near Hobart, and moored.*

Clothing distributed to each convict on board the Anson was as follows:

Shift – 1

Petticoat blue – 1

Petticoat brown – 1

Dress blue – 1

Apron blue – 1

Neckerchief – 1

Day cap – 1

Night cap – 1

Stockings – 1 pair

Shoes – 1 pair

These articles, shoes excepted, were changed, washed and mended weekly, the blue dress every third week.

## A Still Point

After the probation period on the Anson a female convict was eligible for private service.

Clothing distributed to each convict leaving the Anson was as follows:

Shifts – 2

Aprons – 1

Neckerchiefs – 2

Petticoat brown – 1

Dress brown – 1

Day cap – 1

Stockings – 2 pair

Shoes – 1 pair

Surgeon's Report of the severe scalding of Thomas Foley

*January 2, 1844. Derwent River, Hobart, Van Diemen's Land.*

*Today was severely scalded on the right arm and side, the skin was not off. An ointment with bandages was applied immediately, and he was put to bed. In the evening the skin was cold, and he appeared in a state of collapse. Warm wine and water were immediately given.*

*3<sup>rd</sup>. Better this morning, did not remove the bandages.*

*4<sup>th</sup>. Did not sleep, great pain, arms inspected, and the ulcerated parts dressed with ?*

*5<sup>th</sup>. Ditto*

*6<sup>th</sup>. Discharged – the prisoners were landed early this morning. Jason Ladner, Surgeon Super. Woodbridge. Thomas was admitted to the Orphanage on that day.*

### **6th January 1844**

Thomas Foley aged 4 years - Mother Ann Foley - admitted to the Queen's Orphanage Hobart

### **3rd February 1844**

Thomas Foley discharged from the Queen's Orphanage, Hobart

### **7th February 1844**

Thomas Foley admitted to the Queen's Orphanage Male School, Hobart

### **5th July 1844** – Anne McAlister, Level of Freedom

2nd Class Pass-Holder per Woodbridge (Also, Sarah Harris (witness of marriage: Ann Foley & James Bruce) listed as 2nd Class Pass-Holder per Woodbridge)

### **7th January 1845** – Level of Freedom - 3rd Class Pass Holder

### **18th April 1845**

Ann Foley, 3rd Class, applied to marry James Bruce, free.

Ann in Private service. Both residing in Hobart Town.

Approved, if Clergyman satisfied.

### **12th May 1845**

Assigned to Scott – found in bed with a man, sentenced to 2 months hard labour at the Female Factory in Hobart.

### **16th May 1845**

Lieutenant Governor (Sir John Eardley-Wilmot) decision regarding above sentence.

### **24th September 1845**

Ann Foley, married James Bruce on September 24.

St. Georges Church, Battery Point, Hobart

James Bruce, 54 years, gardener.

Ann Foley, 35 years, widow

Minister: H. P. Fry.

The marriage was solemnized between us: (signed) James Bruce, Ann Foley

In the presence of us: Wm. Cooke & Sarah Harris (ex 'Woodbridge').

**30th September 1845**

Admonished for being out after hours<sup>54</sup>.

Appears to be living with her husband at the time.

**25th October 1845**

This woman has a child in the Orphan School.

**22nd November 1845**

Larceny under 5 pounds. Existing sentence of transportation extended 12 months. To be extended on probation 4 months.

**28th November 1845**

Confined Female Factory Hobart (4 months?)

**28th November 1845**

Lieutenant Governor (Sir John Eardley-Wilmot) decision regarding above sentence.

**10th November 1846**

Thomas Foley discharged from the Queen 's Orphanage.

**18th February 1847**

Daughter, MaryAnn, born at 'Woolpack', Ellendale, New Norfolk, Tasmania.

**August 1847**

Eligible for service.

**5th October 1847**

Bruce/ Felony, acquitted. Eligible for term on time.

Her husband not being able to support her she is returned to the crown for disposal.

**27th January 1848**

Comptroller General

1st April 1848 – Level of Freedom

Ticket of Leave

**3rd January 1849** – Level of Freedom

Petition Conditional Pardon

**18th June 1849**

Son, James Bruce, born at Macquarie Plains.

**12th August 1849**

James Bruce, christened at St. Mary's Church of England, Macquarie Plains.

**18th February 1851** – Level of Freedom. Free Certificate Issued

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<sup>54</sup> Anne's reason for her absence may have been that she was visiting her son in the Orphan School.

**24th May 1854**

Foley, Ann – Launceston to Melbourne (steerage) 'Black Swan'. Ship to Colony: 'Australasia'. It is possible that this voyage refers to the Ann Foley of this history because her daughter, MaryAnn Bruce, arrived in Victoria in 1854. However, we cannot be sure about this as there were two women named Ann Foley in Van Dieman's Land at the same time.

**21st December 1867**

MaryAnn Bruce & Charles Henry Gales married in Maffra, Victoria.

Charles Henry Gales was born in 1839 at Kensington, England. He emigrated to Australia with his brother William and his Uncle, George Bird, on the Lady Flora in 1852/3.

**July 1923**

Charles Henry Gales died at Traralgon, Victoria.

Burial: 21 July 1923, Traralgon, Victoria.

**11th February 1924**

MaryAnn Gales (nee Bruce) died at Traralgon, Victoria.

Burial: 12th February 1924, Traralgon, Victoria.



*Ruins of the Cascades Female Factory, Hobart*

*Collectively the Australian Convict Sites represent an exceptional example of the forced migration of convicts and an extraordinary example of global developments associated with punishment and reform. Representing the female experience, the Cascades Female Factory demonstrates how penal transportation was used to expand Britain's spheres of influence, as well as to punish and reform female convicts.*

*The was operational between 1828 and 1856 and is listed on the World Heritage List by UNESCO.*

## HOBART ORPHANAGE – THOMAS FOLEY

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*In 1849 just 3 years after Thomas was discharged from the Hobart Orphanage a report was made after an inspection of every aspect of the Orphanage. An edited copy of this Report is below. It provides us with a comprehensive word picture of the conditions there about the time Thomas was an inmate. At the centre of the 3 main buildings complex was a parish church and either side of it was the separate girls' and boys' sections. Each section consisted of two series of school-rooms, dormitories, apartments for the teachers and matrons, and the requisite offices, corresponding with each other. At the time the report was written the Orphanage contained 466 children the youngest being received at 2 years of age.*



*The Boys' School*

### **The Infants School**

At the time Thomas was admitted to the Orphanage he would have been assigned to the Infant School of the boys' branch of the Orphanage which admitted boys of between 2-6 years. Thomas was 4 years old when he was admitted on January 6, 1844 just 5 days after he disembarked from the ship 'Woodbridge' having been severely scalded on his arm and side a day prior to leaving the ship.

The Infants' School was held in a room that was separate to the classrooms of the older boys and was under the nominal charge of Mrs Dickenson, assisted by two nurses and three of the boys of the upper school. The instruction was wholly carried out by one of these boys who was quite blind, he had acquired some of the infant school exercise and is the best singer in the school and is about 12 years old.

Of the 52 children in this school<sup>55</sup>, about equal parts are Protestants and Roman Catholics. They are taught simultaneously, partly from lesson sheets, but chiefly by oral and singing exercises. There is no apparatus, and no books are used. Mrs

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<sup>55</sup> In 1849.

Dickenson<sup>56</sup> is not acquainted with discipline of infant schools, nor did she ever have superintendence of a school before her present engagement. Elementary religious instruction is given by the matron, or one of her assistants on Wednesday & Friday afternoons to the Protestants, while the others go to the dining-hall to join the elder boys under Mr Quin. No prayers are said in the schoolroom, but morning and evening prayers are read by the matron or nurse in the dormitory. The school hours are the same as in the upper school. When the weather is inclement, the children are confined to the schoolroom. The latter is not large enough for so many children. It is warm and comfortable in winter but must be oppressive in summer.

Meals are taken with the whole school one low table and forms being appropriated to the younger children.

### **Boys' School**

In 1847 there were 151 boys in the school and Mr. Dickenson was the master.

All the boys were taught in one large room, 50' x 30', lofty and well lighted and ventilated by several side windows. On Wednesday & Saturday afternoons the denominations are separated for religious instruction. The furniture of the room consists of 5 large ill-suited desks of the double kind, not fixed, and placed at different times in various parts of the room. Sufficient forms are arranged in squares along the walls for the several classes, as in the National Schools. There is a small black diagram board, apparently unused, and a few small engravings of natural history and mechanics, hanging round the room.

The playground is of large extent, surrounded by a wall of stone not yet quite completed. It contains no apparatus for gymnastic exercises.

The children are divided into 8 classes and are selected from day to day at the discretion of the master. No extra instruction is afforded the boys who act as monitors. The books provided for reading are those numbered 2 to 5 of the series of the Irish National Schools; the latter is beyond the capacities of the children.

There is a supply of Major's Spelling Book and some lesson sheets for the younger classes and books for Religious Instruction. These and lessons contained in the secular books are the limit to the instruction and nothing is attempted beyond these. A little knowledge of geography is incidentally acquired, but with reference to grammar, history, and physical subjects, no resources exist, no instruction in them attempted. Drawing is not produced of any kind. Mental arithmetic is not employed, and only three of the most advanced boys can do reduction, the rest only elementary sums can be done. Forms of accounts, or bookkeeping are obviously impossible to them, nor is there one who can write the form of a receipt.

For the religious instruction the following provisions are made. From 2 to 3 o'clock on two afternoons a week, the Protestant children are taught by Mr. Dickenson, assisted in the lower classes by the monitors, from the Society of Propagation of the Gospel. Liturgy, Scriptures and prayers are committed to memory and heard to repeat

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<sup>56</sup> Wife of the Master of the Senior School who received £50 per annum for her services.

it by the master. Occasionally a chapter in the Bible is read, a copy of which and a prayer book are permanently given to each of the children of the three upper classes. From 3 to 4 o'clock the Church of England clergyman holds an examination of these three classes.

Every morning service is held in the parish church. At this all the Protestant<sup>57</sup> children are present, excepting a few necessarily absent on household duties. Each Wednesday and Friday evening service is also performed in the church. The morning service is held immediately after breakfast, at this season (August) at quarter past 8 and the evening service upon the termination of the religious instruction in the schoolroom.

Mr. Dickenson reads prayers to his children in their dormitory, upon the evenings when there is no service in the church. The children are not taught prayers expressly to be said by themselves in private. On the Sabbath the Protestant children attend both the morning and evening services in the church. From 10 till 11 o'clock on Sunday mornings they are heard reading the Bible, repeating the Collect, &c. by the master before going into church. Their seats are in the gallery, apart from other portions of the congregations, and they are under the surveillance of the master. Their conduct is generally very becoming.

The Roman Catholic children under the leading of the assistant-master say prayers in their dormitory immediately upon rising in the morning. Prayers of longer duration are afterwards read by him in the school-room, while the Protestant children are in church. Each evening they pass about an hour before going to bed, in their dormitory, in reading and committing to memory religious lessons. On Wednesday and Friday afternoons from 2 to 3 o'clock the assistant master takes religious instruction until the arrival of the minister (Rev Cotham) in the dining-hall where he instructs and examines until 4 o'clock when they all repair to the dining-hall of the girls' side, which is used as the Roman Catholic place of worship, and contains a recess with folding doors, closed at ordinary times prepared as an altar. Here evening service is performed to the girls of the church and about 12 of the older nursery children. The younger Roman Catholic are not specially instructed. One or two boys, however, of their own church are always present in the infant school to assist in teaching them, and one attends and sleeps in their dormitory, where also the Church of England portion of this school is lodged, to hear their prayers morning and evening. On the Sabbath all the Roman Catholic children attend the morning and evening services in the dining-room. These are considered of a public character and are attended by persons not connected with the establishment. The holydays peculiar to the Roman Catholic Church are not observed in the school.

The boys rise in the summer at 5 in the morning and in winter at 6 o'clock and go to rest at 7 or 8 o'clock in summer and 6 o'clock in winter, or rather to their dormitories at this time, for they are mostly occupied till near 8 o'clock committing religious lessons to memory. From 12 till 2 o'clock in the day and from 4 to going to their sleeping rooms, are the times of recreation for those to whom are not allotted domestic work, or not in trade shops. The boys so employed have but little time for

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<sup>57</sup> We do not know whether Thomas was a Catholic or Protestant.

amusement, and the little they do obtain is chiefly gained by their inducing other boys to help them to a speedy dispatch of their work. There is no direction or guidance whatever of their amusements. The children ramble about, doing as they please. The assistant-master is generally at hand for the correction of any quarrelling, violence or mischief.

The Queen's birthday is in reality the only observed holiday in the year. Upon this day, if the weather permits, the teachers take the children out of a day's ramble in the neighbouring country. The other usual holidays are devoted to religious instruction and attendance upon services of the churches.

There is no definite system of rewards, but general good conduct is recognized and as far as possible boys distinguishing themselves in this respect, are treated with marked confidence. Some are placed in charge of the boys at one table during meal times, and in this capacity, they receive a double allowance of bread. They are distinguished on Sundays by a waistcoat of blue cloth, not part of the ordinary dress, and in any little matters of trust or consequence are selected in preference to others. Four or five times during the last four years, the superintendent has distributed a few prize books, but this is an act of uncertain occurrence and resting solely with his personal feeling. Now and then the Roman Catholic minister gives small rewards to his children.

The punishments employed, are the cane, solitary confinement, and in extreme cases the birch. Few of the latter only have occurred during the last four years. Solitary confinement is inflicted perhaps once in the course of a fortnight; 48 hours have been resorted to as a severe punishment, but the customary time is about two or three hours. The offences, so far as I could ascertain, appear to be those ordinarily incident to large schools. There are none of a flagrant character, but petty stealing, violence, and oppression towards each other, occasional indecent and blasphemous language, are the chief varieties of misconduct. The common faults of the schoolroom are visited with the cane, mostly upon the extended hand and arm. If pilfering at meals occurs, the delinquent has his food distributed amongst the other boys and is placed in a prominent position in the room during the meal. The assistant master stated that he believed the solitary confinement was not dreaded, as the boy would then escape work, which they all appear glad to do. Absconding from the school formerly existed to a serious extent, but cases are now very infrequent, there seeming to be but little disposition amongst the boys to leave the premises, even for a short time.

The visitation to the school is almost wholly limited to that of the two ministers of religion. The Bishop of Tasmania has been once over the building, but the master could not recall the visit of any other clergyman, for years past, nor indeed of any one, until his Excellency's recent personal inspection. The gentry living in the neighbourhood take no practical interest whatever. A visitor's book had once been kept, but the little use existing for it had led to its abandonment.

There is a wash-house set apart for the boys, who daily wash the upper part of their persons. On Saturdays, if the weather admits of it, they are taken to the Derwent (river) through winter and summer, to bathe in the salt water.

There are three meals every day, breakfast, dinner and supper. All the whole of the boys takes these meals together. At the first and last meals, tea, with milk and bread is served to all. At dinner soup with vegetables and meat mixed with it, each child having also a large piece of coarse, but sweet wheaten bread. On every occasion grace before and after each meal is said aloud by the whole children.

There are three dormitories, one for Protestant boys, one for Roman Catholics and a third for the infants. The first two contain about 80 hammocks slung in a convenient manner upon a low frame fixed along the sides of the rooms. Each boy has two blankets and a rug, the blankets are changed weekly. Each of the rooms is lit by a skylight or lantern in the roof. The infant school, children's room, is of ample size and more airy and cheerful than the former, having in addition to a skylight a large window at one end. Wooden frames are here used for the beds and three or four children sleep together. One of the nurses sleep in the room.

I found the members of the upper classes with reference to secular information very deficient, far below the average of the primary schools I am accustomed to visit. Several can read with tolerable correctness, though with no expression, but they cannot explain the meanings of many of the commonest words, or even spell them correctly. They did not know when capital letters should be used, what paragraphs or sentences were, or the uses of punctuation. It is needless to say they know nothing whatever of grammar. Upon subjects of common and general familiarity in most schools I found them almost without exception ignorant. For example, one of the upper boys was writing a sentence relative to Napoleon, another mentioning Cromwell, yet neither one nor the other, nor any of several boys near them knew anything as to who these men were. One said Napoleon was a great lawyer. Some others did not know what or where Jamaica was. One boy did know it was an island but could not tell where it was situated. He thought it was in Spain and said that Spain was in Asia. Another boy knew that Van Diemen's Land was an island, but said it was in the northern part of the world. He did not know the name of the country nearest to it and did not know where NSW was, or Sydney. He had been in the school five years and was 13 years old. None of them could explain the prominent geographical divisions of the earth and did not know what a sphere was, or the equator, or anything relative to latitude and longitude.

The 1st class only are exercised in writing from dictation. I found their spelling very bad, even in the simplest words, and I may here remark that generally the boys express themselves in vulgarly incorrect language. The writing of the upper boys is cramped and unsatisfactory, nor is this likely to be otherwise while the practice now permitted exists of their standing at the desks to write, no forms being provided. Each boy writes only four lines daily, the book is then taken to the master who makes his comment upon it and the book is put away. There is no superintendence during the time of writing. There is nothing attractive, stimulating, or strengthening in the whole routine, and, at the same time, little actual information is given.

The personal appearance of the boys generally indicates hereditary low mental characteristics, with, frequently, physical infirmity. But there are fewer extreme cases than might, have been expected amongst so many children having such an origin.

Cutaneous disease, especially of the head, is prevalent in the school, but there is less of this than there was a few months ago. A large number of boys are suffering, and some severely, from chilblains. On one occasion in my presence the master gave an order "Sore hands and feet stand out". This dismembered several classes, particularly of the younger children. There were 36 with deep red hands or limping feet, formed a double line, and were marched out for the purpose of some remedial treatment. On a subsequent occasion I counted 41 responding to this summons.

The schoolroom is very cold in the winter and the absence of a guiding superintendence and tempting apparatus for active amusements in the playground, leads to moping, idle wandering, or trifling exercises. The Roman Catholic minister told me that he found the room in which his children were assembled for his instruction (dining-hall) so cold in winter, that he could not give himself up to his duties there as he would wish, and ought to do. There is but one fireplace in each of these large rooms.

In the personal habits of the boys, I think cleanliness and order might to a much greater intent be enforced. In their dress they are mostly untidy, and in some instances so dirty, that it is unpleasant to stand near them, from the odour arising from their outer clothes. A large proportion I observed were insufficiently provided with shoes, their feet being but little protected by the fragments they wore. Upon one or two wet days I was painfully struck with this deficiency. The toes and heels of some of the children were projecting from the mud evidently within the shoes. This, however, I was informed was about the time of the periodical issue of a new supply.

The cleansing of the dormitories on the boys' side has to be done by the boys selected for house duties. The disagreeable character of this service, especially with reference to the younger children was much felt by them and regarded with evident aversion. The soiled bedclothes are, if the weather permits, put out to dry, but at other times, Mr. Quin stated, the wet blankets are rolled up in the usual way until the evening.

The boys are respectful in their deportment towards their superiors and appear generally upon terms of mutual good feeling amongst themselves. Their behaviour in the schoolroom and dining-hall is orderly and decorous.



**MARYANN BRUCE (1846-1924)  
& CHARLES HENRY GALES (1839-1923)**

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**MARYANNE BRUCE** (1846-1924)  
Born: February 18, 1846 at Woolpack,  
Van Diemen's Land  
Baptized: 1847 in the Parish church at Woolpack  
Died: February 11, 1924  
Married: Charles Henry Gales (1839-1923)

MaryAnne and Charles had the following children:

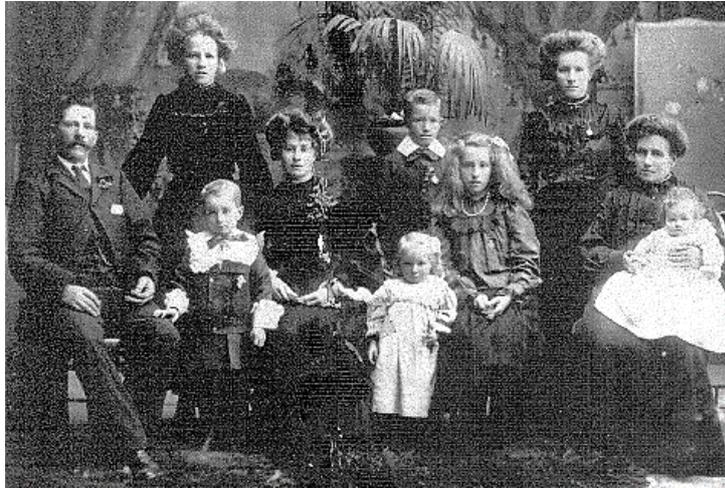
William James Gales (1870-1943)  
Marion Bruce Gales (1872-1957)  
Clara Bertha Gales (1873-1959)  
Edith Maud Gales (1875-1938)  
Elizabeth Ann Gales (1877-1936)  
Ada Blanche Gales (1881-1899)  
Charles Thomas Norman Gales (1883-1954)  
Elsie Augusta May Gales (1885-Abt. 1886)



*The remains of Woolpack Inn, Tasmania*

**FREDERICK ALEXANDER FOLEY (1863-1945)**

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*From left: Frederick Snr, Emma Selina, Oliver Baden (in front of her), Tryphena Mary Elizabeth, Doris fanny (is the small girl front). Behind her is Frederick Thomas (and on his left) Florence Ethel (seated). Daisy Rebecca is standing at back right, and at far right is Fanny Foley (nee Fitzgibbons) with Ivy Alma baby on her knee.*



*A daughter of Frederick Foley: Daisy Rebecca Foley (1887-1875) with her husband, William Arthur Forrest (1882-1928) and children*

**HELEN LAURA FOLEY (1867-1945)  
& JAMES PHILIP HEWLETT IV (1875-1919)**

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*In her Divorce Affidavit,<sup>1</sup> sworn in 1917 Helen Laura states that James was dissipated and had bad habits: getting drunk, assaulting me and neglecting his business, and in the beginning of 1901 his assaults on her were so violent that she obtained a Restraining Order from the Court of Petty Sessions at South Melbourne. James Philip tells his side of the story in two of his auto-biographical poems -*

I reckon not for the life I've led, or troubles that I've seen,  
Or what I was, or what I am, or what I might have been;  
'Tis hard to think of bitter foes and wrath that's flung at me,  
'Tis better we are far apart since we cannot agree.

Oh God, the pangs and angry wrath of a woman's spiteful spite,  
But she may judge and judge again, but has she judged me, right?  
Nothing is sadder on earth to me than to think of the haunted past,  
But cursed is she who curses me, yea, cursed me with wrath and blast.

I have my faults and she has hers, her faults are far the worst.  
But sooner than I'd kneel to her I'd rather die of thirst;  
I remember my happy boyhood, and Edith our sister queen,  
And the rosy face of Gertie, as rosy as ever seen.

I think of one whose loving smiles would greet me in my home,  
But I am better far away – the world is my own to roam;  
Could I have got the girl I loved, and she were made my wife,  
I may have been a better man and lived a better life.

Perchance I'll come out on the top and stand on pedestal high,  
Then I may laugh at carping friends and bitter foes defy;  
Those who hold my memory dear may pause a while and scan,  
And say if I'd been treated right I'd be a better man.

And still they chide me as of yore, but let them have their sway,  
They may sink when I will swim, every dog must have his day.  
I, with all my gifts misspent and resolutions vain  
Some day may wander to my home and be greeted once again.

All earthly joy has vanished, 'tis too late to regret, I ween  
Over what I was, and what I am, and what I might have been!

*- James Philip Hewlett IV*

**LINES TO HELEN LAURA HEWLETT (NEE FOLEY)**

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You talk of the men that make earthly blunders,  
You forget that there's one who will judge us some day;  
You frown in your wrath as loud as the thunders,  
And think not where you'll go when your soul flits this clay.

There's one that will judge us, who judges the many,  
So, it troubles me little whatever you say;  
You talk of your good, but good – have you any?  
Your wrath brings tomorrow, the curse of today.

I've run through rough paths in my made boyish error,  
But I curse not the cursed that drove me from bliss;  
But I trust you will think of me if you ever  
Suffer such sorrow, or anguish like this.

I pray that the grave will hide me from trouble,  
‘There'll come a 'Time', as the song says, ‘Some Day’;  
They tell me that Gordon and I are a double;  
For talking of tombstones, and vaults in the clay.

But why do you chide me? Oh, why do you curse me?  
I've only one soul that I care for here;  
Ah! She is the soul that loved me and nursed me,  
Will I meet her again? Is the time drawing near?

*James Philip Hewlett IV*



*Helen Laura Hewlett (nee  
Foley) with her second husband,  
Thomas Martin Gillin*

## GEORGE JAMES FOLEY (1872-1945)

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*George James Foley (28 November 1872–27 October 1945) was an Australian politician from Western Australia. He was the member for the Western Australian seat of Mount Leonora from 1911 until 1920, initially for the Labour Party until 1917 when he joined the National Labour Party. He then entered the Federal House of Representatives as the Nationalist member for the seat of Kalgoorlie, which he held until 1922. He was also a Justice of the Peace in all states of Australia.*

George James Foley was born in Walhalla on the Victorian goldfields to Thomas James Foley, a miner and railway employee, and Elizabeth Foley (née Stamp). He was educated at local schools before entering a state training college in Melbourne and gaining employment with a newspaper in Richmond. He moved to Western Australia in 1895 and, following in his father's footsteps, took up gold mining, becoming part-owner of the Grace Darling mine at Broad Arrow. George joined the Federated Miners Union and served as its Gwalia branch president, and later became president of the North Goldfields Council of the Labor Federation. He was also a life member of the Western Australia Trotting Association.

On 27 January 1902, he married Fannie Gill at the Wesley Church in Kalgoorlie. Fannie (1871-1949) had been previously married to William Henry Meyers (1863-1907) in 1918 in Victoria. This couple had two children: Henry Edward William Myers (1893-1961) and Henrietta Nancy Myers (1895-1972) both born in Malmsbury, Victoria giving George James Foley two step-children and later, grandchildren.

George and Fannie did not have children, and this may be explained by his WWI service application which was rejected on medical grounds. We know, however, that he accepted his step-children whole-heartedly and provided well for them.

Prior to the October 1911 state election, he was selected by Labour to contest the seat of Mount Leonora; he obtained 1,019 of the 1,172 valid votes cast and entered the Legislative Assembly and won the seat without opposition at the 1914 election.

In March 1917, the Labour Party split in Western Australia ahead of the 1917 federal election, and several Labour members, including Foley, either resigned from the Party or were expelled for supporting Nationalist Senate candidates. Former premier John Scaddan and several others formed the National Labour Party with a base in the Goldfields region. Foley won the state election later that year easily against a Labour opponent. In 1918, he was also elected to the Perth City Council for a one-year term.

On 18 November 1920, Foley resigned from the Legislative Assembly to contest the Kalgoorlie federal by-election, which had been called due to the expulsion of Labour member Hugh Mahon from the House of Representatives. Foley contested the by-election as a Nationalist Party member and won against Mahon. He was defeated at

the 1922 election and failed to win the state seat of Kimberley at the 1924 election. He worked as an auctioneer in Perth before retiring to Kalgoorlie.

George Foley died on 27 October 1945 at a private hospital in the Perth suburb of Mount Hawthorn and was buried in the Congregationalist section of Karrakatta Cemetery. He had collapsed two weeks previously after not being in good health during the previous year. The cause of death was Senile Arterial Sclerosis which had a gradual onset, and Cerebral Thrombosis (11 days).



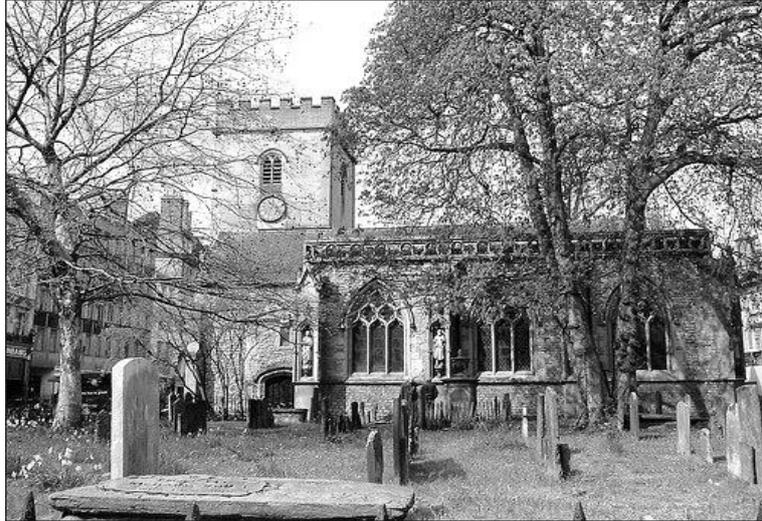
*Back from left: Henry Edward William Myers and his wife.  
Front from left: child of Henry William, Mary Myers,  
Henrietta Nancy Myers and George James Foley*



*Broad Arrow is a town situated 633 km east of Perth and 38 km north of Kalgoorlie on the Kalgoorlie to Leonora Road. The discovery of gold there in 1893 triggered a gold rush to this region Broad Arrow's goldfield that was gazetted on 11 November 1896. In that year George Foley was 24 years so it was likely he was there in its early times. We know that in 1912 he was residing north of Broad Arrow at Leonora. The Eastern Goldfields railway line reached Broad Arrow in 1897 At its peak the town had 15,000 residents, eight hotels and two breweries as well as a stock ex-change. Other facilities included a hospital and chemist, three churches and a Salvation Army Hall, two banks, police station with resident magistrate, a mining registrar, a post office, a cordial factory, six grocery stores and two draperies, and blacksmith and bakers' shops. In 1953 Frederick Henry, a step grandson of George Foley, and his wife Mary Meyers, with their 2 children took me and my parents to see the site of the Grace Darling mine and I was given two small gold nuggets that had been found there. I still have them. (Marion Hunt)*

## HEWLETT NOTES

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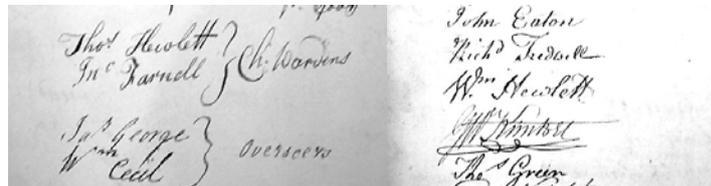


*Church of St. Mary Magdalen, Oxford  
William Hewlett and his son, Thomas were Church-wardens here and some of  
our Hewlett ancestors are buried in the church-yard.*

## WILLIAM (1720-1799) & THOMAS HEWLETT (1743-1807)

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Both Thomas and his father, William were Churchwardens at the Church of St. Mary Magdalen, Oxford<sup>58</sup>. These were positions of responsibility and trust with a small gratuity paid to them each year.



*Signatures of Thomas & William Hewlett in the St. Mary Magdalen Church Record Books.*

James Philip Hewlett has 4 descendants names after him: his son, James Philip Hewlett II, his son, James Philip Hewlett III, his nephew, James Philip Hewlett IV (my grandfather), and his son, James Philip Hewlett V (Uncle Jim). Uncle Jim did not have children so the line ends with him.

TO be SOLD by AUCTION  
By Mr. HART.  
On Thursday next, the Tenth Day of January, 1782, at the Houfe on the Steps in George-Lane, and at the Dwelling-Houfe (if wanting) of Mr. Hewlett, Slater and Plaifterer, in Oxford, under a Diftrefs by Order of the Commiffioners of the Window Tax for the City of Oxford; All the ESTATE and EFFECTS of the faid Mr. Hewlett, confifting of the Tenement on the Steps, held by Leafe under the City of Oxford for Forty Years, Thirty-fix Years of which are un-expired; with a large Garden, Yard, and Out-houfe, &c. and now lett at Eleven Pounds per Annum. Alfo about Six Thoufand of Faggots, and about Ten Thoufand Laths, in Lotd, two Fat Hogs, about Fifteen Hundred new Slates, a Quantity of Ladders, Tubs, Treffels, Barrows, Houfhould Good, &c. --- The Whole may be Viewed the Day preceding, and the Morning of Sale till Eleven o'Clock, at which Time the Sale will begin.  
*Catalogues may be had in due Time at the Place of Sale; and of the Auctioneer, in the High-ftreet, Oxford.*

WANTED immediately, two Journeymen SLATERS: --  
If good Workmen, will met with conftant Employ,  
by applying to Thomas Hewlett, Slater and Plaifterer,  
in George-Lane, Oxford.  
1773

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<sup>58</sup> Thanks to Christopher Green, our double cousin, who searched and shared documents from the archives of the Church of St. Mary Magdalen. Some members of this Hewlett family are buried in the St. Mary Magdalen churchyard.

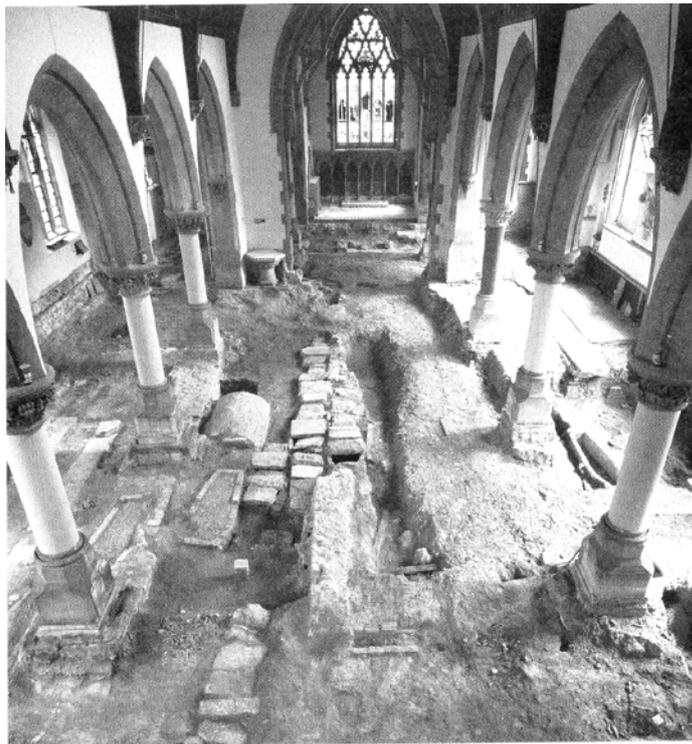
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**REV. JAMES PHILIP HEWLETT I - (1780-1820)**

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James Philip Hewlett I was buried under the Chancel at the church of St. Aldate's, Oxford where he was a Curate for many years. We have a record of his burial but not its location, however his wife, Esther and other family members have conveyed the actual location in a number of documents.<sup>59</sup>

This is a rare photo of coffins under the Chancel of the Church of St. Aldates, Oxford. Unfortunately, a record has not been found to identify which coffin is that of Rev. J.P. Hewlett I.



**Archaeological Investigations  
during Refurbishment of  
St. Aldate's Church,  
Oxford**  
By R. Tyler et al.

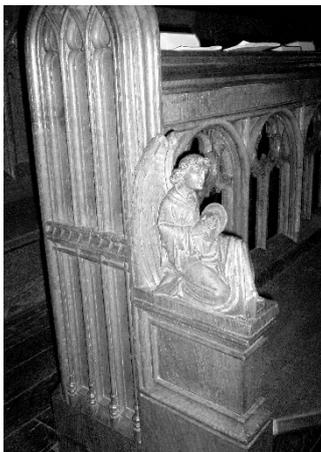
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Vol. LXVI 2001

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<sup>59</sup> See later section 'Obituaries', James Philip Hewlett I – A Memoir.

## NOTE IN CHAPEL

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In 1900 the Reverend William Tuckwell, a New College man, published his 'Reminiscences of Oxford'. In that work he recorded the discovery, in New College Chapel, of a note hidden in the crevice of the broken wing of a sham oak angel. Tuckwell treats the note as the work of one of the 'New College brats' and regards Master James Philip Hewlett (as) 'naughty'

Tuckwell claims to have discovered the note in the chapel himself while showing a group of people around. However, Emma Mary Byles, in her unpublished 'Family Notes' (1926), states that it was discovered by a workman and given to a grandson of

James Philip Hewlett, Rev. John Howe Hewlett vicar of Fulwood, Sheffield, who had it photographed and returned it to the Library. Tuckwell preserved this note in his own grangerized copy of his book which is now located in the Bodleian Library<sup>60</sup>.

It is believed that Hewlett may have continued to sing in the New College choir after matriculating at Pembroke on 29 March 1797; gained his BA at Magdalen College on December 4, 1800, and his MA, also at Magdalen, on 13 July 1803. The names of New College Choristers are normally preserved in the archives in Increment Books (account books). However, the 1797 book is missing. Thus, James Philip Hewlett's list of choristers has supplied the missing record. Mr. Lardner and Mr. Jenks were Clerks, and Mr. Prickett and Mr. Slatter (who was also the Master of New College School at that time) were Chaplains.

In 1996 Jonathan Edmunds, a headmaster of New College Choir School published 'New College Brats: A History of the Life and Education of the Choristers of New College, Oxford'. The source of his title is Hewlett's note of 1796. He says "we do have insight into the mind of a chorister from a delightful document, a piece of paper that was stuffed into a statue and, luckily for us, found and retained. . . There are certainly interesting facets to this document. Firstly, how was it that a chorister was able to write such a long piece while, supposedly, attending to his duties at divine service? One can only suppose that attendance among those of import in the college was such that nobody noticed. Secondly, it is fascinating to see the choristers up to the same kinds of tricks and excuses that boys have used from time immemorial – a bad eye as an excuse for not knowing his 'theme' and the feigning of sickness to get away. Most striking of all is the liveliness of Hewlett's piece. These are no suborned boys. If he is typical then they have character and a capacity to make something good of their lot." This is affirmation indeed!

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<sup>60</sup> My son, Stuart and I were privileged to see the actual note in 1997.

*Journal of New College April 26.  
 1796*  
*When this you find  
 Recall me in your mind*  
*James Philip Hewlett  
 Subwardens Choristers*  
*Hewlett  
 Bailey  
 Slatter  
 Evins  
 King  
 Dean's  
 Haldon  
 Maltby  
 Yeates  
 Walker  
 Smith  
 Holland  
 Shute  
 Turrell  
 Cecile  
 Liddle  
 Copeland*

**SIDE 1**

*Choristers of New  
 College - April 26,  
 1796*

*When this you find  
 Recall me in your mind  
 James Philip Hewlett,  
 Subwardens Choristers  
 (Hewlett Bailey Slatter)  
 Subwardens Evins,  
 King, Dean's Choir  
 Haldon, Maltby,  
 Yeates, Walker, Smith,  
 Holland, Shute,  
 Turrell, Cecile, Liddle,  
 Copeland.*

*Yeates <sup>just</sup> gone out of Chapel making as if he was  
 ill, to go to Botleigh with Miss Watson for  
 all the Boys at Prayer's this Evening.  
 Mr Pricket Reads Prayers. Mr Lardner  
 is now reading the second Lesson  
 Mr Jenks read the First. Slatter sham's  
 a bad Eye because he did not <sup>know</sup> the English of  
 the Theme and could not do it. Mr Slatter  
 Master of the School. A whole Holiday yesterday being  
 St Mark. Only the Subwarden of the Seniors at Prayers*

*Side 2. Yeates just gone out of Chapel making as if he was ill, to go to Botleigh with Miss Watson  
 .... All the Boys at Prayer's this Evening, Mr. Pricket Reads Prayers. Mr. Lardner is now  
 reading the Second Lesson. Mr. Jenks read the First. Slatter sham's a bad Eye because he did  
 not know the English of the Theme and could not do it. Mr. Slatter Master of the School. A  
 whole Holiday yesterday being St Mark. Only the Subwarden of the Seniors at Prayers.*

In an article 'Lost and Found: A Chorister's Account of a New  
 College Service in Progress, 1796' W.P. Wilson makes the following  
 comment:

"As the Reverend James Hewlett, as Chaplain of New College, he  
 must have looked down during a New College service at the crevice  
 where, as Master James Hewlett, he had hidden his furtively written  
 account in 1796".



## HANDWRITING ANALYSIS

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By Mrs. Marcia Murray<sup>61</sup>

### **MENTAL CHARACTERISTICS:**

Here is the writing of a highly dynamic personality, one who needed constant activity in his life; a clear thinker who liked to tackle and solve the immediate problem. He was a well-balanced man; his writing indicates enough of the formality of his upbringing to give a thread of conservatism through his character. However, along with that his nature, imaginative and creative, does not seem to have fitted altogether into the conventions of his day. Independent and individualistic he appears, through his writing, extrovert and perhaps uninhibited to the extent that more conservative people around him may have found him, at times, difficult to deal with.

### **SELF-IMAGE:**

A strong and confident ego gave self-assurance but not immodesty. The underlying balance, due to a fine intelligence, enabled him to take charge of his own life - controlled, perhaps at times demanding. His writing portrays the likelihood of his being a capable and productive man. Most people have many facets to their characters and he was no exception. At times, his sheer exuberance may have lessened his control. He appears as strongly sensual and probably enjoyed good food, drink and sex. With a strong and probably charming presence - not shy - he would have been willing to use his talents publicly, and to put drive and energy into his projects. He is likely to have had good taste, and to be a good organizer, though with moments of haphazard behaviour. He could have been, probably was, an effective public speaker.

### **SUB HEADING:**

This writer was 'socially aware' though such a term would not have been used in his day. His attention and concentration were directed particularly into his immediate surroundings, his community and the widespread tasks and activities within his life-pattern. On the whole, friendly and outgoing, willing to meet life head-on and to mix well with others in business, social and personal life, he enjoyed social contacts and benefited from emotional

### **DRIVE:**

Drive is strong. The disciplines of child-upbringing in his day, including learning to write in a specially controlled manner, shows in his writing as a holding back to some extent of his impatient desire to express himself fully and get on with things. He needed 'elbow room' - space to operate, not responding well to supervision or restrictions. Motivations appear as, at times, ambivalent: at such times, he would lack emotional consistency and tend to vacillate, temporarily losing his powers of discrimination. But renewed control would bring back his usual poise. A warm, outgoing personality is indicated. He could relate spontaneously to other people without getting over-involved.

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<sup>61</sup> Mrs. Murray is a well-known analyst of handwriting in Australia. She lives in New South Wales.

**VITALITY:**

James Hewlett was likely to have been healthy, vigorous, with strong vitality and deep emotions when involved with issues or with people of interest to him. He could enjoy life through all his senses - colour, form, texture, movement, per-fumes, etc. He is likely to have loved life, including its material and physical aspects and activities. To some extent quite earthy, he could become frustrated if things went amiss. Creative, romantic and artistic qualities are woven into his character.

**DEFENCES & INHIBITIONS:**

Neither of these are strong in this script. The writer is willing to show himself as he is. He is a man unafraid of new ventures, and willing to use all his resources on projects close to his heart. An introspective characteristic does come in here, and he liked to carry out a measure of self-observation and review. He learned to cope with whatever fears he had. It looks as though he seldom felt the need to reject other people or withdraw. Indeed, he was likely to go out of his way to offer help and advice.

**CONTROL:**

Control was firm. He was responsible for himself - and allowed others to be themselves. Thus, he could show tolerance to other viewpoints while maintaining his own. Orderly in his mind and actions, his emotions may on occasions, upset his rhythm and timing. Purposeful, dependable, he had ability to plan and energy to carry out plans; and could usually cope with unusual circumstances. He was goal directed - an achiever. He was a fine man, to be valued in memory - and in the blood.



## REV. JAMES PHILIP HEWLETT II - 1810-1878

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James Philip Hewlett II. Little is known of his early years other than the family were living in Oxford at the time of the death of his father, James Philip Hewlett I in 1820. He was influenced by the evangelical faith of his parents, particularly his Mother. He married Elizabeth Shackleford on May 3, 1836 and the couple had seven children.

An early tragedy in the early life of James Philip was the death of his father, Rev. James Philip Hewlett I on March 15, 1820. James was just ten years old and the eldest child and he could remember his father's funeral.

His mother was left with five small children and no means to support them and no career or profession. Her own father was a wealthy man but because of problems getting probate granted for his will his estate was tied up. In fact, probate was not granted until after her death in 1851. Being a strong woman, she enabled the family to survive by using her talent as an author. Fortunately, prior to the death of her husband she had published a few tracts and tales of the enlightening kind, so she took up her pen and successfully published many more of these and many books during her lifetime. She became a well-known author.

We know little about the early years of James. We do know that a Petition was made to the well-known Christ's Hospital School, but it seems that, in fact, he was a student at the Clergy Orphans' School, St. John's Wood, an Anglican School founded in 1749 specifically for the education of the fatherless children of Anglican clergymen, and subscribers to its funds included King George III and Princess Amelia. The orphan children were clothed, housed and educated and were taught humility, obedience, courtesy and submission to parents and superiors, and they were also given enough education to enable them to become useful members of society: the curriculum included reading, writing and basic arithmetic.

James married Elizabeth Shackleford (1815-1906), the fourth daughter of William Shackleford (1786-1857) of Oxford and Sarah Wright (1783-1863). They were married on May 3, 1836 at the Church of St. Matthew, Friday Street, London. William, a coach and railway carriage builder. His factory was in George Street Oxford, and was a staunch member of the Baptist Church, Oxford. At the time of the marriage he lived in Cheltenham, Gloucestershire.

He subsequently served in several Non-Conformist Parishes before deciding to follow in his father's footsteps and take Orders in the Anglican church: Dover and Watford. Hewlett completed his ministerial studies at Rawdon College, Bradford, in 1835. He ministered at Kingsbridge, Devon, before accepting the call to Dover late in 1839.

The church immediately organized a Sunday school and began supporting the BMS, contributing £25.11 its first year. In 1841 the church joined the East Kent Association of Baptist Churches, with Hewlett serving as moderator that year and as general secretary from 1842 to 1849.

During his tenure at Dover, the church grew considerably and expanded its ministries with the addition of a choir, a Tract Society, a Sunday school library, as well as an itinerant preaching ministry among various nearby villages. Hewlett retained some vestiges of his Anglican upbringing during his ministry at Dover, even wearing a Genevan gown in the pulpit.

He moved to the Beechen Grove Baptist Church in Watford in December 1849, where he continued his practice of wearing the Geneva gown, as well as expanding the service of praise (an organ was introduced in 1852) and moving the church from open communion to open membership. He remained there for nine years.

In 1858 the family moved to Oxford where James was employed by the British & Foreign Bible Society doing deputation work. While at Oxford James Phillip was studying theology with a view of taking holy orders in the Anglican Church; the family chose to attend St. Aldate's church.

James Philip became a deacon in the Church of England in 1862, and ordained priest in 1863 by the Bishop of Gloucester and Bristol. He was Curate of Tredington, Gloucestershire, 1862-67, and then became minister of St Mary's Hornsey Rise north of London, 1867-72.

In 1874 James Philip Hewlett II was presented to the living of Purton, Wiltshire, by his Patron, the Earl of Shaftesbury. Here he remained until his death in 1878. This annual income was 698 pounds, with house provided. He ministered to a Parish of 2,344 people.

James Philip Hewlett II died on August 5, 1878 and was buried in the Purton churchyard.

He left a valid Will appointing his wife, Elizabeth and his sons John Howe and Arnold Melville as executors. It was dated July 27, 1878. The terms of the will were that his property was to be invested for Elizabeth's lifetime and she was to receive the proceeds of the investments. After her death, his estate was to be divided between his five children, 'except that my son Russell must have eighty-five pounds less than the others, he having anticipated to that extent at least.' His son-in-law, Edward Cox Alden, was appointed to dispose of his library with the agreement of the executors.

The will was proved at Salisbury on October 5, 1878. A search of records at 'Somerset House' revealed that the value of the estate was less than one thousand five hundred pounds -value in 2017 = £93,913





*Views of Church of St. Mary, Purton,*

*Till He Come  
Here rest the mortal remains of  
James Philip Hewlett  
+  
sometime vicar of this Parish  
born at Headington Oxon.  
He departed this life August 5, 1878  
+  
May his beloved flock have the evangelical  
truths which he taught them always in  
remembrance*

*+  
The life and homegoing of his widow  
Elizabeth Hewlett  
are also lovingly commemorated here  
She fell asleep Feb 20 1906 aged 91  
and was buried at Wheatley Oxon*

*+  
Their third and youngest daughter  
Sarah Secunda Hewlett  
after 34 years service in India  
as medical missionary  
returned to the homeland in 1912  
fell asleep July 4 1914 aged 65  
and was laid to rest with her father*

*+  
Thou wast their rock their fortress & their might  
Thou Lord the Captain in the well fought fight  
Thou in the darkness drear, their one true light*



*The inscription, at left, is on the back of the tombstone to protect it from prevailing weather*

## ESTHER BEUZEVILLE HEWLETT - 1839-1916

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*Esther, when quite old wrote the following to her children and grandchildren<sup>62</sup>.  
The primary theme is her relationship with Edward Cox Alden whom she subsequently married  
but, more than that it provides us with intimate view of the family life of James Philip Hewlett II  
and his wife, Elizabeth Shackelford.*

### MATERNAL MEDITATIONS, OR MEANDERINGS, in the Years that are Past<sup>63</sup>

#### THEIR FIRST MEETING<sup>64</sup>



*Esther Beuzeville Alden*

James Philip & Elizabeth Hewlett were travelling by stage coach from Kingsbridge, Devon to Dover, Kent with the four-month old infant daughter, Esther Beuzeville Hewlett. This was a journey of three days in 1839; and arduous one with a small baby. The family broke the journey at Oxford staying overnight with Henry and Elizabeth Alden, who had a baby son, eighteen months old, Edward Cox Alden. Years later, in July 1864 Edward Cox Alden and Esther Beuzeville Hewlett were married.

#### PART I

Dear Ones, all.

Don't begin by thinking – oh, dear, what a sombre set-out this is going to be. I hope you will not feel inclined to say so when it is finished. I daresay, most of you know a good deal of what I may tell you, but you will not mind if it is not all news, at any rate, I hope it will interest you.

Good parents are one of the first and greatest blessings in life, therefore I think I ought in starting to tell you a little about mine.

My dear father<sup>65</sup> was born at Headington, in a house which is still standing, near our old chapel there, on February 26th. 1810. His father<sup>66</sup> was a very hardworking man, the Curate of St. Aldate's and Chaplain of Magdalen and New Colleges. He died at the early age of 39, and father used to tell us how well he remembered attending his funeral when he was 10 years old, attired in a long black cloak, the fashion of those days. He was buried in St. Aldates Church.

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<sup>62</sup> Manuscript is undated.

<sup>63</sup> A time-line extracted from this essay is in the Appendices.

<sup>64</sup> This refers to the first meeting of Esther, a young infant, with Edward who she later married.

<sup>65</sup> James Philip Hewlett II.

<sup>66</sup> James Philip Hewlett I.

Dear mother<sup>67</sup> was born in what was then a private house at the top of George Street, where the boot store of Messrs. Freeman & Hardy Willis now stands. They attended their parish church in those days, St. Mary Magdalen, where all the family were duly christened. Her father was a coachbuilder, at first stage coaches, later gentlemen's carriages of all sorts, and afterwards the 1st and 2nd. Class carriages of all sorts for the Great Western Railway, all the lining and padding of which was done by the hands of women, hired for the purpose. The workshops were in George Street, some portion of which is now occupied by Lisimore's Stores, commonly called "cheap Jack;" some of the ceilings still show where the carriages used to be lowered when finished, on to the ground floor. He got on well afterwards starting a branch at Cheltenham<sup>68</sup> and moved there to live. That was some years after starting in Oxford.

When the Rev. James Hinton settled at New Road Church, a good minister and famous preacher there for 37 years. Grandpa and he became firm friends, so they left the Anglican Church for New Road Baptist Church, and all of both the families were baptized there.

A little brother and sister of my mother are buried in the graveyard of St. Mary Magdalen<sup>69</sup>, also my father's grandparents<sup>70</sup>. His mother, whose maiden name was Esther Beuzeville was a strict Dissenter herself, though she married an Anglican clergyman, and report has it that they were a very happy and loving couple.

As she was left to bring up the family herself, she chose to send my father to Horton College, in Yorkshire, Dissenting, to be trained for the Ministry. She was a very clever woman, and a gifted writer for many years, and did a good deal of work for the Religious Tract Society. She lived for many years, till her death, in the house of her son-in-law, Mr. George Sargent, another author, and worker for the Religious Tract Society. They lived at Eythorne, a village near Dover.

When father was ordained he settled at Kingsbridge, Devon, and was married on May 13th. 1836. Your grandmother, who was then Miss Elizabeth Cox, a pretty girl of 19, acting as bridesmaid, and afterwards paying them a visit at their new home at Kingsbridge.

In June 1837, a little baby daughter<sup>71</sup> was given to them, a child of great promise, who left them for a better home in December of the next year, leaving some desolate hearts. The poor mother refused to be comforted. They buried the little one in a small cemetery on the hillside close to the sea, putting a tablet on the wall, with the inscription- "We know that our Redeemer liveth".

About a month after, another daughter<sup>72</sup> came to fill her place. The nurse was so pleased to make the announcement, saying - "And such a pretty one, too. Now you

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<sup>67</sup> Elizabeth Shackelford.

<sup>68</sup> Gloucestershire.

<sup>69</sup> Shackelfords

<sup>70</sup> William Hewlett (1720-1799) and his wife, name unknown.

<sup>71</sup> Sarah Emma (1835-1838)

<sup>72</sup> Esther Beuzeville, the author.

must cheer up” – But the mother said she could never love another like the one who was gone, but I think she altered her mind about that as the years went on.

Sometime previously my dear father had been invited to go to Dover<sup>73</sup>, to be the minister of a chapel which had just been built there. The move came when the aforesaid baby was about four months old. The journey was somewhat tediously performed by stage coach, about a three-days’ journey, with a stop at Oxford. Think of that you present day people, who can go at the rate of 60 miles an hour, in beautiful carriages, to say nothing of the luxurious dining saloon, with a good hot dinner served up when you are so disposed.

“Travelling was travelling then” said Mrs. Blckett, and she went on to say, “How little one thinks in youth of what we shall come to see in age and having half an hour to wait for the up train, I looked round the walls of the station platform, and them seemed quite a study, and what our Vicar used to call ‘food for meditation’. You mayn’t see much, having been brought up to it, in what brought those feelings to my mind, but as I studied ‘Colman’s Mustard and ‘Stephenson’s Teas’ and ‘Mappin Cutlery’ with the price given, and very reasonable too, and ‘Heal’s Bed-stead’ sent free by post, and ‘Thorley’s Food for Cattle’ and ‘Borwick’s Baking Powder’ finishing up with Sydenham Trousers’ at 16/6 it almost brought the tears to my eyes to compare things with what they was when I was a girl, and to think of the railway train running as they tell me it does right up the Penrifle Valley”. She was doubtless a very worthy old soul, but I fail to see why she should cry over it!!!!

Before getting to Oxford I must not forget a word in memory of our good and faithful old servant, one year younger than her mistress, who came to them when they started married life, and stayed about 17 years, friend as well as servant. She was a second mother to all of us, more even than our own mother. She made all our interests her own. Would that the race of such devoted ones had not died out, but they were amongst the good things of the past, and almost as extinct as the Dodo.

To resume our journey – When we arrived in Oxford we went to see Grandma Alden<sup>74</sup>, who was proudly rejoicing in the fact that her baby boy<sup>75</sup> could almost walk. She held his petticoats, and made him walk round the table, while your other Grandma sat and looked on admiringly, with her baby in long clothes on her lap. That was the first introduction of your father and mother. My mother used to say, she didn’t know whether we fell in love then, but as I wish to keep to the truth in these pages I feel I can only say, “No! Such was not the case”.

Then we proceeded to Dover where 11 years, the years of childhood were passed, and truly happy ones they were. The first house at Castle Hill, where Uncle Howe<sup>76</sup> was born, and father wrote to his Kingsbridge friends the news that a “fine boy” had arrived. That letter came to light a short time ago among some old letters of a friend there. The last 5 or 6 years we lived at ‘Crabble House’, a large old-fashioned mansion,

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<sup>73</sup> A newly constructed Chapel (Salem) in Biggin Street.

<sup>74</sup> Elizabeth Alden (nee Cox)

<sup>75</sup> Edward Cox Alden.

<sup>76</sup> Edmund Howe Hewlett

with a wonderful garden which had all kinds of fruit, flowers and vegetables, three fine cherry trees (Kept in the county for cherries) apple, plum, mulberry, crab-apple, medlar, and a plantation of raspberry, currant and gooseberry. The whole garden was on a slope, with grass paths, and at the top a row of fine old oak trees, from the boughs of which we had a splendid swing. The dear old garden is cut in two now by a railway running through it, and as bad as the old lady in the Penrifle Valley.

There were a lot of outbuildings, stables, coach-house, etc., where we used to keep a lot of rabbits and splendid fowls. It was altogether an ideal place for young folks. I often used to think how lovely it would have been for my children! It was nearly two miles from Salem Chapel, so we used to have plenty of walking, the first part through the fields by the riverside, the last past houses in the suburbs. Dear father used to take us for long country walks when he could spare the time, over the Dover downs, yellow with the golden furze, was a favourite walk. He used to look after us specially when mother was away, as she was sometimes when she went to Cheltenham to visit her parents. After one of the aforesaid walks he sat down and wrote her a letter in rhyme, in which these lines occurred:

*The wood anemones are faded  
As soon as gathered. Father's jaded,  
So, home we come, the cloth is laid,  
And we the cold roast pork invade.*

We thought it a great treat to go sometimes during the week to the chapel, and examine the inside, organ loft, pulpit etc., and try the pews which were best to sit in, and so on. The pulpit had the words, 'Thou God seest me' painted inside under the bookrest, and I remember a sort of feeling that perhaps God could see us better there than he could anywhere else.

Aunt Sarah Secunda<sup>77</sup> was born at Crabble, and I remember how proud I was to have a sister.

If any of you think these details small, you must remember they belong to the small and happy days of childhood.

Before leaving Dover, I must go back a little, as I got to writing about Crabble House rather too quickly. I meant to have referred to our house in Charlton Terrace, a nice house with a pretty view of Charlton Church opposite, with meadows and river, where two brothers were born, James Philip<sup>78</sup> and Russell Beuzeville<sup>79</sup>.

In that house, we had some interesting visitors, two or three of them I can remember. Rev. William Knibb, who went as a missionary to Jamaica, where he was mainly instrumental in freeing the slaves. The Rev. Thomas Binney, the author of several books and hymns, among them being the well-known "Eternal Light". I recollect being perched on his shoulder, rather frightened at my great height, for he was a tall man. Then there is one more I must mention, the Rev. Francis Tucker, who came to

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<sup>77</sup> Later a missionary in India.

<sup>78</sup> James Philip Hewlett III.

<sup>79</sup> My g. grandfather who married Jane Roberts.

stay with his wife for a day or two and had in prospect a visit to the Holy Land. This he carried out in his young days. A few years ago, getting on in life, he came to speak at a missionary meeting at New Road Church with Dr. Edward Underhill. His speech was a treat, during which he brought in a most interesting account of his visit to the Holy Land, years before. While at Nazareth he went into a school, and the teacher told the children to sing a hymn, and they stood up and sang, "Lo, He comes with clouds, descending", and he said he would never forget the thrilling effect it had upon him to hear those words sung by children's voices about the returning Saviour, so near the spot where he was once "for sinners slain". It was very beautiful, and you can guess how pleased I was to listen to it all. I tried to shake hands with him, but was not successful, as he was hurried off to catch a train. He was then minister of Camden Road Chapel, where he had been for many years.

After five years we left 'Crabble House'. During some part of the time we had a governess to teach us, take us walks, and generally train us in the way we should go. I don't know whether she failed with me, anyhow mother was not satisfied, because she thought I had too much romping with the boys, so I was sent as a weekly boarder to Miss Haddon's school, where I felt very small at 10 years old, amongst a lot of big girls. The two ladies whose school it was, were the eldest daughters of John Haddon, printer, of Finsbury, the founder of the present firm of John Haddon & Sons. There until at last I was threatened with a very severe punishment, I won't divulge of what kind, it was rather a degrading sort of thing, and I was to have it "as sure as your name is Esther". However, before long a separation came in the shape of a boarding school, and I started at Miss Dawson's day school where I went till between 15 & 16.

On leaving Watford I went to the fathers to tea the last evening with Uncle Howe, and when we were seated at table, he all at once said to me "Now you began with Edward, and you must finish with Edward." Of course, it made us feel hot and uncomfortable at the mature age of 19 or were twelve sons and daughters, and three youngest sisters were in the school. I did not like it much, but it did not last long, as the call came for my father to go to Watford Chapel when I was about 11.

The move was carried out in the middle of an old-fashioned bitter winter and as it took quite a week to pack, move, and unpack, we had no home to go to so one of the ladies in the congregation lent us her beautifully furnished house, and servants, going on a visit herself, very kind, wasn't it?

The first evening we were there a young son of our very best and kindest deacon (who was also clerk, giving out hymns and notices) came in with a large dish of beautiful mince pies with his mother's best wishes. He was fearfully shy, poor Teddy, but I stood and stared at him while he was making the presentation in a most unmerciful way, and directly he was gone gave vent to my feelings by saying "Oh Mamma, what a pretty boy". She said "Nonsense, we don't call boys pretty". Shy as he was, a mild flirtation followed, and for some time it went on thereabouts, but "There's many a true word spoken in jest."

To go back to 13 and school days. The misses Dawson were of the Rev. George Dawson of Birmingham, a very clever lecturer in his time, and good old-fashioned teaching was their rule. The elder one was a bit formal and looked the old maid she

was, but Miss Mary was a great favourite with us all. She taught music and took the writing department mending all the pens for 30 girls on her thumb nail, and she was so clever at it, that she would come around behind us with her leather quiver of quill pens, and look to see which hand, out of four, we were going to write, and give us a suitable one directly. There wasn't a steel pen allowed in the place, and there were no fountains. Miss Dawson lectured me once and said there wasn't a girl in the school with better abilities than I, and that if I didn't make progress it would be a shame on me. I told her I meant to, and I did make progress very fast. We all had our lessons given to us except poetry, which we were allowed to choose for ourselves, so I thought I would charm her one day by reciting a piece of Cowper's Fable on the bird's nesting time, ending with a moral:

*Misses, this tale that I relate,  
This lesson seems to carry,  
Choose not alone a proper mate  
But proper time to marry.*

She looked at me with a stern smile, and said, "mind you always remember that advice" and again I told her I meant to and kept my word.

There are several things relating to the life at Watford which I must tell you. After that time, I began to realize more than before that life has trials to be borne at one time or another, and difficulties to face, and be brave over. It is my earnest hope and prayer that trials may be tardy in coming to any of you, and that much of the happiness and joy of life may be yours.

Well I promised, or rather I wanted, to say a little more about Watford, and the 'dear dead days beyond recall'. We lived the last five years in a very nice semi-detached villa, close to the station. There was a beautiful garden with only a hedge and steep bank between us and the railroad. The house belonged to Mother's Uncle, a Mr. Henry Wright<sup>80</sup> of Birmingham. It was just one mile from chapel and town, and three times every Sunday I went down and back, making six miles. Sunday School and Morning and Evening Services. I didn't know what it meant to be tired in those days.

Father always preached three times on Sundays. The afternoon services used to be well-attended, 250 averages, mostly people who could not attend the others. There were no P.S.A.'s or P.W.E.'s or <sup>81</sup>Y.P.S.C.E.'s in those days. We had not progressed so far. We had splendid attendances at services both morning and evening. The chapel seated 1000, and many an evening the long forms used to be brought in and placed down the aisles and filled. My dear father was in his prime then, and we did have some sermons! Uncle Howe began to play the organ when he was 14 and did it well too until he left. I have never heard "All hail the power of Jesu's name" sung like it since. It thrills me now to think of it. Happy Times!

I want to tell you a little about my dear brother James, who died three months before we left Watford, at 15 years old. He was a sweet little fellow, loved by everyone who knew him, never very strong. There was a Vicar then at the Paris Church, who was

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<sup>80</sup> A brother of the wife of William Shackelford, Sarah Wright (1783-1863).

<sup>81</sup> Young People's Society of Christian Endeavour.

not all a vicar should be. His favourite amusements were dogs, of which he kept a lot, and used to go about with three or four at his heels, the terror of the place. One day when dear Jimmy was about 10 years old, one of the huge dogs pounced on him, rolled him over on his back, and treated him very roughly. He was quite ill with fright, and we thought it injured his back. The spine was affected, and he suffered much pain, and one morning, quite suddenly, he lost the use of his legs, and did not put a foot to the ground for three months. At the end of that time the feeling as suddenly came back, and he ran about as actively as ever for 5 years. One day in May he went for one of his favourite coach drives to St. Albans and back. The wind was East, and he took cold, and he was never well again. All the old symptoms returned and after three months terrible suffering, borne with perfect patience and sweet resignation, he went to join the weary ones at rest from all pain and suffering. He was my pet brother, and I felt as if I could never love the others as much. This was my first real trouble.

I found amongst Mother's letters a tiny note written in faded pencil, written in 1858 as he lay on his back very ill, while she was unavoidably away for two days.

I have a very nice account of it, written by his devoted mother at the time. I think some of you would like to see it. If so, you shall. Fifty years have passed away since it was written. (See under heading 'James Philip Hewlett III' in this Section).

I was baptized a year before we left Watford, at the age of 18 by my dear father. My text was <sup>82</sup>Hebrews 6:12.

One very favourite place at Watford was a place some distance called Hamper Mills, situated on the banks of the river Coone, and approached by road, river or fields. It consisted of large paper mills, and a beautiful dwelling house, occupied by Mr. James Smith and family, brother of Leopard & Smith, of London fame. There was a lot of money made there. We used to go often by water to spend a few hours there. I could row well, and was a good steerer (sic), and always got put into that office. The old gentleman was an enthusiastic chess player, and I had a game with him once that lasted two hours, and I beat him. I could play well then, as father had taught me very thoroughly.

Well farewell, to dear old Watford!!



## **PART II**

I must begin this paper, dear ones, by sending you one and all many very loving thanks for all your kind, good and loving wishes for my birthday just past. I have received so much kindness and love that I feel quite overwhelmed with thankfulness, and the wish that I could be much more truly deserving of it all seems to be uppermost in my mind. The more I think on the subject, the more I feel sure, that although I have known many women in my time, and do know many now, yet I cannot fix on one so rich and

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<sup>82</sup> That ye be not slothful, but followers of them who through faith and patience inherit the promises.

blest in the possession of such good, sweet and loving children. Well I had better say that I firmly believe, and so have done trying to express what there are no words for – there were never such! I can never put into words all the joy and gratitude with which my heart is full, ‘Our Father Knows’. And then the dear adopted sons and daughters, always so good and kind to me, bless their hearts! What can I say more? Words fail me, so you must take the will for the deed, and try to think how you would feel in my place! I could well fill up this paper in talking about the present, but I suppose I must try and carry on the reminiscences a little further.

During the year 1848 (58 surely) arrangements were made by degrees for going into the Church, and so as a go-between, Father took up work for the Bible Society, and stayed in it for many years. At first, he took up Deputation work for the seven western counties of England, and afterwards Metropolitan, spending most of his mornings at the Bible House, and evenings at meetings in London. As it did not matter where we pitched our tent, Oxford was decided on, partly on account of Father’s great love for it, and also to make it easy for the boys to go to college.

Uncle Howe entered at Magdalen Hall, afterwards called Hertford College under Dr. McBride, directly we were settled, and Uncle Arnold was at Queen’s some-time later. Both got on well and took their M.A. degree.

They settled to go to St. Aldate’s Church, on account of love for the old place, I suppose. It certainly was not very attractive in those days! Never shall I forget filing down there on a Sunday morning, sitting in a high-backed pew, with Father, and after always seeing him in the pulpit this was decidedly queer, but the contrast in the whole thing cannot be described. A very poor congregation, only a few of their heads visible, and the cold formality of it all! I did not know how to bear it. They had hoped so much that I would be willing to fall in with all the novelty of it, as the others were, and it was a real trouble to dear father when he found that I could not bring my mind to it.

They did not like me to go to New Road Church at all, because they thought that in time I should get used to the other. After a little time, I had a long talk with my dear father in his study and told him plainly that I could not see my way to alter, and could not like Church however I tried, He said he was very grieved for there to be a division in the family for the first time, and I assured him there need not be the least difference in our love and affection for each other, so we made up our minds to it, and were as good friends as ever. I never had a falling out with my dear father and was only very sorry that I could not do as he wished.

I made an omission about the moving. Grandma Shackleford had lived with us for about 3 years at Watford, and I had to bring her to Oxford before the move, and establish her in lodgings at Grubbs, (next door to 35) the very house where her daughter Sarah, Grandpa Alden’s first wife, had lived and died.

Then I had to superintend the operations of a man and his wife, who undertook to prepare the house in Honeywell for our reception. I can remember the degree of comfort I lived in for some days very well! It was a rather big affair for a girl of 19 to manage. I have reason to think there was a christening service somewhere in London,

which all attended, during these few days, but I was never informed. (This is somewhat of a digression and should have been put in before).

I am obliged to say that home was never the same home again, and after a fair trial of it for many reasons, some specially my own, I made up my mind to write to my cousin Eliza, and tell her all my troubles, and how much I should like to be near her for a time, if she could find me something in the way of teaching to do. She at once wrote back and said she would be delighted to have me near her, and she knew of just the right thing, a widow lady with a little boy and girl who wanted teaching, and she wanted a companion for herself.

I let Eliza make all the arrangements, and went to Kimbolton in Huntingdonshire, and stayed there a year and was very happy indeed. I ought to say that dear Eliza (double cousin<sup>83</sup>) was a great favourite of mine and had been like an older sister to me for years. She was the eldest daughter of Isaac Alden and his wife Mary Shackleford, one of the sweetest women I ever knew. Eliza was for a long time in a school in Birmingham as a teacher and was also able for some time engaged to Delf Elliston, (nephew of Ellistons in Magdalen Street) who was preparing for the ministry. The parents went out to Australia, but she stayed where she was till her marriage, and used to come to us at Watford for her holidays. Her mother died very soon after they reached Australia at 47 years of age<sup>84</sup>.

They had a nice chapel at Kimbolton, and Eliza made a good minister's wife. I played the organ very often on Sundays and used to meet the choir one night in the week to play for their practice.

After I had been there some months I came home for a holiday, and of course there were several meetings with old friends, and I went to tea at 35<sup>85</sup> sometimes and joined in their musical evenings, for which they were very famous. Grandma was very careful to send Fred to take me home, but as his elder brother ran after us half way down Broad Street, and sent him back home, he had to go.

*The parents of Edward Cox Alden lived at 35 Cornmarket, Oxford, above the shop in which they sold books and stationery, and they established the Alden Printing Works in Oxford. Edward later became manager of the business, and he lived there with his wife Esther and family. Edward was also Secretary of the Oxford School of Art and Science; his son Herbert printer, stationers, booksellers, and retailers of music and artists materials. They were also book binders and a Bible Society Depot.*

New Road Church was still forbidden ground, but the cat was still in the bag until one unlucky evening when Cousin William Copley Shackleford came to stay a night with us, and Uncle Howe said of course Ted must come to supper, as it was his cousin too. So, he went and invited him, and William, making a guess at the probable state of things, opened his eyes when I chose my place to sit at the table, and made a pleasant

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<sup>83</sup> There is intermarrying in these two families a number of times.

<sup>84</sup> Mary Alden (nee Shackleford) died in Melbourne, Australia, and her husband died in Ballarat, Victoria.

<sup>85</sup> 35 Cornmarket, Oxford. The home of Henry Alden and Elizabeth Alden (nee Cox).



concerned were pleased, so the bargain was struck, and I went soon after in the spring, for nearly three happy years.

I had turned 21 in that January. Mr. Stratton, one of the best men that ever lived, was a gentleman farmer and lived in a beautiful old house. There were heaps of stuffed birds of all sorts in every room, in some cases from floor to ceiling, which looked very pretty. He was then about 40 and his wife a somewhat delicate lady about 37. Three little girls, Maria 11, Pollie 8, and Alice 6, and dear little things they were. Well, they wanted me to be an older daughter to them, a sort of right hand, and verily so I was.

I may truthfully say I never knew an idle minute. Three hours teaching in the morning, music lessons in the afternoons, with reading and needlework on wet days, long walks or country drives in our dear little pony carriage when fine, or shopping at Pewsey, the nearest market town, two miles off, two or three afternoons a week visiting the poor folks in their cottages, reporting all needy cases to Mr. Stratton, which were always helped or relieved. There were often one or two hot dinners cut off at the table for special cases, and soups and puddings etc. were always being made in the kitchen. Then twice Sunday School teaching on Sundays and playing the Harmonium at our evening service in our village schoolroom. It was across a field from the house, and the Scripture reader and Mr. S. took it in turns to take the service. Then I had a weeknight class of village girls in the same room to teach them in various ways. There used to be about 20 on an average, and in the course of the week I used to get them two copies apiece in our own dear little schoolroom at home, the room over the porch.

Sometimes when something special had to be done I went to Devizes, ten miles, by myself, put up the pony at the inn, and ordered my dinner there, and then went to see to all the business. Once I had to go and fetch my dear Father from the station as he was coming to Manningford to speak at the Bible Meeting, and I remember he was a bit nervous when he found me without a man or boy in attendance. When I got back Mrs. Stratton. said I ought not to have gone with that frisky pony without taking someone with me. I told her they thought the grey one was not good enough for such a long distance. However, I hadn't the least atom of fear, and no harm came of it.

We used to hold the Bible Meeting<sup>86</sup> annually, in a very large barn, which was decorated till it looked like a green bower, and the roses!! I have never seen such since, a very large garden at the back of the house was nothing but roses of all sorts and conditions, and the house was covered with them for many months of the year. Mr. Stratton. was a splendid rose grower, and always took first prize at the annual Horticultural Show at Devizes.

Wiltshire being one of the counties in Father's district, he always attended the Bible Meeting. One of these days was a red-letter day. Mr. Stratton. got a carpenter to make a board about 4 yards long and  $\frac{3}{4}$  wide, and had it taken up in a long passage in the house. Then I covered it with pale blue, and cut out letters in white, and arranged and fastened on the board "The grass withereth, the flower fadeth, but the Word of the Lord endureth forever". It looked very pretty high up amongst the evergreens. For some time before we had worked, and nagged, and bought a lot of small articles to

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<sup>86</sup> The British & Foreign Bible Society.

make a stall for the children, and backed by the evergreens it looked very pretty, and sold well, for we had a lot of visitors there that day. Each of the children had a collecting box their own, one for the Missionary, one for the Jews, and one for the British & Foreign Bible Society. It was to help these boxes, and when there turned out to be one pound apiece, they were very charmed.

Then after the evening meeting there was a lovely supper in the long dining room, to which many friends for miles round came, and went home in their carriages. That supper was a sight! All the best silver and glass, and the loads of lovely roses etc., and viands in rich abundance all over the long table; of course, my dear Father was the hero of the evening. It was all very lovely.

One summer, Mr. Stratton went to Bath with the phaeton, and brought back in place a beautiful little wagonette, for which he said he had been extravagant enough to pay 100 guineas. It was lined and padded in navy blue cloth, and a top to put on in winter or when required. Two sweet little ponies used to draw it, and we always went to church in it on Sunday mornings to a small village church, two miles away at Upavon. Then our own service in the evening. Mr. Stratton was always friendly with our own vicar, but never went near his services, as he was very high, and not much else, not an extra good man. Mr. Stratton brought me home at the same time a lovely sugar basin, with red glass lining, as a contribution to-wards housekeeping. Some little folks I might mention broke the glass in after years, but I use the basin always now.

I ought to have said before that when I had been there a few months, there were great rejoicings over the birth of a son, after an interval of more than six years. All went on well for a time, till when the child was about 10 months' old, Mrs. Stratton was, or fancied she was, in need of Malvern, and its variety of baths, so got Mr. Stratton to take her to make a long stay, so I was left in charge of the whole household. This was the nurse and night nurse in baby's room, two servants in the kitchen, three little girls to take the greatest care of, conduct the family prayers, interview the farm bailiff every evening, and report at his dictation, and in his own dialect all farm news to Mr. Stratton.

Unfortunately, almost as soon as they were gone, the baby was taken ill with bronchitis. The Doctor came and said it was a bad case, and a great responsibility for Miss Hewlett. He said they ought to be sent for to come home and after four or five days, each of which seemed as long as a week, Mr. Stratton came home alone, as his wife thought she was not well enough to come. Early the second morning after his return the child died. I was thankful he was there. Then she came home, and I had to take her to see the little one laid in his crib. She was perfectly calm and composed, to my great astonishment, for I expected something very dreadful I think, and had a horror of witnessing a scene. She lay on the sofa in the evening, and gave me directions for the next day, to go to Devises and order mourning, visit the dressmaker, etc., which I accordingly did. They buried the child in the parish churchyard, and put on the little stone, after name and date "The first fruits to God and the Lamb."

When it was all over I was very done up, and they thought I had better have a few days change. My parents had left Oxford then, as father was taking the preaching at St. Mary Church, Torquay, Devon, for 12 months. So, I got an invitation to 35, and

arrived there one day in May at tea-time, tired out. The Christmas before I had to go to Devonshire for a fortnight, and when I got back to Manningford they very kindly invited your Daddie there for a few days. They sent me with the trap to meet him along the Devizes road, and it came on heavy rain, and about half-way I found him taking shelter under a hayrick, carrying his portmanteau, and he was not sorry to be helped along.

When I arrived in Oxford Grandma Alden gave me some tea on arrival, and then told me she did not wish me to stay there, as it would be a hindrance to business, but I was to go to Horspath, over Shotover Hill, 4 miles from her home, escorted by Edith who was then about 6 years old.

Nellie was staying up there in a cottage with the children. I got there somehow, perfectly dead beat, and cried the best part of the evening with vexation and fatigue, lying on an old sofa. About 9.30 we were thinking of sampling the huge four poster, when a thundering knock came at the street door, which much alarmed Nellie, but didn't seem to worry me at all. I need not say whose voice we heard. She was very vexed, but I escaped downstairs, and we poor persecuted things had two hours together in the parlour, while the old man, master of the house, wishing there were no such thing as sweethearts to keep him out of his bed. They made Daddie a bed on the sofa, and he stayed to breakfast, and two or three short snatches like that were all we got through the week. It did seem cruel, the first meeting for nearly five months.

I wasn't sorry to go back to Manningford. About that time, they moved to Tredington near Tewkesbury for father to supply the church there on Sundays. He was still working for the Bible Society. So, in the summer I went there too, to see them, and it was decided I should leave Mrs. Stratton before Christmas, and that we should be married in the spring, so as to have 3 or 4 months in preparation.

To my everlasting regret, I did leave the dear old place, and then everything was knocked over. Grandma (Elizabeth) Hewlett came to Oxford to look for a house for us, and she and Grandma (Sarah) Alden had a good old crone, and Grandma Alden so impressed Grandma Hewlett with the idea that it was folly for us to think of getting married. We had two good homes, why couldn't we be satisfied to stop in them etc. etc. the result being that we had to go on to the summer of 1864, instead of the spring of 1863. You shall have an account of those months in due course.

In case I forget I must tell you that a few years later we had a few days visit to the Strattons with May, three months old. We had plenty of nice drives etc., and one evening, just as we were starting, some of the villagers appeared, and asked to see Miss Hewletts baby, at which Mr. Stratton appeared to be very shocked, and told them they must remember it was Mrs. Alden now. Maria was then about 16, and such a sweet girl. She later married Ernest Sutton, old Martin Sutton's son, of Suttons Seeds, went to stay at Manningford to learn the farming, and in due time they made a match of it, and they lived for many years at Vasildon, near Pangbourne, a very sweet place. They had seven children, four of whom are farmers in Canada, and doing well.

I went there again on a visit about 5 years ago, and I was glad I did, for she died a year or two after. The other two still live in the old home, which I should think is rather

large and lonely for them by themselves. Mrs. Stratton died some years ago at 67, and Mr. Stratton after years of patient suffering, died a year or two before Maria. A few months before his death we visited him for a few days, and I was very pleased to re-visit some of the old haunts. One of the village women whom I used to visit in the old days said when we went to see her she could not believe it was Miss Hewlett, and they said “No, it is Mrs. Alden now”, and she said “Yes, but it is the same person”. She used to be so slender and have such beautiful long curls”. I think she remained doubtful till we came away. Well I think I have told you enough of this “tale that is told”, I only hope not enough to tire you, but I always love to think of these dear people. I had a nice letter from the two this last Christmas.

I will now give you an account of what happened between leaving dear Manningford, December 22, 1862, and the memorable day, July 20, 1864, and finish up with an account of that next time, as you all know pretty much what has happened since.

That day, December 22, was a sad day for me, and I was only sorry once that I did it. Two days later I walked over to Tewkesbury with my dear Father, and went on by train to Cheltenham, to Cousin William’s, where I spent a nice evening of anticipation with them.

William went to the station to meet your dear Daddie who came late in the evening. He did not know I was there, Eliza hurried me off upstairs when we heard them coming, and I had a good view of the hall, taking off coats etc., and heard William say, “now Ted, I suppose you will want to get off as early as possible in the morning”. They put him in a room by himself and sent me to him. He was very surprised, and not at all sorry, at least did not appear so! We had a jolly time, and they sent us home to Tredington in the wagonette on Christmas morning, 7 miles, lovely scenery, frosty morning, in time for dinner.

We had four days together, and then separated for 8 months. A month or two of the New Year passed by. Uncle Howe<sup>87</sup> was then living a few miles away, as tutor to the son of a widow lady. One day he came in to make a proposal to me to oblige him by going to live for six months with some very swell people, relations of Mrs. Martin’s, who had taken a furnished house for the summer, at Ryall Hill near Up-ton on Severn. He thought that as we were going to be married that year, as arranged, I might as well do it, so I consented.

The family consisted of Captain Warren Hastings Woodman, a very kind true gentleman of about 55 – 60, his young handsome wife, perhaps 30 or so, two little girls, Eleanor aged 7 and Eva aged 5. The former was a very nice good child, father’s child, the latter was the very opposite, an awful temper, and red-haired, mother’s child, and completely spoiled by her. There was a very nice library lined with books, Brussels carpet etc., with French windows opening on to the lawn, and lovely gardens going down to the banks of the magnificent Severn. This was supposed to be my room, and I always sat there, sometimes with the children, sometimes by myself for hours. One day Eva set her mind on having a menagerie in this room, consisting of a huge dog, and some fowls and rabbits. I told her she must not do it, and she flew to the drawing

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<sup>87</sup> Edmund (John) Howe Hewlett who later emigrated to Australia.

room to tell "Ma" what she wanted and that nasty 'Shulett' would not let her, so "Ma" gave her leave directly to do so, and there was pandemonium in a very short time. The way she threw the creatures about, and the dog doing his best to help, was a caution, more easily to be imagined than described.

The housekeeper who belonged to the people whose house it was, had stayed on to look after things, and she was very angry. I and the children had dinner with them in the dining room at one o'clock which meal was their lunch. I had tea in the library with the children, generally a bit of cold meat was brought in at 5.30 and I was never asked or expected to want anything in the way of food after that, till 9.a.m. the next day! After a few days trial of short commons, I found I couldn't do with it, so I told the housekeeper, and she always sent me in some supper after that, and two or three times she came up the back stairs and brought me some hot dinner to my bedroom. One occasion was when I had driven to Worcester with them for the day and subsisted on a one penny bun. They had soup and chops at a restaurant. That evening I had a dreadful headache from want of food, and the housekeeper came up to my room, and called them a name which is better not written.

The Captain Woodman had a German valet who waited at table, and I used much to enjoy hearing their German conversation. Mrs. Woodman. had a French ladies-maid, who used to do everything for her, even to putting her feet into satin slippers while making preparations for bed, and generally took her up an elaborate breakfast late in the morning.

Then there was a housemaid, and gardener. Generally, 5 or 6 people sat down to meals in the Kitchen, and a very jolly time they had of it too. They used to pity me, and I pitied myself too sometimes. The valet used to come and tap at the door about 7.30 every evening, with the same formula "Dessert is on the table" and off the children used to fly to partake, and I saw no more of them for that night.

The Woodman's had a beautiful carriage, coat of arms etc., a grand turn-out in which they went to church on Sunday mornings. You have all read "Uncle Tom's Cabin" and will remember Marie St. Clare. I couldn't describe Mrs. Woodman better, her character exactly. A huge gold topped Vinaigrette went with her to Church and served for a plaything. We sat in a square pew with enormous hassocks and stared at each other – couldn't see our neighbours at all. I did used to hate it.

I commenced there in May, and left in November, too ill to do or care much about anything, having only seen your dear father once for eight hours, since the Christmas before. That eight hours in September we managed by Edward going by excursion to Malvern and me going by coach from Upton to Malvern, and so we met, and had that short time. He said he had never seen me look so bad, and I felt at that time quite run down, and got dreadful neuralgia constantly. The train started for Oxford two hours before the coach started for Upton, so you may think how I felt for those two hours, sitting up in a corner of the coach by myself. I hadn't the heart to do anything else. That was in September, and November 5th. I went home to Tredington.

All that time there was influence brought to bear upon me to think better of a certain engagement and give it up. I daresay the uncertain misery of it all helped to make me

bad, and I was so utterly run down when I got home that Mother said I shall send for Edward, he had better come. I begged her not to, because I knew if he came than he would not come again at Christmas, so I went to a dentist at Cheltenham, and nursed up and was better before Christmas.

About Easter, 1864, the wedding was fixed for July. There was a curious sequel to that story about Ryall Hill, which is partly the reason for my having said so much about it. While I was there he was talking about some money which would come to them, and that when they had it, they would have to take the name of Hastings after Woodman, and she said she shouldn't like that, but he said it would have to be so. I never heard any more about it, but a few months I saw in the "Oxford Times" an announcement of the death of Marion, the beloved wife of Professor Sanday, Canon of Christchurch, Oxford, and eldest daughter of the late Captain Woodman Hastings, Tewkesbury, and the names of Mrs. and Miss Woodman Hastings were among the mourners. I had never even heard of the people since I left them.

The months between November 1863 and July 1864 were well filled up with preparation visiting the village, frequent days in Cheltenham shopping and visiting at Uncle Williams. I got to know all the village people and spent Sunday afternoons in their houses. One of the women said to me once – "It was a beautiful sermon this morning, Miss, and so apropos to the text". I remember feeling very surprised as to where she had picked up the expression.

There was one large house besides the Parsonage, where Major Surman, the Squire, lived with his wife in solitary grandeur. They had family ancestral paintings life size round their dining room and were very much such proper people. Very kind in their way, but very stately.

They asked us all to evening dinner that Christmas time. I tried to get out of it by saying I had a friend staying with us, so of course he was invited. We sat two hours at that dinner, with three flunkies waiting upon us, one a household retainer, and two others who came with the guests. Your Daddie was seated next to a young curate who was anything but brilliant and was at college at Cambridge, and thought Daddie was ditto at Oxford, so kept making remarks about college life, etc., and Daddie came out well, sang several songs splendidly, and passed as a very clever fellow from Oxford, so kept making remarks about college life, etc., and as Daddie was a great deal more than a match for him it went off very well. After dinner, we went to the Drawing Room for coffee, songs etc., and Daddie again passing as a very clever fellow from Oxford, and very musical. Things are not always what they seem! They were particularly fond of Uncle Arnold, who spent much of his time there. He was then about 14. Very good people in their way.

Well our Christmas together comprised six days when we parted till Easter, when the day was to be fixed. At Easter we had four days, and our wedding day was fixed for July 20th. On July 19 the guests arrived, and some of them were entertained for sleeping at various friends' houses in the neighbourhood. Uncle Fred, Cousin Robert, and Daddie went to a farm nearby. Grandpa and Grandma Alden stayed at Tewkesbury and came over in the morning.

The bridesmaids were cousin Charlotte Hewlett, afterwards Mrs. Brookes, of Folkstone, and cousins Patty Hewlett and Mirrie Shackelford, and Aunt Sarah, then 15 years of age. She was very much taken with Uncle Fred, who had to walk her home, and declared she would never marry anyone else, and she has kept her word. Rather singular he should have married Sarah Hewlett after all.

Cousin William and Eliza came over in their carriage in the morning. The wedding service was about 12 noon; no carriages were needed as we had only to walk through the garden and orchard, with the trees bending from their load of fruit. The Church porch was a carpet of flowers, laid by the kind village folk. My dear father took the principal part of the service himself, and a very dear friend of his, the Rev. T.P. Holdish, and Uncle Howe took some part in it. Uncle Arnold played the organ.

When we got back to the house we had a few minutes service in the drawing room, and then proceeded to the wedding breakfast, at which 20 sat down, and it was a very delightful affair. The wedding cake incident you all know as being the most interesting and curious, perhaps I should say remarkable:

*A piece of the wedding cake of James Philip Hewlett II and Elizabeth Shackelford was put aside at the time of their marriage by their chief bridesmaid, Elizabeth Cox with an instruction that it was to be given to the first of their children who married on his or her wedding day. Twenty-eight years later on the wedding day of Esther Beuzerville and Edward Cox Alden, it was produced. The 'remarkable' fact was that Edward Cox Alden was a son of Elizabeth Cox, the bridesmaid at the earlier wedding.*

Then we went into the orchard, where all the village women were collected, to receive a book each from me, and have some wedding cake, not the cake, but a more substantial one. The pretty peal of five bells was ringing joyfully at the time. When about 4 o'clock we departed in a carriage and pair with postillions in blue and white and rode through the village in style with all the available boots and shoes thrown after us. We went to Ashchurch *en-route* for Bath, where we arrived in the evening and had rooms at the Railway Hotel, with a wide veranda outside the sitting room window, from which we could see the City of Bath, in splendid moonlight. We went from Bath to Shanklin the next day and spent a happy week there. Is it any wonder that we are fond of Shanklin?

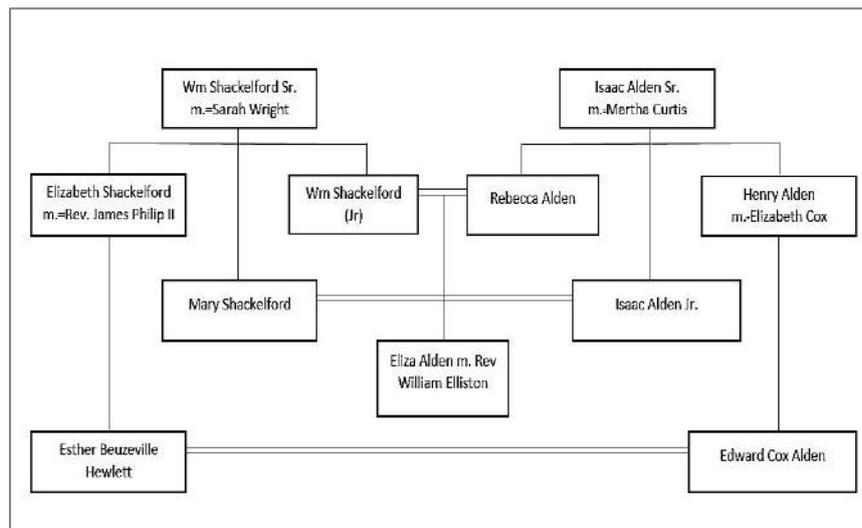
Our wedding day was altogether a perfect one, as perfect as anything in this world can be, and I have only been glad and thankful once that that day ever came to me. The weather was splendid. I must describe it in the words out of a book I am very fond of "The Life of the Revd. William Marsh" written by his daughter, author of "The Life of Captain Hedley Vicars" one of the heroes of the Crimean War. Mr. Marsh was rector of Beddington, Surrey, and was born July 20th. 1775.

The book says "The 20th July 1864 was celebrated as usual by a large gathering of poor and rich, all invited to an early tea on the Rectory lawn. It was one of the sunniest days of that most brilliant summer. Friends gathered round him from far and near, to wish him joy on entering his 90th year, and nothing seemed wanting to add to the

## A Still Point

interest and grace of the scene”. So much for the best day of my life! On May Day 1865, the Squire walking through the village asked a man what the bells were ringing for, and the reply was “For the Parson’s granddaughter, Sir”. The occasion was to celebrate the birth of our daughter, Esther May Alden. Twenty-one new relationships were made by her birth, I wonder if any of you know how. If not, I will tell you another time.

For this time, with much love, Farewell!



*Inter-Relationships of the Alden and Hewlett Families*

**TIME LINE – ESTHER BEUZEVILLE ALDEN, NEE HEWLETT**

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*Extracted from Maternal Meditations, or Meanderings in Years that are Past*

**1839**

Esther Beuzeville Hewlett born at Dodbrook, Devon.  
Moved to Dover – lived at Castle Hill – father ministered at Salem Church  
Stopped off at Oxford and called upon mother of Edward Cox Alden (Elizabeth Cox – wife of Henry Alden).

**1840**

Brother Edmund (John) Howe Hewlett born

**1841**

Census: family living in High Street Dover.

**1842**

Moved to Charlton Terrace, Dover.

James Philip Hewlett 3rd born.

**1846**

Brother Russell Beuzeville Hewlett born.

Moved to Crabble House, Dover. (A children's paradise)

**1849**

Sister Sarah Secunda born.

Esther sent to Miss Haddon's school.

**1850**

Brother Arnold Melville born.

**1850**

The family moved to Watford (middle of winter) – Hertfordshire  
family lived in a semi-detached villa close to the station –owner, Henry Wright.

**1852-1854**

Esther attended Miss Dawson's Day school

**Abt 1855**

Ann Shackleford (nee Wright) lived with the family at Watford and later moved to Oxford with them.

**1857**

Esther baptised by her father at Watford (text was Heb. 6.12)

**1858**

Esther's father was employed by the British & Foreign Bible Society doing deputation work (between being a Baptist minister and becoming an Anglican minister).

The family moved to Oxford and chose to attend St. Aldates, 'for the love of the old place'. Esther did not feel comfortable there and negotiated with her father to attend the New Road Baptist Chapel.

**Abt. 1858/59**

Because of Esther's difficulties within the family she stayed with the cousin Eliza Elliston (daughter of Isaac Alden & Mary Shackleford) at Kimbolton, Huntingdon Shire. Her husband was a Baptist Minister. She stayed for one year. (Isaac Alden immigrated to Australia – his wife, Mary died, aged 47 soon after they reached Australia).

**1859 – 1864** (about 5 years)

Esther seldom saw Edward Cox Alden.

**1859 – 1862**

Esther went to live at the Strattons of Manningford, Close, Pewsey, Wiltshire as a governess.

Esther visited Oxford in May

**1862 – December 22**

Esther left the Strattons of Manningford and regretted doing so.

Marriage to Edward Cox Alden was planned for the Spring of 1863. However, both Edward's mother and Elizabeth Shackleford, her mother, insisted that the wedding be postponed until 1864 when Esther would be 25 years old.

**1862 – December 24**

Esther walked to Tewkesbury with her father to a local railway station and travelled by train to Cheltenham (where Edward's parents lived) and visited Henry Alden's son (Cousin William Copley Alden). Eliza may have stayed there overnight.

On Christmas morning, she went home to Tredington with Edward.

They had 4 days together and then were separated for 8 months.

**1863 – abt May.**

Uncle Howe suggested that Esther go to Ryall Hill, near Upton-on-Severn to be governess at the home of Captain Warren Hastings Woodman and his wife who had 2 daughters: Eleanor, 7 years and Eva, 5 years.

Esther was starved and became weakened physically and psychologically until she left on November 5th and went home to live with her parents at Tredington.

During September of 1863 she met Edward at Malvern and the couple had 8 hours together.

**1864 – Easter.**

The Wedding date was fixed: 20th July.

Bridesmaids: Charlotte Hewlett (later Mrs. Brookes and lived at Folkestone, Kent).

Patty Hewlett

Mirrie Shackleford

Aunt Sarah Hewlett (15 years old – born 1849) who later married Uncle Fred.



### **JAMES PHILIP HEWLETT III – 1842-1858**

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*James Philip Hewlett (1842-1858) is the second son of James Philip Hewlett (1810-1878) and Elizabeth Shackelford (1815-1906); and the grandson of James Philip Hewlett (1780-1820) and Esther Beuzeville (1786-1851). He died aged 16 years.*

Esther Beuzeville Alden (nee Hewlett) writes, “I want to tell you a little about my dear brother James (James Philip Hewlett III) who died three months before we left Watford at 15 years old. He was a sweet little fellow loved by everyone who knew him, never very strong. There was a Vicar then at the Paris Church, who was not all a vicar should be. His favourite amusements were dogs of which he kept a lot and used to go about with three or four at his heels, the terror of the place.

One day when dear Jimmy was about 10 years old, one of the huge dogs pounced on him, rolled him over on his back and treated him very roughly. He was quite ill with fright and we thought it injured his back. The spine was affected, and he suffered much pain and one morning, quite suddenly, he lost the use of his legs and did not put a foot to the ground for three months. At the end of that time the feeling as suddenly came back, and he ran about as actively as ever for 5 years.

One day in May he went for one of his favourite coach drives to St. Albans and back. The wind was east, and he took cold and he was never well again. All the old symptoms returned and after three months of terrible suffering, borne with perfect patience and sweet resignation, he went to join the weary ones at rest from all pain and suffering. He was my pet brother and I felt as if I could never love the others as much. This was my first real trouble.

I found amongst Mother's letters a tiny note written in faded pencil as he lay on his back very ill while she was unavoidably away for two days in June 1858. I will copy it because it is very touching, and I would like you to see it”.

*Dearest Mama, or should I say darling comforter of the sameness of my present life, I should have sent a message in Esther's this morning but was asleep. I was afraid you would think I didn't think about you, but I have thought of very little else since I tried to catch a sight of your dear face as the train went by. All are very kind, but you are what they can't supply. I prayed for you most earnestly in the deep quiet of last night, and shall continue to do, God helping me. Mrs. Hutton sent me 6 strawberries as big as I have traced here. That God will bless you with his best of blessings, and watch over you all your steps, and bring you back home safely is the prayer of your darling little invalid.*

*After to-morrow I shall look out.*

*You know I am lying down coughing.*

### **SARAH SECUNDA HEWLETT (1849-1914)**

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Sarah Secunda Hewlett is the youngest daughter of James Philip and Elizabeth Hewlett. She is a replacement child for their firstborn, a daughter named Sarah Emma Hewlett who died at 18 months old, in 1838.

Sarah Secunda<sup>88</sup> was one of the first medical missionaries to the blind in India and served there for 34 years. Though she possessed only a partial medical training she opened in 1880 a dispensary in Amritsar, India, under the support of the CEZMS<sup>89</sup>. In 1881, Hewlett founded St. Catherine's Hospital and worked to service the local community while also training up Indian converts as medical assistants. Several of these left the hospital following their training to establish mission dispensaries under their own leadership. In 1881, referencing the need for qualified medical missionaries in India she wrote 'but we shall do all we can till the help comes' and concluded with the caution, 'May the mission field be saved from all lady-doctors who are not also desirous to heal souls!'

At a missionary conference in 1883, Hewlett argued that, 'while we would not hinder our favoured sisters from pushing on to degrees . . . the cry for relief is exceeding great and bitter, and we of humbler standing will do all that we can towards giving that relief until more accomplished aid can be found.

In 1886, with the assistance of Annie and Frances Sharp, Hewlett founded one of the first specialised centres for the visually impaired in India at Amritsar. By the late 1890s, while St. Catherine's Hospital was lauded as 'the most remarkable of our CEZMS56 agencies, and her work remained highly praised, caveats defending the inclusion of non-qualified personnel in discussions of medical work began to appear alongside descriptions of Hewlett's efforts within the mission press. She retired from the CEZMS in 1908 but continued to work independently as a medical missionary in India for four more years, retiring to England in 1912.

Sarah Hewlett is buried with her father in the Purton churchyard.



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<sup>88</sup> 'Secunda' is the Latin word for 2<sup>nd</sup>. Sarah was a replacement child for the parent's first child who died young.

<sup>89</sup> The Church of England Zenana Missionary Society.



*Sarah Secunda Hewlett (third left) with some of her patients at St. Catherine's Hospital, Amritsar.*

**PUBLICATIONS<sup>90</sup>**

‘None of self and all of Thee: a tale of Indian life’, by S. S Hewlett  
8 editions published between 1888 and 1889.

‘The Well-Spring of Immortality’, by S. S. Hewlett.  
8 editions published between 1891-1892.

‘Daughters of the King’ by S. S Hewlett  
7 editions published between 1886 and 1999.

‘They shall see his face: Stories of God's Grace in Work among the Blind and others in India’, by S. S Hewlett.  
2 editions published in 1898.

‘A Power Behind the Bricks: some account of the work at St. Catherine's Hospital Amritsar, during the year 1890 - Church of England Zenana Mission’ by S. S Hewlett.

1 edition published in 1891

‘Tried and Proved: the story of St. Catherine's Hospital, Amritsar’, 1892 by S. S Hewlett. 1 edition published in 1893.

‘One Sphere, one Object, one Question’ by S. S Hewlett.  
1 edition published in 1894.

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<sup>90</sup> I have hard copies of the first two books in this list in my personal library.

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**ARNOLD MELVILL HEWLETT (1850-1893)**

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Arnold Melville Hewlett was the youngest son of James Philip Hewlett II and Elizabeth Shackelford. He was born at Headington, Oxford on November 8, 1850 and died in on January 16, 1893 in Madagascar, a French Colony.

Arnold graduated M.A. from Queen's College, Oxford, and also joined the church. An entry in Foster's Alumni Oxonians – (1891) - stated that he matriculated at Queen's College, February 4, 1870, aged 19, gained his B.A. in 1873 and his M.A. in 1879; he was ordained and held various curacies 1874-82. At the time of his father's death in 1878 his address was given as Barnstaple, Devon, where he was a clerk.

He married Margaret Gordon Haviland (1858-1922) in abt. 1886 in Madagascar.

Children of Arnold Melville and Margaret Gordon Haviland are:

**MARGARET ELIZABETH HEWLETT**

Born: Abt. 1888 in Bournemouth, Hampshire

Died: September 4, 1956 in Queensland, Australia

Married: Rev. James Lee-Warner in abt. 1922 in Jerusalem, Israel.

**EDITH MARY HEWLETT**

Born: February 20, 1889 at Bournemouth, Hampshire

Died: March 1983 in Hounslow, Greater London, England

Unmarried

**KATHERINE GERALDINE HEWLETT**

Born: September 18, 1893

Died: November 16, 1953

Married: Edward Percy Walker (1893-1979)



## **IN MEMORIUM – ARNOLD MELVILL HEWLETT (1850-1893)**

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On January 16th, at the beautiful hill station of Salazie, in the Island of Reunion, there passed to his rest a holy priest of God – Arnold Melvill Hewlett – in the forty-third year of his age.

Just ten years and one month ago Mr. Hewlett arrived at Reunion, full of life and vigour, on his way to Madagascar, having devoted himself to foreign Mission work in the African island under the auspices of the S.P.G. He was one of the pioneers of the Madagascar Prayer Union, and in 1881 accepted the office of honorary assistant secretary of the M.P.U. for the dioceses of Exeter, Truro, and Bath and Wells. In the spring of 1882 the news reached England of the sudden bereavement of the Bishop of Madagascar, through the death of Mrs. Kestell Cornish, and this event at once decided Mr. Hewlett to cast in his lot with the Madagascar Church Mission, and to do all in his power to comfort the Bishop, who was also his personal friend.

It was a great giving up, for three years he was in perfect harmony with his work at St. Sidwell's, Exeter, where he had made many fast friends, and where his presence seemed almost needed. He was an Oxford man of no mean talents and, had he remained in England, would have been pretty sure of preferment as time went on. He also had to give up his widowed mother, who had made her home with him. But the missionary spirit prevailed over all other considerations, and the 23rd of December 1882, saw him an inmate of the Bishop's house at Antananarivo, the Madagascar capital. The sense of his value at St. Sidwell's found expression in a parting purse of sixty-four guineas from the congregation, besides many private farewell gifts.

At Antananarivo, he soon made his mark. A good musician, the services of the cathedral quickly responded to his care and attention, and the country churches under his charge grew and prospered. His life was very happy during his five years at the capital, enjoying the love and confidence of his fellow-workers and of the Bishop, who in time made him precentor of the cathedral and one of his examining chaplains. He seemed to be just the right man in the right place. Here also he found his wife, who was to prove his help and comfort to the end of his earthly pilgrimage.

In 1887 a crisis occurred which suddenly cut short his happy career at the capital. Tamatave, the principal port of Madagascar, lost its priest and the Bishop had no one to fill the post, so Mr. Hewlett, under a sense of self-denying duty, which was a marked characteristic in his life, at once volunteered to go, and on September 12th left Antananarivo and his dear cathedral for the seaport town. The sacrifice involved more than appears on the surface, for the climate of the coast is unhealthy, Church feeling at Tamatave was lukewarm, the priest had to work single-handed, and the class of traders and the native population are all a lower type than in the highlands of the interior. After settling himself he returned to England on furlough to recruit his strength, and to plead for funds to meet the losses caused by a severe hurricane: returning to Tamatave in May 1880. Here his great life's work was accomplished. With the utmost care he prepared the ground, visiting station after station, heedless of fatigue and frequent attacks of fever. Under his supervision the Bishop placed a Tamil deacon from Mr. Westcott's Madras College at Tamatavo, an English deacon at

Fenoarivo, a Hova -deacon at Anta-nanarivo, and other Hova-deacons and catechists in the various stations north and south of Tamatavo.

In January he, his wife and two little girls went for a short change and rest to Reunion, hoping to gain fresh vigour for the work nearest to his heart. The Master ordered otherwise. Two days of sharp malarial fever ended his earthly career; but we may confidently hope that he has found an abiding rest in the purer joys of Paradise.

His work survives, and his people are sending forth the cry to England, "Come over and help us." God grant that these few lines may catch the eye of some priest who will volunteer to carry on Mr. Hewlett's work! The great secret of Arnold Hewlett's life was his trust in God and his prayerful spirit. Brother Laurence's little book, 'The Practice of the Presence of God', was very dear to him, and he seemed to have assimilated it to himself.

He was very gentle, very loving, of a firm will and great integrity of purpose. His life was truly hidden with God, and all who had the privilege of his friendship were better men and women for it. May he rest in peace and may light perpetual shine upon him!  
R.W.W.D.



**RUSSELL BEUZEVILLE HEWLETT – (1846-1888)**

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*Portland Place, South Melbourne  
The family home of Russell & Jane Hewlett*

**RUSSELL BEUZEVILLE HEWLETT  
(1846-1888)**

*I miss the form of one I knew.  
He was a noble sire and true,  
    He's gone, but is ne'er forgot  
As I stood by the risen mound,  
In that lone churchyard walled around,  
I heard a sob of a mourning sound;  
    He heard it not.*

*And we were gay when he was here,  
Where has he gone, far or near?  
    Death triumphant claimed his prey;  
He's in yon churchyard hearsed with pines,  
And o'er his grave there sobs the winds,  
He hears no sound of church bells chimes;  
    His soul has passed away.*

*By his son, James Philip Hewlett (IV)*

## JANE HEWLETT (NEE ROBERTS) – (1847-1932)

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by Peg Jones (great-granddaughter)



There are no formal records<sup>91</sup> of how Jane Roberts, of Welsh parentage, but born in Cambridge and Russell Beuzeville Hewlett met. (Her father, Edward Roberts was a builder. Her mother had been Jane Price.) They were married at Birkenhead, which is very close to Wales; perhaps her family were by then living there. We do not know if James Phillip Hewlett (2), father of Russell, performed the ceremony. Jane gave birth to her first two daughters in Cheshire, either at Birkenhead or Rock Ferry.

In 1870 the family moved to Birmingham where it can be assumed that Russell worked as a clerk as this was given as his occupation on the birth certificate of James Philip Hewlett IV.

After the death of her husband Jane Hewlett may have lived for a short time in Fiji in 1903 and at some stage decided to return to Australia and settled in Sydney. There she met a Mr Carey and eventually they were married, for her name is Carey on her burial record. But we do not know whether she lived with him before they were married. She was a widow after all; there was surely nothing scandalous about her marrying him? And there must have been something to prevent my mother ever really knowing the full story! Jane was never mentioned in conversation, but whenever Grandma and Aunt Lill.<sup>92</sup> were together, they spoke in hushed tones about their mother, and others.

My mother<sup>93</sup> remembers seeing her grandmother once, after she went to live in Sydney in 1920. She says that I was about 8 months old, and she was wheeling me in the pram in Augusta Road, Manly, when she saw this elderly lady across the street carrying a shopping basket, which she set down beside her, watching us. Mother paused and lifted me up. She says she knew this was her grandmother but doesn't know now why she could make no move to cross the street and speak to her; she just stood there, holding me and watching Jane Hewlett, until the latter picked up her basket and walked away, out of her life forever. She never attempted to find where Jane was living or sought her address from Grandma. This was about 1924.

Mother thought Jane lived in or near Randwick at the time of the above incident, but at other times, the Careys, she thought, lived in Muswellbrook, or Scone. It seems likely that Mr. Carey predeceased Jane, and that that could have been her reason for returning to Melbourne. It was not possible, it seems, (or convenient – given the

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<sup>91</sup> Information about Jane is taken directly from the research of Peggy Jones.

Used with permission.

<sup>92</sup> Her eldest daughter.

<sup>93</sup> Evelyn Gertrude Stark (1892-1991).

supposed scandal!) for her to live with either Grandma<sup>94</sup> or Aunt Lill<sup>95</sup>, the only children to have homes in Melbourne at the time.

At some stage she was admitted to the Melbourne Benevolent Asylum, this being entered as her address when she died on September 19, 1932. This institution had originally been established at the north end of Victoria Street in the early 1840s by J.P. Fawkner and Sir John O'Shaunessy, its foundation stone was laid by Charles La Trobe. It was then catering for only a handful of aged and infirm people, but by 1886 the demands upon the institution were way beyond its resources, and moves were made to re-site the home; it was moved Warrigal Road, Cheltenham, soon after this. Later still, it was renamed the Kingston Centre for Geriatrics.

I have no recollection of ever having met my great-grandmother, yet it seems that she lived out her last years near Melbourne and had also lived in Sydney during my childhood there. Nor did anyone speak of her, except, perhaps, in whispers, or when I was not there. I understand, now, that whatever she had done was frowned upon, and therefore not meant for our tender ears! But I was 9 years old when she died; I would like to think that I had met her. Mother says that Jane used to walk from their Ferrars Place home to the city, to shop in Collins Street! And she used, in those early days, to visit my grandparents' home in Hawthorn each week.

My mother says she was 'the sweetest thing', very petite, and gentle.



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<sup>94</sup> Evelyn Beuzeville Stark (nee Hewlett).

<sup>95</sup> Lillie Elizabeth Moss (nee Hewlett).

**ARNOLD ERNEST HEWLETT - (1877-)**

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Arnold remained a mystery until just two years ago when I found a record of his marriage to Caroline Joyce, born on September 6, 1880 at Sandridge (Port Melbourne) to James & Elizabeth Joyce (nee Bird).

Recently I was contacted by a descendant of the Bird family who informed me that some years after their marriage the couple returned to England and lived in Oxford. It is possible that Arnold died there, and his wife returned to Australia. It is believed that that had at least one daughter, Iris who is thought to have had a son. This is all that is known at the time of writing. Further research is required.

TO MY BROTHER

by James Philip Hewlett IV

Arnold, I was just thinking, it seems you've forgotten me quite  
So, while I'm sitting at leisure – a few lines to you I'll write.  
These lines may just remind you of the years that have passed away,  
When we were once so happy, and happy we used to play.

Do you remember the bright spring mornings when our sisters, you and I  
Romped through the fields of clover and hunted the butterfly?  
And played at 'Woodhouse Moor', Arnold, that wonderful golden strand.  
Ah! Then we were so united – we children walked hand-in-hand.

Surely you remember the 'Abbey' with the ivy on every wall?  
That's where we used to play Arnold, and bounce the tennis ball;  
Of course, you remember the skating we had at 'Woodhouse Moor',  
And played from one-to-another, Shuttle-cock and Battledore.

Do you remember the walks to Bridget and through the big Arcade?  
And often we walked to 'Kirkstall' and through the woods we strayed;  
That's where we gathered the bluebells and the snowdrops pure and white,  
Those days of Youth were joyous – and life seemed always bright.

I think of how in the spring time we went to 'Roundhay Park'  
And heard the beautiful song-birds and tuneful note of the lark.  
How brightly the sun was shining, and the sky with its golden rays,  
And the golden tinted fern leaves glittering in the haze.

The swans on the lake were swimming, and arching their necks to the curb,  
The larch and the garlands were shining, and everything looked superb;  
Edith, Evelyn and Gertie gathered daisies growing wild,  
Lucy was too young to remember, for she was but a child.

Often my thoughts still wander to those days when life was young,  
I still have faint recollection of the songs dear Edith sung;  
She was our favourite sister, and don't you remember the way,  
She made wreaths and draped our hats Arnold, with hawthorn, daisies and may.

How often we counted the robins with breasts of crimson hue,  
Ah! They were the happy days Arnold with sunsets pink and blue;  
Do you ever think of our boyhood, and those happy golden hours -  
When we strayed through the wood to Yeaden, gathering spring's first flowers?

How dearly I recall Arnold, those days when youth was fair,  
When we never knew of sorrow, nor dreamt of worldly care;  
Sometimes at night when lonely, a loving thought may beam,  
But it passes away like a shadow, or flits like a troubled dream.

'Tis foolish ever to ponder over days that will come no more  
Yet, seldom a day ever passes but I think of my native shore.  
Very soon I will visit the old land with twilights of golden rays,  
My heart will be as light as bubbles blown from the ancient days.

Then farewell to these lands of sorrow, and years of bitter strife,  
When at sea I'll forget all my troubles, and open new pages in life.  
I'm counting the days and the hours 'till I leave Australian shore,  
And no doubt then I'll be happy, as I was in days of Yore.

My heart is aching and heavy with the weight of a wearied soul,  
The days seem long and dreary, and dreary the midnight stroll;  
I know I will soon be forgotten, though 'tis very hard to say.  
But it's only a matter of time, Arnold, and I will be gone for aye.

Should we never meet for a parting, you have these lines from me,  
To say that I didn't forget you when far across the sea.  
Should anyone ever enquire, just tell them I've written to you,  
Goodbye Arnold, farewell for the present, I conclude with a fond adieu.



## LUCIE MELVILLE HEWLETT - (1881-?)

*By Peggy Jones*



The youngest of the family<sup>96</sup>, Lucie was another of those mysterious, exotic creatures whose movements in history are tantalizingly vague! Only about two years old when the family emigrated, she may easily have seemed the most likely to become quickly acclimatized. But not Lucie! While there is little tangible evidence of her exact movements in life, all I have ever heard painted her as a spirit of gaiety and light-heartedness.



Lucie was, like her eldest sister, Aunt Lill, a survivor! She somehow escaped the dreaded TB; survived the long sea passage to Australia, and did everything in life, it seems, that she wanted to. Photographs of her show a most stylish and attractive brunette. She and Aunt Lill, temperamentally opposites, clashed frequently when they were together, but her nieces adored her, as someone straight from a fairy tale; and her vivacious personality attracted all who met her.

The two photos<sup>97</sup>, above, of Lucie are charming. The one at top<sup>98</sup> dated 1909, gives her surname as 'Edwards' is indicative that she was married. The second below, dated 1911 gives her surname as 'Mennell'. We do know that she married John Williamson (aka. Will) Mennell but have no details of when or where the marriage took place. He was a sea captain on the Yang Tse Kiang River in China, piloting foreign ships upstream. Many years after 1911 he contacted Peter Moxham wanting to ascertain Lucie's whereabouts, but the family could not help him.

*Lucie returned to Melbourne regularly and stayed with my grandparents in Hawthorn. These were times of great delight for her nieces, for her bags were always stuffed with beautiful things. Mother said all the children in the neighbourhood used to come in and stare! Especially impressive, it seems, were the numbers of pairs of shoes and embroidered slippers! And Lucie was a great actress – she apparently managed the part of 'grand lady' perfectly. – by Peggy Jones*

<sup>96</sup> Peggy Jones used with permission.

<sup>97</sup> Sincere thanks to Peter Moxham for giving me the above photos.

<sup>98</sup> "Very Sincerely Yours, Lucie Edwards".

**LUCY'S RETURN**

By her brother - James Philip Hewlett

It was on a bright Spring day, when my heart was light and gay,  
I went to meet an early Western Mail;  
My heart was filled with glee, as Lucy waved to me,  
And I kissed her through the window in the train.

Aye, it was a happy meeting, and her happy smiles a greeting,  
My heart was filled with rapture, mirth and joy;  
I hugged her and I kissed her, to my bosom fondly pressed her  
And she loved me like a mother would her boy.

Her hair of golden hue, and her loving eyes so blue,  
And those lips that lisped with me a mother's name,  
She stroked my hair and kissed me, and told me how she'd  
missed me,  
Oh, how pleased she was to meet me once again.

Lovingly we talked, as leisurely we walked,  
Along the shore, and passed Macquarie's Chair  
My heart was filled with joy, as it was once when as a boy,  
As I sat and loved my little sister fair.

She was young, she was pretty, she was jolly, she was witty,  
She had lovely locks of shiny golden hair.  
We talked of home and Mother, and Arnold, our only brother,  
Our hearts were light as bubbles in the air.



**AN EXILE'S FAREWELL TO HIS SISTER**

Goodbye Lucy, farewell forever - dearest sister do not fret,  
For I must cross the raging ocean and you had better me forget;  
But there's one request I'll ask you Lucy, when I'm far across the sea,  
Should you ever see the little children, kiss them twice and thrice for me.

Then take my photo hat I gave you and put it carefully out of sight.  
I mean the one last year I sent you with my hair of silvery white.  
And do not weep or do not think about, or do not sigh for me that's gone,  
But show these lines to those who knew me and tell them that they judged  
me wrong.

My hopes on earth have vanished Lucy, and life seems but a troubled dream,  
‘Tis hard to think that I’m outcast, and think of what I might of been;  
In horrid dreams and passing visions his trouble still comes back again,  
I hope my days will soon be ended – these days of naught but grief and pain.

Did I think when I kissed my Edie, when I saw her the day she was born,  
That I would have to go and leave her – leave that loved one, that  
    angel small,  
Oh, how I miss those little children, their happy smiles, their childish song,  
Some day they may read these lines, and say their mother judged me wrong.

The night looks black, the sea is stormy, the smoke is veering to the west,  
While deep in thought and sad and lonely, death seems clutching at  
    my breast;  
And the restless waters seem to tell me, as they roar their mighty moan,  
That I am now a blackened outcast in this weary world to roam.

Did I think each year would bring grief, faded looks and locks of grey  
Some may say that I belie them; some may know the truth someday,  
Some may live in lands of pleasure, drink their wine and sing their song,  
But they’ll be judged as they have judged me, Yea judged, as they have  
    judged me wrong!

– James Philip Hewlett

*Eighty-five years later my Aunt, Elsie Selina Hewlett, told me that when she was a child of about 11 years old she was rummaging through her mother’s things when her mother was not at home. She found a letter and a photograph from her father addressed to her and her sister Gertrude, his two daughters, hidden among her mother’s clothes. Aunt Elsie said it was a beautiful letter in which he said how much he loved his daughters and he was broken-hearted because he left them.*



## JAMES PHILIP HEWLETT IV – (1875-1919)

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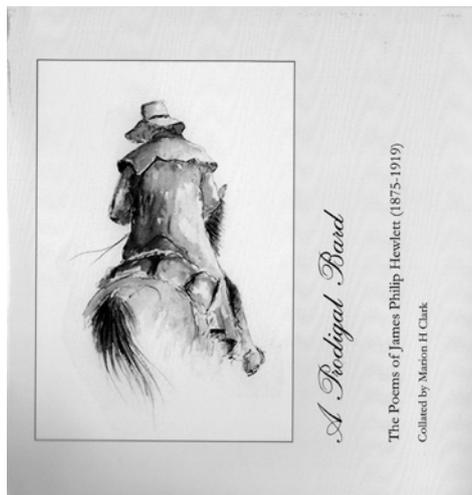
James Philip Hewlett IV was born at 188 Cowley Road, Oxford on February 26, 1875. He migrated to Australia in 1883 with his parents and ran away to sea at an early age.

After years in the Merchant Navy James jumped the ship ‘Aline’ in Launceston, Tasmania, in 1897, married Helen Laura Foley in the same year, and later settled in Melbourne, Victoria. He had three daughters: Edith Elizabeth, Gertrude Esther and Elsie Selina. After deserting his family in 1903 he spent some years in Northern Victoria and the high country of New South Wales delivering mail by horseback and working in menial jobs.

He established a new family in Wagin, Western Australia in 1907 with Lavinia Marvell born in Adelong, New South Wales and had two sons: Herbert Edward and James Philip.

Enlisting in the Army in 1915 as a medical orderly he returned with great joy to his native land serving in the AAMC in England. Discharged from the Army because of ill health he arrived back in Australia on the SS Boonah on September 9, 1918 and died, suddenly at work, in Wagin, Western Australia, on October 28, 1919.

James Philip wrote more than 84 poems during his life-time many of which are autobiographical. I collated and privately published the majority of these in 2012. Copies of ‘A Prodigal Bard’ are in the National Library, Canberra and the State Library, Victoria.



*After Jim learned about his Melbourne family and half-sisters he the marble plaque placed at the foot his father's grave at Wagin. He left provision in his will for his date of death to be added later, and it was.*

## A GRANDFATHER FOUND

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Although I did not know James Philip Hewlett IV personally, I have some knowledge of his 'past life'<sup>99</sup>.

I am the only child of his second daughter, Gertrude Esther Hunt (nee Hewlett).

In 1988 when I began to research the history of my mother's family I believed that my grandfather had died in 1903 of Bubonic Plague and was buried in the Melbourne General Cemetery. It wasn't until the year 1990 that I had any evidence that caused me to doubt whether this was so.

At that time, my husband Owen, while researching in the Victorian Public Records Office found affidavits dated 1917 contained in an application lodged by my maternal grandmother, Helen Laura Foley, for divorce from her husband, James Philip Hewlett 4th on the grounds of desertion, failure to financially support his daughters, and that his whereabouts were unknown.

This information gave rise to much speculation and aroused my curiosity. I wondered whether my grandfather might have changed his name in order to avoid being accountable for the financial support of his children in which case he would be impossible to trace.

My husband, Owen, being even more curious than me about the life of my grandfather, commenced a search to discover the truth. Early in 2000 he found him in the WWI records under his real name. It was later learned that he had changed his name to Hoyle but resumed his baptismal name in 1918 while on active duty and disabled by illness.

My grandfather's War Service Record was obtained and a phone call to the War Graves' Commission in Canberra revealed that there was no record of him having a war grave. This, in fact, was not the case. However, a staff person at the Commission volunteered information that a James Philip Hewlett who was born in 1911 was listed on the database. I asked her for the location of his war grave and she informed me that he was still living and residing in a suburb of Perth, Western Australia.

Realizing that this James Philip Hewlett was most probably a son of my grandfather I contacted him by 'phone. I shall always remember making that call, nervously dialling the number and being aware that I was wanting to speak with an 89-year-old man and perhaps give him some surprising news. I was apprehensive lest I shock him if he was, indeed, one of my Hewletts.

The call was answered, and a strong male voice said: "Good evening, Jim Hewlett speaking". I introduced myself and explained that I was researching my family history and told him that it was possible we shared the same ancestors. As I told my story he listened without interruption. I completed my explanation and, after a lengthy silence Jim said: "I am James Philip Hewlett the 5th".

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<sup>99</sup> From 'A Prodigal Bard', Poems of James Philip Hewlett (1875-1919). Collated by Marion H. Clark. 2012.

Until I contacted him, Jim had no knowledge of any living relatives aside from his brother Herbert Edward (deceased) and his nephew, Warren Hewlett who also had died. Unfortunately, Jim is childless. He had no prior knowledge of his father's marriage to my grandmother, nor the existence of three half-sisters born in Melbourne 90 years earlier.

To say that I was delighted to have found Jim would be an understatement. I was ecstatic. Not only was he living, he had a lively mind and the ability to quickly assimilate information. He was an active man even at the age of 89 years: running a business, having recently driven his car on a round trip from Perth to the Kimberly Ranges, a distance of several thousand kilometres and was, at the time, in the process of building a long picket fence for his sister-in-law in Kellerberrin, Western Australia.

Three days later, Owen and I arrived in Perth with for a face-to-face meeting with Uncle Jim. As my husband and I arrived at the retirement village where Jim lived, in a rental car, a man who was sitting on a fence rose to his feet. I knew at once that this was 'Uncle Jim Hewlett'. Recognition was instantaneous! He looked familiar and clearly reminded me immediately of my mother's younger sister and his half-sister, Elsie Selina Nicholls (nee Hewlett).

Jim welcomed us warmly and invited us inside his unit where lunch he had prepared lunch. During the meal he handed me a dark green hard cover book, battered and worn with the spine partly missing, saying: "These are the poems my father wrote, and I want you to have them". I opened the book and, written in beautiful copperplate script, were the poems contained in this volume. As I quickly scanned some of the poems, I realized that many were autobiographical: several referred to my grandmother (his wife) and their marriage 'woes'. A number graphically revealed the emotions of a father grieving the loss of his daughters and these touched me deeply.<sup>100</sup>

Reading the poems and knowing Uncle Jim, have given me a broad perspective of my grandfather's life and revealed something of James Philip Hewlett, the man. Through this means I have received a measure of being grandfathered - and for this I am ever grateful. – Marion Clark.



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<sup>100</sup> I privately published the poems in 2012 using my Grandfather's own words for the title: 'A Prodigal Bard'. They provide a word picture, and sum up his life.



## JAMES PHILIP HEWLETT V – 1911-2008

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When James Philip Hewlett V was born at Wagin, Western Australia he was known by the surname 'Hoyle' as his father, James Philip Hewlett IV had used this false name when he travelled with his partner Lavinia Marvell from New South Wales to South Australia about 1907. It was only when his father reverted to his real surname 'Hewlett' that Jim was informed that was his name.

Jim and his brother Herbert Edward Hewlett (1909-1985) grew up in Wagin and had a motor vehicle repaired business. They both entered fully into the life of the town playing sport and engaging with people from all walks of life.

When I contacted Jim in 2003 he had no idea that his father had another family in Melbourne; that his mother had stolen the identity of my grandmother. Nor that his father had deserted his wife and 3 daughters in 1903. I traced the origins of his mother: she was Lavinia Marvell a daughter of a butcher at Adelong, New South Wales – tracing her was possible because she had retained her actual birth date. The other clue I had was that she had a sister who had been married to a one-time mayor of Charters Towers, Queensland.

When visiting Melbourne in 2004 Jim visited the graves of his half-sisters:



*Elsie is buried with her husband, Walter Nicholls, in his war grave at the New Cheltenham Cemetery.*



*Jim sitting near the grave of his half-sister, Gertrude Esther Hewlett. She is buried with her husband, Leslie Thomas Hunt*



### **JIM FINDS FAMILY AT 90 – WAGIN ARGUS, 2003**

NINETY-year-old Jim Hewlett returned to Wagin last week to place a marble plaque on his father's grave.<sup>101</sup>

Over lunch Jim recalled growing up in Wagin in a house in Kitchener Street, neighbours and friends, school days and later starting his working life with the company R.B. Davies, stock and station agents who dealt in farm machinery, insurance, fuel and fertiliser.

Alert and healthy for his years, Jim recounted the time when the Wagin football team won four grand finals in a row in the Great Southern football carnival in the late thirties. A ball by ball description of the last minutes of the 1937 Grand Final, won by four points under coach Don Anderson, showed just how sharp Jim's memory has remained.

Jim, who now lives in Willagee, recently discovered that his father had another family prior to coming to Wagin in 1909. Jim was never told that James senior was previously married in Tasmania at the age of 22. He had come to Australia in 1885 from England, but due to great difficulties with his first wife, had walked away from the marriage and his three children in 1901.

He then disappeared for six years and turned up with a new name, new wife and new family in Wagin. Research has revealed that his divorce from the first marriage, on the grounds of not being able to be found, was not granted until around 1917, while he was away fighting in France.

President of the Wagin Historical Society, Glenys Ball, was originally contacted by Jim Hewlett, and Marion and Owen Clark of Victoria in an endeavour to trace more of the family history.

Marion had always been told her grandfather had died in 1901. To discover he had not died, and was alive and well in Wagin in 1909, with a new name of Hoyle, was a revelation and to find an uncle, Jim, was a joy. Marion is an only child and her mother (who had lived to age 91) and Jim Hewlett would be her step-brother.

After walking away from his first family in Victoria, James Hewlett senior, had changed his name to Hoyle, sailed the seas and was in San Francisco during the 1906 earth quake. He had also lived in a country town in the Eastern States and for reasons not yet known, eventually arrived in Wagin.

James senior was a talented poet and Marion has found vivid poems written by him that detail his movements and his failed first marriage. Some of these poems were

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<sup>101</sup> By Coral Davies.

published in local newspapers in the towns where he lived which has enabled Marion to trace his life.

In Wagin from 1909, he worked for the Roads Board, as a carrier and was well respected. When he died suddenly from heart failure in 1919, at age 44, he was buried with the name of Hoyle. News items of the time noted that he was given a military funeral which was attended by a number of respected local dignitaries.

He left behind a wife, coincidentally with the same names<sup>102</sup> (Helen Laura) as his first wife, and two sons, Jim and Herbert.

After his death, their mother told the two brothers that their name was now Hewlett. Jim was only 8-years-old and, with the acceptance of a child, never asked why, just went ahead and set Jim Hoyle aside and became Jim Hewlett.

School photos taken at the time, which are now at the Wagin Historical Village have (Hoyle) in brackets next to his name. As an adult Jim was quite a sportsman and football and cricket photos of the time also note his name in this way.

Jim, at 90, is still active. He plays bowls and golf regularly and still drives himself around, having recently completed a trip to Kununurra and back. Having enlisted in WWII from Wagin and fought in New Guinea, Jim has organised the regiment reunion each year since 1946.

He is a full bottle on all things hardware, having run a hardware store, worked at Bairds and later Bunnings before retiring in 1975.

On his retirement Jim travelled over East with his wife for three and a half years and picked up work in Adelaide, Melbourne and Sydney, picked fruit in Tasmania and covered 32,000 miles in the process.

Not one to like being idle, Jim still helps out a friend with the ordering, marketing and distribution of a range of protective gloves.

He had no known living relatives until contacted by Marion Clark. He will be attending a family wedding with his 'new' family in Melbourne shortly.



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<sup>102</sup> Lavinia Marvell from Adelong, New South Wales, took my grandmother's identity to obtain a WWI pension. She retained her birth-date and that enabled her to be traced.

## HUNT NOTES

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*This is the home of a Hunt family at Chihwell, Geelong.  
It could be 'our' William Henry Hunts but this has not been verified.*



*Glen Alvie Hall built 1896, used as the local school for over 20 years.  
Those pictured on horses left to right: Maggie Dwyer, Steve Greaves, Les Hunt,  
Victor Bowman. Near window with arms folded, Wattie Greaves. Near horses tail  
facing camera, Annie Luke.*

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<sup>103</sup> Photo from: *Glen Alvie & District, first 100 years, 1985*  
By Ken Perrett and Cam Berry. Used with permission.

## TIME LINE – HUNTS OF GIPPSLAND

### 1834

February 6,

William Hunt was born in Poplar, London, son of William Henry Hunt (1812-1877) and Elizabeth (Sophie) Alice Jewell (1807-1850).

### 1844

September 20,

Thomas Hunt was born at 14 Sidney Street, Poplar. Thomas migrated to Australia and settled near Kalangadoo, South Australia.

### 1854

April 10,

William Hunt married Margaret Beattie in the Parish Church, Bethnal Green, London. They were neighbours: William lived at 10 and Margaret Beattie lived at 14 White Street, Bethnal Green.

### 1855

William and Margaret departed England May 23, 1855 and arrived in Sydney in October 24, 1855 on the migrant ship 'Thames' (route via Mauritius).

William Thomas Hunt was born 1855 during the voyage and died in 1856. The couple had a further six children: Alice Elizabeth born 1857 at Chilwell, Geelong; Margaret Jane Hunt born 1861 at Chilwell, Geelong; Alfred Thomas Hunt (father of Leslie Thomas Hunt) born 1866 at Collingwood; Arthur Robert Hunt born 1869 at 1 Emma Street, Fitzroy; William Henry & Ernest Hunt (twins) born in 1872 in Collingwood, Victoria. William Henry, the elder did not survive infancy.

Circa 1875 William Henry Hunt & family lived in Sharpe Street, Chilwell (near Geelong).

### 1881

William Henry Hunt and family lived at 'Fern Hill', Jumbunna.

July 14, Alice Elizabeth Hunt married Culmer Thomas White at 'Fern Hill', Jumbunna.

1883 April 24,

Margaret Jane Hunt married Richard Ward of 'Fern Hill', in the home of her father, William Henry Hunt, 'Fern Hill', Jumbunna.

### 1888

7000 acres of the 'Great Blackwood Forest Reserve' opened for selection.

### 1890

April 2, Alfred Thomas Hunt and Amelia Madeline Collings (1870-1943) married in Prahran, Victoria.

### 1891

January 18,

Harold Alfred Hunt, eldest child of William and Margaret Hunt, born in Prahran, Victoria.

**Between 1891 and 1897**

Alfred Thomas, Amelia Madeline (Collings) and Harold Alfred took up residence on the Hunt farm in Glen Alvie, South Gippsland.

Crown Allotment 43 was acquired from the original selector M. Glohesy; Crown Allotment 44 was acquired from W. Whykes. Both lots were situated on Korrine Road.

**1897**

October 3, Leslie Thomas Hunt born at Glenalvie, Gippsland. Mrs. Wheatley is named as witness on the birth record.

**1902**

January 30,

William Henry Hunt 2nd died and buried at Grantville, South Gippsland. On his death certificate, his mother is listed as 'Sophy Jewell' and father as 'William Hunt', Ships Sawyer.

**1905**

Arthur Robert Hunt born in Korumburra, Victoria

**1907**

December 30,

Amelia Madeline Hunt born in Korumburra, Victoria.

**1911**

December 17,

Alfred Thomas Hunt died. His wife, Amelia Madeline was the post mistress at Korrine/Glen Alvie. It was situated in the home/farm of Mrs. Gladstone on the Korrine Road next door but one to the Hunt farm. The Blair's farm was between. Leslie Thomas left school about this time to work on the family farm, he was 13 years old.

**1913**

February 15,

Margaret Hunt (nee Beety) died. She is buried with her husband at the Grantville cemetery.

**1914**

Victorian Electoral Roll records show that Amelia Madeline Hunt, Postmistress, & Harold Hunt, Farmer, were living at Glen Alvie.

Prior to 1921 the family were share-farming at Caldermede/Yannathan and at some stage Leslie worked in a Hay and Corn store in Dandenong.

**1921**

June 1, Harold Alfred Hunt married Matilda Jane McCraw at Yannathan.

**1923**

January 18, Alfred Thomas Hunt born to Harold and Matilda (Janie) Hunt in Kew.

**1924**

Harold Hunt and his wife lived at the Hunt property in Glenalvie but farming was not viable because of the rabbit plague.

Electrol Roll shows that Amelia Madeline Hunt, home duties, & Leslie Hunt, Driver, were living at Dandenong Road, Oakleigh.

At this time Leslie owned a bus and ran a service in the south-east suburbs of Melbourne.

**1926**

Harold Hunt entered the 'College of the Bible', a Churches of Christ theological college at Glen Iris, Victoria. Leslie Hunt sold his bus and bus run.

**1927/1928/1929/1931/1932**

Leslie & Gertrude Hunt toured by car in Victoria and south-east South Australia on holiday.

**1929**

October, 27

Lindsay Morris Hunt born to Harold Alfred Hunt and Matilda McCraw.

**1928** or thereabouts

Allan Murray Wilson purchased the Hunt farm, presumably from a Bank which had foreclosed the mortgage. Later Allan Wilson had two sons, Murray & Jim. Murray took over the farm from his father and sold it in about 2009.

The original Hunt house was moved to the property of Jim Wilson in 1949 where it remained until at least 2013.

**1931**

Electoral Roll records show Amelia Madeline Hunt, Cashier, Leslie Thomas Hunt, Driver & Amelia Madeline Hunt, home duties living at 17 Dandenong Road, Oakleigh.

**1935**

March 30,

Leslie Thomas Hunt married Gertrude Esther Hewlett at the Wesley Church Chapel in Lonsdale Street, Melbourne. Leslie resided at 17 Broadway, Oakleigh, Victoria.

**1936**

Electoral Roll show Leslie Hunt living at 20 Haughton Road, East Oakleigh.

Occupation: Driver, and Amelia Madeline Hunt, home duties living at 28 Grant Street, Oakleigh.

**1939**

April 3,

Marion Helen Hunt born in East Melbourne

**1949**

The family travelled in New Zealand for eleven months.

**1952**

Leslie and his wife, Gertrude, travelled to Broken Hill and Southern New South Wales. Marion chose to stay at school in Melbourne and boarded with the family of Rev. Adamson, Methodist Minister, Oakleigh

**1953/4**

The family toured in Western Australia, and again travelled in New Zealand for twelve months.

**1956**

January 8,

Leslie Thomas Hunt died at home. (658 North Road, Ormond, Victoria).

**1990** September 17, Gertrude Esther Hunt (nee Hewlett) died at Cabrini Hospital, Malvern, Victoria



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**ERNEST EDWARD HUNT - (1872-1930)**

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Ernest Edward Hunt<sup>104</sup> married (1) Ethel May Tozer (1877-1903) in 1901 at Pleasant Creek, Koroit, Victoria. Ethel's parents were John Tozer and Jane Dagnall<sup>105</sup>. The couple had one daughter, Gladys May born in 1902 in Brighton. She married Harold Ormond Thomas in 1925.

In 1910 he married (2) Mary Wilmot Brumley (1875-1967). Previously Mary had been married to Frederick Bruce Collings (1865-1905), a son of our great-grandfather, Thomas George Collings and Clara Elizabeth Pearce, and a brother of our grandmother, Amelia Madeline Collings. They had a daughter, Clara Charlotte b.1902

Ernest was a tobacconist and hairdresser and he had a shop in Surrey Hills, Victoria<sup>106</sup>, during the 1920s, and lived at Kirsdale House in Riversdale Road Camberwell during the 1920s and 1930s.

Ernest Hunt died on August 20, 1930 at East Camberwell.



*'Kirsdale'*  
*635 Riversdale Road, Camberwell, Victoria.*



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<sup>104</sup> Thanks to Gwen Matthews for this data and photo of Kirsdale House.

<sup>105</sup> Or, Wagnall.

**LESLIE THOMAS HUNT**  
**NEWSPAPER ACCOUNT – OAKLEIGH TIMES<sup>107</sup>**

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They Sold New Zealand to Australia: the story of 'The Happy Wanderers'

Mr. L.T. Hunt, a highly-respected and influential citizen of Victoria, Australia, who, since he toured New Zealand with his winsome wife and daughter Marion, in his £3,000 caravan-de-luxe and returned to his native land two years ago, has unceasingly and self-sacrificially availed himself of every opportunity and by most effective and dynamic means to 'sell' New Zealand to Australians.

For this livewire personality and his wife and daughter have become the most ardent and sincere - and unpaid - ambassadors for New Zealand and its people that the State of Victoria has known. And the reason? To New Zealand they came, they saw - and they were conquered!

**COMPLETELY ENCHANTED**

It was not only the glory of Zealandia's wondrous scenic splendors that won their hearts so completely - not only her majestic mountains and awe-inspiring glaciers and snow-clad peaks, or the mystic charms of the fabulous thermal regions, the endless panorama, so compact, so compelling, of her rolling plains and turbulent rivers, or her delightful harbour cities and picturesque hamlets. In addition, the unfailing courtesy, comradeship and heart-warming hospitality of her people ex-tended to them throughout the length and breadth of the Dominion created an inseverable bond that gave rise to their exultant conviction "This land is where my heart will forever be. These people are my people henceforth!"

An early paradise, New Zealand, became to them in very truth after their twelve months' ramble in 1949 by caravan through that enchanting land, and their consecrated comradeship with its warm-hearted people is very real to them. And the Happy Wanderers redeemed the pledge they gave as Now is the Hour was sung and they sorrowfully said goodbye to The Land of the Maori and the Moa which had so completely enthralled them - "We shall return to glorious unforgettable New Zealand!"

**CRUSADE OF LOVE**

Throughout the vast metropolitan areas of Melbourne this worthy little family have travelled and have screened absorbing coloured films made available to them by the New Zealand Tourist Bureau, while each lectured, in conversational but convincing style, to the large audiences on the glories they had seen, the generosity that had been lavished upon them, and the unswerving resolution they had made to renew the friendships they had previously made and still lovingly retained.

They have toured Australia, from the spacious sparsely-inhabited Gulf country in the far-distant north, to the wide open sunburnt areas of the vast West. They have told their exultant story of New Zealand throughout the continent of Australia: in church halls, theatre and cinemas; and even in the open fields and on the gum-shaded banks

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<sup>107</sup> G.E.S. McMinn, Editor, 'Oakleigh & Caulfield Times', Oakleigh, Victoria, Australia.

of rivers, in mining camps, shearer's sheds, portly town halls and in remote Mechanics Institutes. Always these people had the same topic 'Glorious New Zealand: go and see it, and like us, be forever charmed and inspired by it!'

Oh, yes! They made money out of these New Zealand inspired performances to be sure - a lot of money - but not one penny became theirs. The total proceeds went to local charities, church funds or some other needy local organizations. All that came their way in reward, and what a rich reward it was, were the spontaneous expressions of gratitude and appreciation in addition to (and this they valued most) that knowledge that their projection of New Zealand's scenic, spiritual and human appeal had resulted in scores of Australians determining to tour New Zealand. And still further, when those who journeyed to New Zealand and sojourned there for a while at the advice of the Hunt family had returned and they, in turn, became active ambassadors for The Land of the Long White Cloud. The Hunt solo has become a voluminous and swelling chorus of praise for and adoration of New Zealand.

How well New Zealand has been served by these enthusiastic, zealous tourists who, yielding to its captivating charms, became New Zealand's most ardent 'missionaries' and their convictions had strengthened in their absence from the New Zealand scene.

New Zealand will undoubtedly welcome Mr. and Mrs. Hunt and daughter Marion, the more whole-heartedly when they learn of and appreciate the outstanding meritorious service has been rendered to them and their unforgettable country.



## ROUSSEL NOTES

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The Rev. James Philip Hewlett II created a scholarly pedigree chart of our French Ancestry commencing with this statement: “Gerard and Arnaud Roussel, were intimate friends of Farel and Briconnet, the celebrated French Reformers. Early in the sixteenth century Farel and the two Roussels were spiritual instructors of Margaret of Valois, afterwards Queen of Navarre. She chose for her emblem the Aster a flower which she first saw in the garden of one of our Roussels with the motto non inferiora secutus<sup>108</sup>, the sun being a sun-turning flower which is also known the Queen Marguerite and was much cultivated by the French Protestants. From one of the brothers Roussel (probably Arnaud<sup>109</sup>) we are descended.”

*Antonius Rufus Vacariensis, Latin name of Antoine Roussel (that is, Antoine Roussel from La Vacquerie), brother of French cleric Gérard Roussel (or Gerardus Rufus Vacariensis). He lived in the 16th century, and worked as a corrector for printer Henri Estienne, and as a writer contributed work to collections edited by the theologian Josse van Clichtove.*  
*Reference: d'Étapes, Jacques Lefèvre (1972). Rice, Eugene F., ed. The Prefatory Epistles of Jacques Lefèvre D'Étapes and Related Texts. Collection spéciale: CER. Columbia University Press. p. 320. ISBN 9780231031639. Retrieved: 2016-02-14.*

The role that Gerard Roussel took with the early Protestant reformers in France was significant, and we do have a record of him having a brother, Arnaud<sup>110</sup>. However, we cannot link these brothers with our earliest Roussel, Pierre who married Madeleine Malefrain about 1598.



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<sup>108</sup> Latin: ‘following not the inferior’.

<sup>109</sup> Antonius Rufus Vacariensis, Latin name of Antoine Roussel (that is, Antoine Roussel from La Vacquerie), brother of French cleric Gérard Roussel (or Gerardus Rufus Vacariensis). He lived in the 16th century, and worked as a corrector for printer Henri Estienne, and as a writer contributed work to collections edited by the theologian Josse van Clichtove.[4]

<sup>110</sup> a Vacquerie is a former commune in the Calvados department in the Normandy region in northwestern France

## LAURENS ROUSSEL

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Before Laurens had acquired the English language, when on his way to school, he was kidnapped and sent to America<sup>111</sup> and remained there many years.

It was that Isaac and Laurens used to go daily to a school in London to learn English. One day, as they were walking along together, they noticed a crowd and, stopping to see what the matter was and saw a pretty little girl standing on a doorstep and weeping sadly because her pet bird (a parrot) had escaped and would not return to its cage, but sat preening itself well out of her reach. The polite, French Isaac, catching sight of the bird, and his quick French wit connecting it with the little girl's woe, succeeded in catching it and returning it to its owner. When he went back to join his brother Laurens, he had gone and was nowhere to be found and for years nothing was heard of him.

His family had quite given him up for lost, when one day he turned up again. He had been shipped to America and forced to work on a sugar plantation and to endure great hardships, apart from the misery of separation from his family. After despairing years had passed, a French gentleman and lady visited the plantation and somehow, he managed to get speech with them and tell them his sad tale. With their aid, he got back to London, but found much difficulty in tracing his relations. At last, to the joy of all, he did. And now comes a bit of romance which may not be true, and that is that he met and married the girl who had lost the parrot and who had thus, indirectly, been the cause of all his troubles. At any rate, he did marry a Miss Bridget Crawford, who was the sister-in-law of Alderman Grugnon, a goldsmith and watchmaker, to whom his elder brother, Isaac, had been apprenticed.

Laurens had one child called Bridget, after her mother, and she married Isaac, the son of Francis Roussel, her first cousin.



*The above account is credible: In the 1700s urchins were kidnapped from London's streets to labour in tobacco fields in America. Hundreds of thousands of white children and adults kidnapped, chained, whipped shipped as galley slaves and worked to death in the American colonies.*

See: Hoffman, Michael A., They Were White and they were Slaves. 1992. Independent Research Company, Idaho.

Jordan, D. and Walsh, M. White Cargo: The forgotten History of Britain's White Slaves in America. (2008) New York University Press, New York.

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<sup>111</sup> Most likely Virginia.



## SECTION IX – SIGNIFICANT SIDE BRANCHES

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Each branch of our family lines in this Section is significant because each is closely linked with us by marriage or birth and all are important to our heritage in various ways. However, they are not part of our direct line, but cousins, Aunts and Uncles. Most are several times removed from us but a vital part of the wider family to which we all belong. ‘Cousins are Delightful Things’

First, the Beuzeville family of New South Wales.

Second, the Byles family of Henley on Thames. Bridget Byles (nee Beuzeville) is a sister of my 3rd Great-Grandmother, Esther Hewlett (nee Beuzeville) and both the Byles and Beuzeville families lived in Henley for many years and attended the Dissenters meeting house there.

Third, the Hewlett family of Northland, New Zealand

Fourth, the Hunt Family of Kalangadoo, South Australia. Thomas Hunt who settled in that area was a younger brother of my Great-Grandfather, William Henry Hunt who migrated to Gippsland, Victoria with his wife, Margaret Beattie in 1855. Thomas migrated alone six years later, in 1861. The brothers were close as evidenced by the family names they endowed upon their children, even though there were in different States of Australia.

Fifth, and finally, the Sargent family. Each of the two daughters of James Philip Hewlett I and Esther Beuzeville married two Sargent brothers: The Sargent family originated from Battle, a small town in South Sussex, England and the earliest ancestors of that family in our records are George Sargent (1774-1861) and Anne Wood (1776-1857).

Emma Hewlett married George Sargent. They lived for many years in Eythorne, Kent. George was an author and Manager of the Religious Tract Society, London. The couple had 8 children.

Esther Hewlett married Ebenezer Sargent, a brother of George. They lived in Birmingham in the Midlands and Ebenezer was a solicitor practicing there. The couple had 11 children.



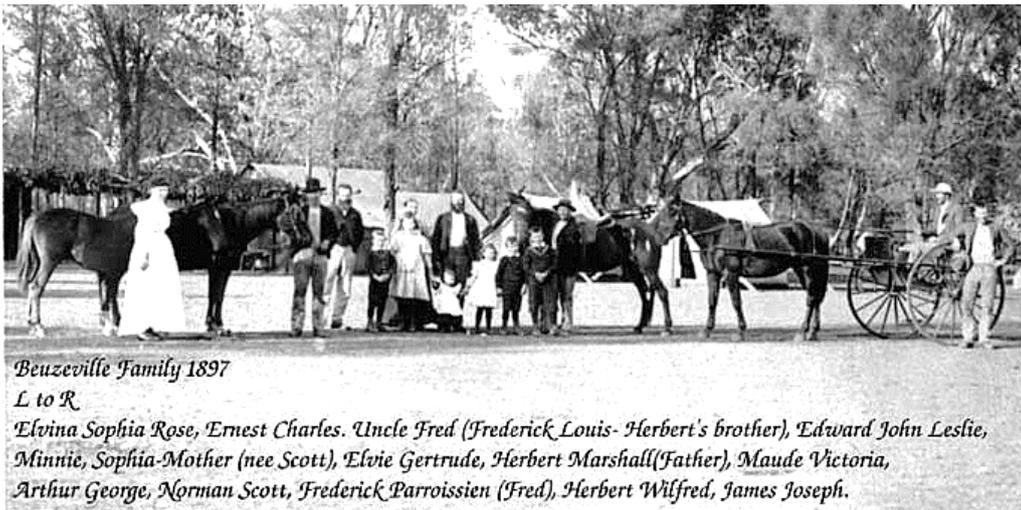


## BEUZEVILLE FAMILY - NEW SOUTH WALES

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Our common ancestors with this branch of the Beuzeville<sup>112</sup> family is Jacques Beuzeville (1680-1745) and Mary Anne Guillemard (1690-1754) – 9 Generations. This branch is descended from the eldest son of this family, Jacques Beuzeville, and we are descended from the second son, Pierre Beuzeville.

W.A.W. de Beuzeville, who did much family research during the 1920s and 1930s discovered that he was entitled to use the prefix 'de' with his surname of Beuzeville and introduced it into his name and the names of his descendants all bear it. Our Beuzeville ancestors do not.



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<sup>112</sup> Sincere thanks to Nola Whitrow of Berri, South Australia for sharing her research.

### **JAMES BEUZEVILLE (1809-1887)**

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A sericulturist, and public servant, James Beuzeville was born on 1 June 1809 at 24 Stewart Street, Spitalfields, London, the eldest son of Stephen Beuzeville (1784-1862) and his wife Anna Maria, née Paroissien. The Beuzeville family<sup>113</sup>, refugees from France in the early eighteenth century, had established a silk-weaving firm in London and James entered the family business. After operating for a century in the same premises at Spitalfields the firm failed in 1827; James and his father joined the firm of Courtauld & Co. at Braintree, Essex. He spent eight years in the various silk countries of Europe, mainly in Spain, and in 1848 relinquished the management of a concern of Courtauld's in Spain and emigrated to Australia.

On arrival in Sydney he advocated experiments in sericulture and interested such people as Thomas Mort, D. N. Joubert, George Holden, Thomas Forster and Archibald Campbell who, with a few others in July 1848, constituted a board of management for a proposed 'Experimental Silk Institution' and appointed Beuzeville superintendent. It was decided that a capital investment of £1200 over three years would be necessary and that the institution would commence when £400, representing two-thirds of the first year's capital requirement, was invested. This amount was promised by early September. Beuzeville set up his institution on Thomas Rutledge's ninety-acre (36 ha) property at Eastwood and applied to the government for a monetary grant and several orphans to apprentice to his institution. No orphans were made available but Beuzeville energetically embarked on his experiments, preparing twelve acres (5 ha) of ground and planting 4500 mulberry trees. On 19 June 1849 he informed readers of the Sydney Morning Herald that the best variety of mulberry to cultivate for silkworms was *Morus multicaulis* 'both for its aptitude to this climate and for the quality and quantity of the leaf it bears'. In the same year he sent sample skeins of silk to London which were judged to fall somewhere between Bengal and Italian silk.

The whole experiment was short-lived. Beuzeville soon got into financial difficulties because subscribers to the experiment did not keep faith: £600 was promised but the amount paid up was just over £300. Beuzeville then attempted to carry on by himself but soon dissipated his own small resources. In November 1849 he resigned as superintendent and early the following year went bankrupt and was forced to abandon his experiments, if not his interest, in endeavouring to establish sericulture in the colony. In a letter to the Sydney Morning Herald, 24 May 1850, justifying his exertions and echoing his disappointment, he wrote: 'I feel that my anticipations, as originally formed ... are singularly confirmed and I think all well-wishers to the colony must join me in lamenting the lukewarmness which caused the abandonment of the silk experiment'. The results of Beuzeville's experiments in sericulture were set out in his illustrated booklet, *Practical Instructions for the Management of Silk Worms* ...

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<sup>113</sup> Sincere thanks to Ralph Byles of Goolwa, South Australia for coping much of the research of W.A.W. de Beuzeville for me.

Compiled from the French and Spanish, Adapted to the Colony of New South Wales (Sydney, not-dated).

Beuzeville then took for a short time the position of writing master at The King's School, Parramatta, and in 1852 joined with Rev. Charles Cutliffe in conducting the Beauclere Academy in Piper Street, Bathurst. This venture was also short lived, for Beuzeville joined the public service on 28 February 1856 as registrar of births, deaths and marriages for the Bathurst district. He held this position, except in 1870-73, until his retirement in April 1883.

Beuzeville died at Enfield, Sydney, on 28 September 1887; his wife Jane, née Myles, whom he had married in 1833, predeceased him on 29 August 1871. Of their thirteen children, seven, including five sons, survived infancy and early childhood; the eldest surviving son, James Paroissien (1843-1891), was under-manager and manager of pastoral stations in the South Kennedy district of Queensland and on the Monaro in New South Wales. Many of Beuzevilles descendants have reverted to the earlier form 'de Beuzeville'.



### **WILFRED ALEXANDER WATT DE BEUZEVILLE (1884-1954)**

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A Forester, Wilfred de Beuzeville was born at Aston station, Bombala, New South Wales, on 13 February 1884, son of James Paroissien Beuzeville, station manager, and his wife Hannah Ann, née Watt, and grandson of James Beuzeville. He was educated at a private school at Bombala and at Tumut Superior Public School, passing the junior public examination in 1899, then worked on the land. He was a grazier at Tumut when he married Frances Helena Ratliff on 9 January 1907 with Anglican rites.

De Beuzeville joined the Department of Forestry (Forestry Commission from 1916) on March 26, 1912 and was stationed at Warialda. As a forest assessor from November 1915, he surveyed the resources of the Pilliga scrub, south-west of Narrabri, and worked directly under E. H. F. Swain. In 1920 he became assistant forester at Tumberumba and in 1925 was promoted senior forester. At Tumut from September 1925 until 1928 he supervised the establishment of the conifer plantations. With the local headmaster C. A. Teasdale, he helped to establish the Tumut School Forest, which interested children in forestry, and became a source of revenue for the school. From 1928 he was stationed in the metropolitan district, Sydney.

De Beuzeville showed great interest in the native forest flora, particularly the eucalypts, which he studied avidly. While in the Tumut district he found and collected specimens of the snow gum that was named *Eucalyptus Debeuzevillei* (now *E. pauciflora* ssp. *debeuzevillei*) after him. He corresponded with J. H. Maiden and contributed to his *A Critical Revision of the Genus Eucalyptus* (1903-33). De Beuzeville made extensive collections of specimens for the National Herbarium of New South Wales. In 1930-35 he obtained numerous botanical and timber samples for the forest products division of the Commonwealth Council for Scientific and Industrial Research, Canberra. Supported and guided by Swain, who became commissioner of forestry in 1935, de Beuzeville travelled widely into many of the previously little-known forested areas along the eastern escarpment zone, reporting on their timber resources and paving the way for their later development. He selected and arranged the purchase of the land for the Cumberland State Forest at West Pennant Hills, overseeing its development as one of the finest arboreta in Australia; expanded the Forestry Commission's nurseries that supplied seedlings for use on farms; and promoted the wider use of native plants. In 1938 he became a divisional officer and from 1947 headed the new forest ecology branch. He refined Swain's climatological classification and tried to apply it on the basis of inadequate weather information to the State. He published the *Climatological Basis of Forestry* (1943) and *Australian Trees for Australian Planting* (1947).

After he retired in 1948 de Beuzeville worked in Australia for the Food and Agriculture Organization of the United Nations on the selection of eucalypts suitable for planting in Ethiopia. In 1949-50 he visited Britain and Europe. He was a fellow of the Royal and Linnean societies of New South Wales and was a member of the Empire Forestry Association, England, from 1924 and of the Institute of Foresters of Australia from 1939.

Survived by a son and daughter, de Beuzeville died of coronary-vascular disease in hospital at Kiama, New South Wales, on March 28, 1954.



*Eucalyptus pauciflora debenzvillei*  
reaches a height of 10 metres



## BYLES FAMILY - HENLEY ON THAMES

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The name Byles name can be traced as far back as 685 C.E. in Scotland. (Black, 1965) and is believed to be derived from the Old English pre 7th Century name 'Bile' meaning a bill or beak or a bird, the name can be either topographical for one who lived on the top of a hill or a nickname for somebody with prominent features! The name is early as a surname, and clearly the name was highly regarded as it appears in the early Knight Templar (crusader) Rolls. The first recorded spelling of the family name is shown to be that of Nicholas Bile, which was dated 1185, in the Templar Roll of Gloucester, during the reign of King Henry II, known as the Church Builder, 1159 - 1189.

The earliest record of the Byles family of this history is located in Ipswich, Suffolk. Their descendants have been reliably traced to a Nathaniel John Byles (1), a yeoman, who was born in 1640 and died on August 2, 1703 in Combs, Sussex who is believed to be the progenitor of this line. The name 'Nathaniel' passes down through several generations: Nathaniel Byles (2) (1670-1761) married Mary Green (1682-1770); Nathaniel (3) (1702-1755) married Elizabeth Coveney (1709 -1754) both of Ipswich, Suffolk. A son of Nathaniel and Elizabeth was John Byles (1736-1785) who married Margaret Hodge (1741-1805) in 1761, and their third son, John Curtis Byles (1773-1833) is linked to our French ancestry through his wife Bridget Beuzeville (1770-1829). In this union is linked the Saxon traits of an East Anglian stock to Norman Huguenot blood.



*Barges, at the bottom of Friday Street, Henley on Thames*



**JOHN CURTIS BYLES (1773-1833)  
& BRIDGET BEUZEVILLE (1770-1829)**

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*John Curtis Byles*

John Curtis Byles and Bridget Beuzeville were married on 25 Oct. 1796 in Rotherfield Greys, Henley on Thames, Oxfordshire. The officiating minister was Rev. George Paroissien and the witnesses were Peter Beuzeville, Marianne Beuzeville, Elizabeth Beuzeville and James Belloncle.

The couple had 10 children. Several died young - Ann Margaret Byles (1799-1800), Marianne Byles (1803-1810), Elizabeth Byles (1808-1809) and Peter Beuzeville Byles (1812-1814).

John Curtis Byles carried on a two-fold business at Henley-on-Thames, that of corn and coal merchant, and that of wharfinger. In this latter capacity he had the right to tie up barges by the river front near the bridge, and hard by he had a warehouse, which afterwards became a malt-house in the days of the brewery. In a word, John Curtis Byles was, I suppose what is legally known as a common (i.e., general) carrier giving preference to his own goods, taking corn and timber to London and bringing coal back, and so earning several profits on the round trip.

On the other side of Friday Street, towards the gate on the towing-path to Shiplake, stands a detached two-storey house, known as the Wharf House, in which William Byles was born (Frederick's father). The second storey became historic, for whilst he was a baby-in-arms the flooded river swept over the roadway into the garden, so that to avoid further peril the infant was handed out of an upstairs window to his rescuers in a boat. A stone in the warehouse indicated the height of this flood to succeeding generations.

The river Thames filled a large place in the young life of Henley. William, son of John Curtis, recounted an alarming experience he once had of thrusting his head between the balustrades of the bridge, and finding it doubtful whether he could draw it back again.

To the children of John Curtis Byles at Henley, it seemed an unspoiled, idyllic place long years after childhood. The river afforded inexhaustible recreation. Some sons became oarsmen of some repute once rowing upstream, past Oxford and Lechlade, as far as the river is deep enough to float a boat; on through the Thames and Severn Canal (and its tunnel) to Gloucester, and up the Severn and the Avon to Stratford. At Henley bathing and fishing were constant pastimes, skating occasional.

John Curtis, who, although zealous, was not without humour, would encourage his numerous youngsters to take the edge off their appetites by attacking the batter pudding that served for hors d'oeuvre, "Now boys, those who eat the most pudding shall have the most meat." Another anecdote of his carefulness narrates that on reaching home after Sunday morning service, he would exchange his best coat for a work-a-day one, remarking to any guest in the house that he had six coats for a work-

a-day one, in the house that he had six reasons for doing so - five sons and one daughter.

The last years of John Curtis were clouded by financial troubles, as is revealed in two letters to him from his brother, James Hodge Byles, the Jamaica planter. The first of these, dated Bowden Hall (Gloucester), July, 1832, inveighs at some length against the spirit of change, and attributes bad trade to the agitators. This was the year of the Reform Bill. What would the planter had said had he known that a nephew of his (William Byles) was on the point of connecting himself with a Radical newspaper at Bradford in the manufacturing north. From the context of the letter it is evident that James had lent brother John money to meet his business engagements, but cannot advance any more, though he has no intention of calling in a previous loan. He counsels his brother to hold on to the carrying trade for the sake of the good-will, so long as it supplies him with enough for his own simple wants and enables him to make provision for his "excellent daughter" (Margaret Byles). Evidently the Planter did not realise what the turnpike roads were already doing in the way of revolutionizing transport, and, of course, he could have no vision of the railways.

The surviving children of John Curtis Byles and Bridget Beuzeville:<sup>114</sup>

**DR. SAMUEL BYLES** (1799-1856) married Elizabeth Barbet (1798-1875) midwife. Samuel was surgeon to the Hospital or Asylum for poor French Protestants and their Descendants (incorporated in 1718), and was surgeon to the Guardian Society Asylum, providing temporary asylum for prostitutes (established 1812). Byles had to attend cases of violent assault, and his name crops up in a number of murder and manslaughter cases heard at the Old Bailey where he gives key testimony. (See Section X)

**JOHN BEUZEVILLE BYLES** (1801-1870) married Martha Soundy (1803-1888). John remained in Henley and was heir to his father's business. He had a large family which carried on the Oxfordshire connection for another generation. Later in life he became a brewer taking over the management of the 'Friday Street Brewery' for which he was remunerated with the house attached to the brewery and a salary of 150 pounds per annum.

**MARGARET BYLES** (1803-1877) was unmarried and the only surviving sister to her five brothers. Her life was largely spent looking after them and their families and the poor. She is described by Fred Byles as being "small in stature and a little shrunken, always dressed to the point of neatness, with an 'other-worldly', wistful face". Margaret returned to Henley towards the end of her life and died there at the age of 74. She was greatly missed.

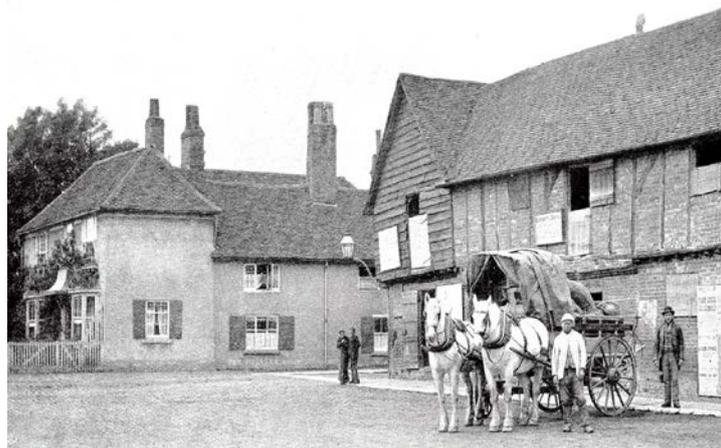
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<sup>114</sup> Thanks to Ralph Byles of Goolwa, South Australia for supplying these photos.

**JAMES HODGE BYLES** (1806-1877) married Caroline Bent (1799-1945) John commenced a business of chemist and druggist at 86 Hackney Road, Hackney. It included a post office. James died at Henley on Thames in 1877. Fred Byles describes his Uncle James as having a white beard and ivory complexion with the face of a patriarch, and a kind and even temperament.

**WILLIAM BYLES** (1807-1891) m. (1) Anna Holden, (2) Jane Dreweatt Bragwin. William Byles had four children with Anna Holden and seven with Jane Bragwin, settled in Bradford and founded the 'Bradford Observer' a local newspaper in the Midlands. Mr. Byles's life was indeed one of activity and service to his fellow-men. He has left his mark in Bradford - on its religion, its philanthropy, its educational character, and on its politics. See Section X for more about William Byles of Bradford.

**HENRY BEUZEVILLE BYLES** (1810-1888) married Mary Holden (1810-1895). About 1810 Henry was apprenticed to Simpkin & Marshall, the London publishers. Later he moved to Bradford and entered into a business partnership with his brother, William. They shared the same premises in Bradford and their relationship was close. Henry had, writes Fred Byles, a quiet disposition, was unvarying in his manner of life, and reserved in conversation.



*Home (left) and warehouse of John Curtis Byles at the bottom of Friday Street at Henley on Thames*



## HEWLETT FAMILY IN NEW ZEALAND

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### THEOPHILUS PETER NORRIS HEWLETT (1816-1900)



*Rev. Theophilus Peter  
Norris Hewlett*

Theophilus Peter Norris Hewlett born at Oxford, England is the third and youngest son of James Philip Hewlett (I) and Esther Beuzeville.

He married Emily Boulton Elvin (1820-1874) Yarmouth Norfolk who died after a long illness at Mangapai, Northland, New Zealand.

In 1851 conducted a small private school for boys 'Lime House' at Eythorne, Kent. He was the headmaster and classical tutor; his wife Emily was the Preceptress. Four of his children were scholars and there were 28 Borders.

On September 27, 1858 Theophilus and his family arrived in Auckland, New Zealand on the ship *Avalanche*. He became a licensed lay reader at Maungakareme District of the Anglican church in 1870; and in 1881 he was a farmer at Mangapai, near Whangarei in Northland. He purchased the land in October 1882 for £410.

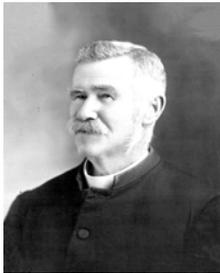
Theophilus was over the age of 60 years when he was ordained and became deacon licensed to assistant curacy and Maungakareme district, diocese of Auckland. In 1882, he was licensed to parochial district Maungakareme and resigned in 1886. In 1866-1898 he was a Mission priest at Diocese of Auckland and in 1895 was assistant chaplain Costley Home, Epsom Auckland.



*Organ built by Theophilus Hewlett at the Church of  
St. George, Thames, Northland, New Zealand*

## OSWALD ROUSSEL HEWLETT (1853-1930)

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*Rev. Hewlett*

The third son of the Reverend Theophilus Peter Norris Hewlett and Emily Elvin, Oswald Hewlett was born at Eastry, Kent, England and died on the 28 Mar 1930 in New Zealand. He is buried O'Neill's Point, Takapuna Auckland New Zealand. He married Ellen McCullough on 25 Feb 1884 in the chapel at Bishops Court by the Bishop of Auckland. Ellen McCullough, died in 1935 as is buried with her husband at O'Neill's Point, Takapuna, Auckland.

In September 1858 Oswald Roussel Hewlett arrived Auckland New Zealand with his parents and siblings on the ship *Avalanche*, and engaged in various occupations, including assisting father on development of poor land at Mangapai.

He was a student in July 1880-1883 at the College of St John Evangelist Auckland and completed Grades I II III Board Theological Studies and on 24 Feb 1884 became a deacon at the Church of St. Mark, Remuera, Auckland.

On 20 December 1885 Oswald was ordained a priest at St. Paul, Auckland and the preacher on that occasion was the Reverend Charles Boddington SSC.

Positions Oswald held:

**Mar 1884** appointed Papakura district diocese Auckland.

**30 Jun 1890** resigned Papakura district.

**Jul 1890** licensed to Northern Wairoa district.

**01 Jul 1890** received a Preacher's Licence.

Retirement probably due to ill health

**25 Apr 1893** licensed to officiating assistant minister,  
S. Peter at Onehunga, Auckland

**1893** minister residing Spring St Manukau (266)

**1894-1895** vicar Opotiki diocese Waiapu.

**01 May 1896-Oct 1904** vicar parochial district Papakura

**16 Nov 1900-01 Jan 1905** rural dean Papakura

**1901** formed Papakura lay readers association for fellowship,  
discussion and study.

**04 Apr 1904** permission to officiate diocese Auckland. 13 Sep 1904-1913 licensed  
curate parochial district Wakefield diocese Nelson.

Retired to Drury, south of Auckland

Final residence Takapuna, Auckland.

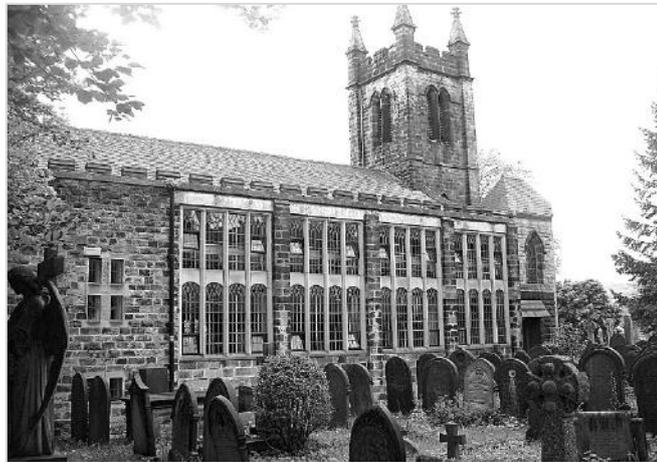
In 1935 an organ was given in his memory to St. Andrew Stanley Brook parish Motupiko but destroyed in burning of the church January 5, 1939.

**HEWLETT FAMILY IN VICTORIA, AUSTRALIA**

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*Edmund Howe (aka John) & Lucy Hewlett and Family*



*Anglican Evangelical Church at Fulwood,  
a suburb of Sheffield, England*

**EDMUND (JOHN) HOWE HEWLETT (1840-1921)  
AND LUCY SHARPE (1847-1930)<sup>115</sup>**

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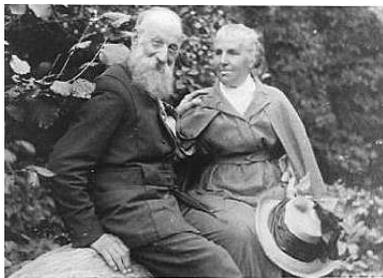
John Howe Hewlett was the eldest son of James Philip Hewlett II. He was named at birth Edmund Howe Hewlett but later the name 'Edmund' was anglicized. John married Emma Lucy Sharpe (1847-1930) at Hitchin, Hertfordshire on 8 September 1870 where Emma's father was the Parish Priest. His wife and family emigrated with him to Victoria and had close ties with his siblings that were already there<sup>116</sup>. He was ordained two years after his father's ordination and became Curate at the Parish of Codicote.

John Howe had matriculated at Magdalen Hall in 1859 at 18, gained his B.A. degree in 1862 and M.A. in 1865. He was made deacon by the Bishop of Peterborough (acting for the Bishop of Rochester) in 1864, and ordained priest by the Bishop of Rochester in 1865.

After Uncle Howe's period of ministry in Codicote (his father-in-Law's parish), Upper Chelsea and Shepley, he spent 34 years (1877-1911) as Vicar of Fulwood, an Evangelical Anglican Parish near Sheffield. In 1911 he retired, only to take on a new pioneering role.

He held the following livings:

- 1864-69 Curate of Codicote, Hertsfordshire.
- 1869-71 Curate of Holy Trinity, Upper Chelsea, London
- 1873-77 Vicar of Shepley, Yorkshire
- 1877-1911 Vicar of Fulwood, Yorkshire
- 1915 General License to officiate in the Diocese of Bendigo, Victoria.



*John & Lucy Hewlett*

“There is an excellent photo of Uncle Howe Hewlett<sup>117</sup> seated in his Fulwood study, possibly shortly before his retirement. The room is a study of Victorian splendour in every detail. An ornate iron fireplace is surmounted by a small shelf with clock, and 3 vases of flowers; over this hangs a glass case of stuffed birds. Ceiling and upper walls are decorated in murals and large cross hangs above a monthly calendar, a portrait and other bric-a-brac.

Uncle Howe is seated in an armchair by his bureau on which rests an enormous Bible. There are bookcases and chairs, and on the walls illuminated texts. On his retirement in 1911, the Rev. John Hewlett, MA, and his family decided to emigrate to Victoria, Australia.

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<sup>115</sup> Information supplied by Peg Jones, a grand-niece of John Howe Hewlett.

<sup>116</sup> Russell Beuzeville Hewlett and family.

<sup>117</sup> Verbatim of the notes of Peg Jones. Used with permission.

Children of Edmund and Lucy Hewlett:

**MARY FLORENCE HEWLETT**

Born: Abt. 1872 in Barnet, Hertfordshire

Died: June 23, 1940 in Teignmouth, Devon.

Unmarried. Mary did not migrate with her family to Australia.

Born: April 1873 in New Barnet, Hertfordshire

**ELLEN MOLESWORTH HEWLETT**

Born: June 23 in Newton Abbott, Devon

Married: J. B. Holman.

Emigrated to Australia in 1911.

**RUTH HEWLETT**

Born: Abt. 1876 in Shipley, Yorkshire

Died: 1966 in Warnambool, Victoria, Australia

Married: S. Pyke. No children.

**ALICE LUCY HEWLETT**

Born: Abt. 1879 in Fulwood, Yorkshire

Died: 1959 in Echuca, Victoria

Married: W. H. Jones. One son.

**JOHN HENRY HEWLETT**

Born: Abt 1882 in Fulwood, Yorkshire

Died: 1960 in Fairfield, Victoria

Married: Jessie L. Barrett in 1931 in Liverpool

Two daughters and one son.

**CHARLES MELVILLE - (Died in W.W.I)**

Their daughter, Ellen, married to Bostraze Holman, came to Australia in May, with their children, Derek, Joyce, Basil and Barbara. John Henry Hewlett (Jack, later married to Hilda), Ruth Hewlett (later married to Stanley Pyke), and Alice Hewlett (later married to A. Jones) also came, and all settled in the Bamawm -Lockington - Rochester area of Northern Victoria, where they pioneered early settlement. Jack was particularly active in forming the Rochester Irrigator's League, and in having the first Anglican Church built there.

Also, important in 1911, was Uncle Howe's composition, by Royal Request, of verses sung for the Coronation of King George V and Queen Mary at Westminster Abbey, on June 22, to the tune of 'Home Sweet Home'. The family still has the 'Thank You' note from Queen Mary. There is another royal link in this family . . . Each of Auntie Lucy Hewlett's daughters was given a small piece of Queen Anne's petticoat, passed down from an ancestor who was a lady-on-waiting to that Queen.

In late 1912 or early 1913, Uncle Howe and Auntie Lucy decided to join their family in Victoria. Initially they stayed with my grandparents at their Surrey Hills home.

While there, Uncle Howe preached at Holy Trinity Church nearby, where my mother taught Sunday School. He preached on the first Sunday after Easter, March 30, 1912; the title of his sermon was 'The Name' (Jesus). They proceeded to Bamawm, and in the following July he wrote to his niece, my grandmother, asking if Grandpa could get him the price of a tarpaulin "for Jack and Charley's sleeping tent"! On the previous day, he said, he had cycled to Rochester and back, '26 miles over roads which in part are exactly like a very rough, ploughed, frozen field. He said, "I have not the slightest sensation today of having been across a saddle". At 73, that was some feat for a new chum! And I pay tribute to his ability, and the family's ability, to transplant from the elegant Fulwood study to outback Australia.

The following year Uncle Howe was granted temporary permission to officiate as a clergyman in the Diocese of Melbourne at Surrey Hills, "until further notice". This period is marked by the inscription in Grandma Stark's (Hewlett) Bible, presented to her by her uncle.

In 1915, our great uncle was granted a general license to officiate within the Diocese of Bendigo, which included Bamawm. St. Paul's Bamawm was built in 1912 and dedicated by Bishop Langley in 1913; Uncle Howe was one of its first honorary clergymen. The first wedding celebrated there was of his daughter, Ruth, to Stanley Pyke in 1914. His daughter Alice played the organ in those early days and his son, Jack, was an effective and dramatic lay preacher – as later were his son and grandson after him. Sharing preachers with Bamawm later, was nearby St. Mary's, Lockington, where the Holman family lived.

My mother always recalled her times at Bamawm with pleasure. As a young girl, she spent holidays there; she recalled entertaining incidents such as Uncle apologising from the pulpit for the state of his stole (a calf had chewed it). Another time, a goat entered the church and ate the communion bread and Aunt Ellen had to race back home for the kitchen loaf! Mother recalled Aunt Lucy as a very correct person as she didn't approve of her wasting time reading novels. Perhaps that was why Uncle Howe and Aunt Lucy gave her two small prayer books as a 21st birthday gift in 1918 – one from each, suitably inscribed.

Aunt Ellen's husband, Uncle Boz, was not fond of Northern Victoria (he had been involved with mining in Cornwall) so they ran a guest house at Emerald in the Dandenong's for some years. The date given me by Ruth Ure for this venture is 1933 but it seems earlier to me. I recall two or three visits there. Once, a day visit when we went in a Regal Hire Car, perhaps 1933 when Rex was a baby. My father drove us up with Grandma and Grandpa in the later 1930s. I recall this trip clearly, for on our return we collided with another car and the windscreen was smashed. Grandpa's forehead was cut, and I recall him waving through the broken windscreen next morning, as Dad drove him to work.

Our indomitable great uncle Howe (whom I never met) lived to be 81, he died on February 6, 1921. Aunt Lucy died on November 26, 1930 at 83 years of age.

*Peggy Jones*

## HUNT FAMILY IN SOUTH AUSTRALIA

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*The Hunt Family, Kalangadoo. 1911*

*Parents: Thomas & Elizabeth Hunt.*

*Children: Thomas Harper, William Robert, Alice Elizabeth, Fanny  
Henrietta, Margaret Mary, Florence Elizabeth, Edith Jane, Christopher  
Arthur.*

## THOMAS HUNT FAMILY (1844-1918) - KALANGADOO, SOUTH AUSTRALIA

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*Thomas Hunt*



*Elizabeth Sarah Davies*

Thomas<sup>118</sup> is a younger brother of William Henry Hunt (1834-1902) who migrated to Australia in 1855 on the sailing ship, 'Thames' from whom all in this branch of our Hunt line are descended.

When Thomas arrived in South Australia on October 24, 1861 travelling on the ship 'Blackwall' accompanying the wife, Sophia, and a teen-age daughter, Charlotte, of one of the McLeod brothers, his employers. There were 25 passengers on the voyage, Mrs. McLeod and her daughter travelled in a cabin and Thomas travelled steerage. His luggage came separately on the ship Alma. He also had the responsibility of looking after 10 rams and a Clydesdale stallion which were being exported to the MacLeod Brothers grazing property, 'Nalang', located in the Tatiara district near Bordertown. When the 'Blackwall' arrived in Adelaide, on 24 October 1861, the rams were transferred to the ship Alma and Thomas Hunt was given the task of walking the Clydesdale stallion about 180 miles overland from Adelaide to Nalang. The family story was that he made it, despite being deserted by his guide or guides who may have been antagonistic Aborigines.

In 1861 the Alma was destroyed in a storm in Guichen Bay (Robe), South Australia. There were no human deaths, but the rams and Thomas Hunt's personal belongings were lost. The Alma had been loaded at Port Adelaide using an experimental steam-powered winch, and rockets were reportedly used to rescue people from the ship. Presumably the Alma did not have sufficient space between decks to accommodate horses. It is not known who accompanied the Macleod's' rams on the Alma.

John and George Riddoch purchased Nalang while Thomas Hunt was there, and he worked for them on various properties, including Winteriga Station which had 26 miles of frontage to the Darling River in New South Wales. He managed that property during four years of extreme drought and the Riddoch brothers and Thomas were responsible for droving 26,000 sheep south, back to the property, Glencoe Station, near Penola in South Australia. This was a significant property comprising 75,000 acres and carried 53,000 sheep, 3,500 head of cattle and 300 horses. Part of it is now held by The National Trust.

Thomas selected 1000 acres for himself in the Kalangadoo area and named it Heathermere. The homestead section of the property was made available for soldier

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<sup>118</sup> Sincere thanks to Nicholas Hunt of Kalangadoo, South Australia for his collaboration over many years and his willingness to share his research with me.

settlement and that name remains with the property. However, the remainder of the 1888 purchase is still in the Hunt family and has been named Winteriga, a derivation of the name of the New South Wales property.

It was not until 1882, when he was 37, and manager of Glencoe station, that he married. His first wife, Catherine McLean, 32, who had waited for him for many years. Eight months later she died after giving birth prematurely to a son, Thomas, who did not survive.

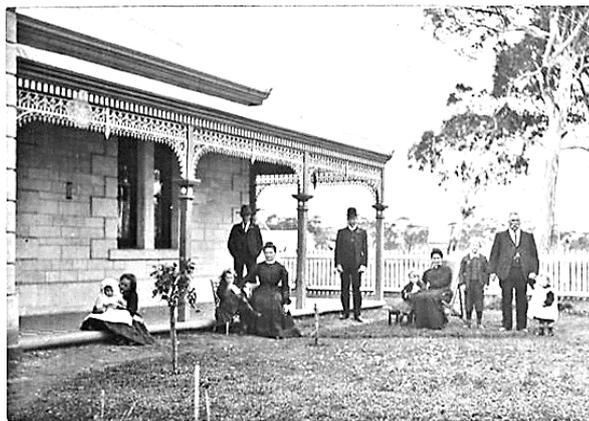
While visiting his brother, William, in Gippsland, Victoria, for Christmas in 1887, he met Elizabeth Sarah Davies, the eldest daughter of William Hunt's friend and neighbour, Robert Davies. They married at the Davies home in South Yarra, Victoria, on 4 June 1888. (She was born at Magill, South Australia, on 19 December 1866).

Thomas Hunt (Sr.) gave to a neighbour, Martin Rogers, a gold tie pin in appreciation for his help at the time his first wife, Catherine McLean was in labour with their first child. Martin Rogers rode to Mount Gambier for medical help. The child, William Thomas Hunt, was born prematurely on April 4, 1883 at Heathermere and died 12 days later. His mother, Catherine died soon after in 1883 aged 32 years. Both are buried in the Lake Terrace Cemetery, Mount Gambier. The tie pin was returned to the Hunt family by Mr. Harry Rogers 100 years later.

It is memories like this that provide his descendants with a measure of Thomas Hunt, the person, and also an insight into his family of origin.

Children of Thomas and Elizabeth Hunt:

- Thomas Harper Hunt (1889-1914), died after falling from a horse.
- William Robert (1891-1958) m. Thelma Loretta McConville in 1920.
- Alice Elizabeth (1893-1898) unmarried.
- Fanny Henrietta (1895-1972) m. Arthur Alexander Cameron in 1921
- John Davies (1897-1987) m. Mary Lilian Lewis in 1923
- Margaret Mary Hunt (1899-1979) m. Albert Ernest Higgs in 1927
- Florence Elizabeth Hunt (1901-1933) m. Walter Alfred Maxwell in 1924
- Edith Jane (1904-2000) m. Clarence Oswald Wallis
- Christopher Arthur (1907-1979) m. Doreen Spehr in 1932.



*Sunday Afternoon at 'Heathermere'*

## THOMAS HUNT - OBITUARY

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### 'THE BORDER WATCH', MOUNT GAMBIER.

June 6, 1918

One of Kalangadoo's oldest and most highly respected residents passed away early on Sunday morning. We refer to Mr. Thomas Hunt. The deceased was 74 years of age and had been in poor health for a considerable time. The end came peacefully at his residence, 'Heathemere', Kalangadoo, the immediate cause being heart failure.

Mr. Hunt was an experienced man among sheep and owned a carefully selected flock. He was one of the earliest managers employed by Messrs. John and George Riddoch at Glencoe but started on his own account as a grazier at Kalangadoo in 1888. Since then he has been closely connected with the welfare of the district and although latterly he took no prominent part in public affairs, he always had the interest of the advancement of Kalangadoo at heart.

Thomas Hunt was twice married, and his widow and a family of three sons and four daughters survive. The sons are Mr. William Hunt, who is following the legal profession in Adelaide and Messrs. John and Christopher Hunt of Kalangadoo; and the daughters, the Misses F. M. B. & J. Hunt of Kalangadoo. A fourth son was accidentally killed four years ago.

The funeral was held yesterday, and the cortege to the Penola cemetery was a large one. The Rev. C.W.E. Swan officiated at the graveside.



*Hunt Family Grave, Penola Cemetery*



*Thomas Hunt with his son, Christopher*

**SARGENT FAMILY - EYTHORNE AND BIRMINGHAM**

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This Sargent family line has been traced back to 1540 in Hastings, Sussex, England. George Sargent (1774-1861) married Ann Wood (1777-1857). They were both born in Hastings and died in Battle, England.

This Sargent line is of great interest to us because two daughters of James Philip Hewlett I (1780-1920) and Esther Beuzeville (1786-1851) married two Sargent brothers:

Emma Hewlett (1814-1890) m. George Eliel Sargent: (1809-1883) m.1837 in Oxfordshire.

Esther Beuzeville Hewlett (1818-1902) m. Ebenezer Beuzeville Sargent (1806-1879) in 1841 at Eastry, Kent.



**EMMA HEWLETT (1814-1890) &  
GEORGE ELIEL SARGENT (1889-1883)**

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*From Eythorne, Kent to Tasmania*

The Hewlett and Sargent families met when George Eliel took a business post in Oxford and attended the New Road Baptist Church where Esther Hewlett, nee Beuzeville, and her children worshipped<sup>119</sup>.

Emma Mary Byles says that he was a handsome man and suspected that there would have been a flutter amongst the young ladies of the congregation when he first made his appearance.



George and Emma were married after a short acquaintance in 1837 and on that occasion the bridegroom wore a mulberry coloured swallow tail coat and a long satin waistcoat brocaded with pink rosebuds and boots. The bride wore a dress of maize coloured silk that had a small raised pattern and a large coal-scuttle bonnet covered with white satin which precluded the Groom kissing the Bride.

The young couple lived in Oxford for the first few years of their married life and while their two children were born to them: Daniel and Emma. George gave up his business career, which he detested, to devote himself to literature and they moved to Eythorne in Kent where Emma's mother, Esther Hewlett/Copley was already settled. While living there George took up writing books, most of which were published by the Religious Tract Society, so they must have had religious and moral themes. He was a deeply religious man holding a strong Calvinistic theological position. His best-known work is 'The Story of a Pocket Bible'.

In 1842 the family moved to Eythorne, Kent where Emma's mother was living, and lived in 'Church Hill House' there for 10 years. During this time, they had 6 children. At the time of the 1851 Census George Eliel, then 42 years old was listed as Author: Educational, Religious and General Literature. Emma was 37 and was most likely teaching the four middle children at home while the eldest sons attended a school nearby run by Theophilus Hewlett.

George's profession as a writer only brought in a meagre income and Emma struggled to make ends meet. J. Gilbert Wiblin, in his paper *A Quiet By-Lane of Huguenot Story: A paper on a refugee family named Roussel and their descendants* states that "in Emma Hewlett he had a resourceful and heroic wife, in whom the cares of domesticity did not submerge her intellectual and cultural interests." Their children in later life looked back "with a feeling akin to wonder as to how things were so well managed, and certainly with gratitude to both parents for their gentle and loving Christian training and example, and for the many sacrifices they must have made."

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<sup>119</sup> Family Notes, Emma Mary Byles. Section IX.

The last few years at Eythorne were tinged with sadness; one-month-old Sidney died in March 1851, Emma's mother Esther Copley died in July 1851, and their first-born, Daniel, who showed so much promise of a bright future, died aged 15 in November 1853. All three were buried in the Baptist Churchyard at Eythorne.

In 1854 the family moved to Pine House at Whitfield Kent, not far from Eythorne, where their youngest child, Frederick George was born. They remained there for 15 years and George continued his writing and preaching in villages and towns in the area.

In 1868 the family moved to London when George was appointed as Editor to the Religious Tract Society. Ill health compelled him to retire in 1880. He died suddenly in 1883 and his remains were interred in the quiet country burial ground which surrounds the Baptist Chapel at Eythorne, where over thirty years earlier his sons and mother-in-law were laid to rest. His wife, Emma lived another 7 years until March 1890 and is also buried in the Eythorne Churchyard.

The children of Emma Hewlett and George Eliel Sargent:

**DANIEL GEORGE SARGENT,**

b. 8 July 1838, Oxford

d. 4 Nov 1853, Eythorne, Kent

**EMMA SARGENT,**

b. 29 Sept 1840, Oxford

m. Feb 1879, Thomas Davison

d. 24 Jan 1926, Whitfield, Kent

**RUTH SARGENT,**

b. 28 July 1842, Eythorne

d. 21 Jan 1881, Henley-on-Thames, Oxfordshire

m. 24 Sept 1863, Pierre Beuzeville Byles, born 1830

d. 7 Sept 1881, Henley-on-Thames

**\*GEORGE HEWLETT SARGENT,**

b. 27 May 1844, Eythorne

Brewer's clerk, Clerk at Cadbury's Chocolate Factory, Orchardist,  
Fruitier, Grocer, Accountant.

m. Dec 1873 Elizabeth (Bessie) Dodd, born 19 Dec 1849,  
at Iver Heath, Buckinghamshire

d. Oct 1914, Launceston, buried Wynyard, Tasmania

**EDWARD GEORGE SARGENT,**

b. 9 Oct 1845, Eythorne

d. 1934, Bristol

Bank Manager in Bristol

m. 9 July 1871 to Emily Grose, born 5 April 1847, St Austell, Cornwall d. Nov 1928, Bristol

**MARY ESTHER SARGENT,**

b. 7 June 1849, Eythorne  
m. 14 Sept 1876 to George Sutton Foyster  
d. March 1930 in Bromley, Kent

**SIDNEY GEORGE SARGENT,**

b. 8 Feb 1851, Eythorne  
d. 9 Mar 1851, Eythorne

**SIDNEY GEORGE HEWLETT SARGENT**

b. 11 Nov 1852 at Eythorne, Kent.  
m. 14 Jan 1891 Beatrice Templar, d. abt. 1931  
d. 9 Nov 1928.  
Sidney was a Vicar at Nonnington, Kent.

**FREDERICK GEORGE SARGENT,**

b. 12 Feb 1855, Whitfield  
Employed by Religious Tract Society until 1900,  
Road surveyor for Dover Rural District Council  
m. 24 May 1890, Florence Crundall, born c.1868, died 1960  
d. Dec 1915, Shepherdswell, Kent



## GEORGE HEWLETT SARGENT (1844-1914) & ELIZABETH DODD (1849-1924)

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George Hewlett Sargent was the fourth child and second son of George Eliel Sargent and Emma (nee Hewlett). As his elder brother Daniel George died young, the name 'George' was carried down through the family by George Hewlett's descendants.

George Hewlett Sargent<sup>120</sup> was born in Eythorne, Kent, on 27 May 1844. His childhood seemed to be rather idyllic, rambling around the countryside of his village home, and attending his uncle 'Theophilus' private school with his brothers.



He moved to Henley-on-Thames in Oxfordshire to work as a brewer's clerk for his cousin and brother-in-law Peter Beuzeville Byles at Gray's Brewery, Friday Street. He attended the old Independent Chapel, now Christ Church, United Reformed Church, in Reading Road, where he may have met his future wife, a genteel young lady, Elizabeth Dodd, who was known as Bessie. She was born in Iver Heath,

Buckinghamshire, on 19 December 1849, the daughter of John Dodd and Hannah Elizabeth Knight. The marriage took place on 20 December 1873 at St Margaret's Church, Iver Heath.

Their three children, George Newton (1875-1955), Amy Ruth (1877-1950) and Myra Bessie (1878-1940), were all born in Friday Street, Henley-on-Thames. George Hewlett's mother's family had had a long association with this town. The Beuzeville family had a silk factory in Friday Street, and the Byles family had lived there for some time. George Hewlett lived with his cousin Martha Byles in a house which was located between the Anchor Hotel and Peter Beuzeville Byles' home. Gray's Brewery was behind the houses.

By the time of the 1881 census the family had moved to Enfield, Middlesex, where George Hewlett worked as a mailer of periodicals. They later moved to Birmingham where George Hewlett took up a position as a clerk at Cadbury's. They lived in Camp Villas on Cadbury's Estate, King's Norton.

In 1886 the family left their familiar surroundings and sailed for a new life in Tasmania, on the other side of the world. We can only speculate as to why they took this adventurous step. One possible reason is that they were attracted by the advertisements which they had seen describing Tasmania as a paradise where money could be made growing apples.

However, it is likely that the catalyst which drove them from their home was the shame and humiliation they felt when a member of the Ebenezer Sargent branch of

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<sup>120</sup> Summary by Marion Sargent - used with permission.

the family, Zwingli Sargent, a solicitor in Birmingham, mis-appropriated a large sum of money from a client. The money embezzled was refunded by the extended family before their departure, but nevertheless, the shame of the family remained.

George and Elizabeth spent their last night in England at the home of George Hewlett's elder sister Emma Davison in Whitfield, Kent where Bessie said to Emma, "You could have knocked me down with a feather" when she was told of her husband's decision to emigrate. They sailed from London on the Orient Line ship SS Sorata on April 29, 1886, the last voyage this ship made to Australia.

The family settled in the Launceston area of Tasmania.

Children of George and Bessie Sargent are:

**GEORGE NEWTON SARGENT**

b. 1875 in Henley on Thames, Oxfordshire

d. 1955, Wynyard, Tasmania

m. Ruth Dodgshun (1891-1896) in 1924 at Surrey Hills, Victoria.

Children of George and Ruth Sargent:

Eric George Sargent (1928-) m Barbara Jean Briggs (1933-) in 1925

Charles Sargent (1931-2009), m. Moya Hay McLeod (1928-2002)

**AMY RUTH SARGENT**

b.1877 in Henley on Thames, Oxfordshire

d. 1950 in Wynyard, Tasmania. unmarried

Myrna Bessie Sargent

b. 1878 in Henley on Thames, Oxfordshire

d. 1940, Wynyard, Tasmania. Unmarried.



## LIFE IN TASMANIA

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by Marion Sargent

George Hewlett Sargent applied for a Land Grant on 2 July 1886. He received 80 acres and bought a further 20 acres at Glengarry, in the West Tamar area of northern Tasmania. We believe that he had an orchard there, but it was not profitable. By October 1888 the family had moved to a property called "Fairbanks" in Rosevears on the Tamar River. They rented 320 acres and had a pickle manufacturing business for a short while. The children attended St. Michael's State School three days a week. On Sundays they travelled by boat across the river to St. Matthias' Church at Windermere. Later they attended the Baptist Tabernacle in Cimitiere Street, Launceston.

In 1890 the family moved to Launceston where George was a fruiterer and grocer. They moved frequently in those early years. A letter George wrote to his cousin Obeithio in 1906, who had settled at York in Western Australia gives us the reason. They were renting houses which George spent time and trouble renovating with good quality materials "... and just as we were reaping the reward of my toil the landlord/s sold (them)". In 1910 all the family, except for Amy who had remained in England, moved to Wynyard on the north-west coast of Tasmania. They did this at the urging of a friend, Ralph Margetts, who insisted that Wynyard was about to develop considerably, and it would be wise for the Sargents to take advantage of its future prosperity.

They took up land at Flowerdale, a beautiful rural area not far from Wynyard but in 1912 moved into the town. Three years later George Hewlett died on the 22 October 1914, at 70 years of age. At the time of his death he was a Justice of the Peace, a member of the Table Cape Licensing Bench and a prominent church warden of the Wynyard Baptist Church.

George Hewlett Sargent also wrote a few novels including: Adventures of Two Brothers, Joe Harman's Experiences, Ned the Barge-Boy and the same book in French, Le Petit Batelier.

Little is known about Bessie. Apart from quietly attending to her duties caring for her husband and children, she was the president of the Women's Christian Temperance Movement in Launceston in 1904. Bessie died suddenly nearly 10 years after her husband on 3 March 1924, at her son's residence in Hogg Street, just 10 weeks before her son Newton was to be married. She was 75 years of age.



**ESTHER BEUZEVILLE HEWLETT (1818-1902)  
& EBENEZER SARGENT (1806-1879)**

*From Birmingham to Western Australia*



*Esther Sargent,*

Esther Beuzeville Hewlett<sup>121</sup>, youngest daughter of James Philip Hewlett I and Esther Beuzeville, and Ebenezer Sargent were married in 1841 at Eastry, Kent. Ebenezer Sargent, a brother of George Eliel Sargent was a handsome, clever and eccentric man and Esther was a little woman with strong Beuzeville features and a lovely complexion. Ebenezer was a solicitor in Birmingham and the family lived at Eagle House and were active members of the Birmingham Baptist church.



*Ebenezer Sargent*

Esther kept a daily diary for many years containing the everyday activities of the family. She was also an avid letter writer. One of the themes in both is her focus on the health of her husband and family particularly documenting ‘chest problems’ which were difficult to contend with in winter months in a city that was cold and amidst the smog and pollution of industry.

The couple had 10 children and named them thoughtfully – the origins and meanings of the names are noted below.

Children of Ebenezer Sargent and Esther Beuzeville Hewlett:

**DURSLEY SARGENT**

b. 21 Jun 1842 St. Martin, Birmingham, Warwick, England

d. 21 Nov 1908 Humboldt, Richardson, Nebraska, USA from Cancer.

Worked in the newspaper trade, trained by his uncle William Byles of Bradford, England.

m. Mary Nimmo c. 1863, Bradford, Yorkshire, England

(‘Dursley’) is a town in Gloucestershire where his father was living when he commenced his courtship).

**BEUZEVILLE SARGENT**

b. 30 Aug 1843 Birmingham, Warwick, England

d. 1873 of respiratory problems.

m. Ann (Nettie) Podmore

(‘Beuzeville’ is the surname of his grandmother)

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<sup>121</sup> Sincere thanks to John Sargent of Busselton, Western Australia for sharing his research. Used with permission.

**ZWINGLI SARGENT**

b. 7 Jan 1845 Birmingham, Warwick, England  
m. Ann Podmore  
d. 1923 in Bradford, Yorkshire  
(‘Zwingli’ – From the Swiss reformer)

**SYLVANA SARGENT**

b. 1847 Birmingham, Warwick, England  
d. 1927, Auckland, N.Z. Buried: Waikumete Cemetery. Midwife.  
m. John Byles 1833-1858 (her cousin)  
Migrated to N.Z. in 1883.  
(Sylvana - A Latinized form of her paternal grandmother’s maiden name, Wood)

**AILWIN SARGENT** (female)

b. 16 Dec 1848 Birmingham, Warwick, England  
Did not marry. Died 1879, in her twenties from respiratory problems.  
(‘Ailwin’ is Saxon - Beloved of all)

**LYSKEN SARGENT** (female)

b. 18 Jan 1851 Birmingham, Warwick, England.  
Unmarried, stayed with her mother.  
(‘Lysken’ – a Dutch Martyr -wife of Jeronimus Segerson)

**\*OBEITHIO SARGENT**

b. 20 Mar 1852 Birmingham, Warwick, England  
d. 1916 in Western Australia.  
Chemist, dentist and photographer.  
m. Mary Ann Lewis 30 Sept 1878 in England  
Migrated to Western Australia in May 1886 on ‘Elderslie’  
They had six children.  
(Obeithio is Welsh – Trust in the Lord)

**PHILADELPH SARGENT**

b. 22 Oct 1855 Birmingham, Warwick, England  
Migrated to Kansas, USA, 1871  
d. Abt. 1919 in the first gasoline tank explosion in America.  
Married: Ada Vondy  
10 Apr 1892, Bridgeport, Saline, Kansas  
(‘Philadelph’ – Lover of his brethren)

**AUTOMELLA SARGENT**

b. 22 Feb 1858 Birmingham, Warwick, England  
m. 1888, Cephas Luther Edwards (1860-1933) who worked for  
Cadbury’s Chocolates.  
(‘Automella’ – From the Greek of ‘He careth for you’)

A Still Point

**DUMAH SARGENT**

b. 21 Jun 1860 Birmingham, Warwick, England

d. 1942.

Worked as a clerk in Birmingham.

m. Elizabeth Allen

No children.

(‘Dumah’ – In reference to the chequered scenes of human life)



**ZWINGLI SARGENT (1845-1923) - BIRMINGHAM**

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*The fraud committed by Zwingli Sargent is totally out of character with this staunch Christian family and his crime brought shame and embarrassment to his parents, his siblings and to all descendants of this line.*

**THE BIRMINGHAM DAILY POST, WEDNESDAY APRIL 29, 1885**

Of all the varieties of fraud, unquestionably the cruellest and most treacherous, because least expected and most difficult to guard against, are those involving breach of trust committed by persons in fiduciary relation to the victims. Against the frauds of strangers, one is, or ought to be in some measure prepared, and without a certain contributory laxity or gullibility on the part of the victim, such frauds can scarcely succeed; but the professed friend or trustee who abuses his position to defraud, possesses advantages in his special knowledge and his title to the victim's confidence, against which it is very difficult indeed for ordinary persons to contend.

When the trustee happens to be a solicitor, armed with all the technical superiority and special powers or privileges, which law and usage confer upon him, the helplessness of the victim, of course, is proportionately increased, and the question of his contributory responsibility scarcely arises.

It is of a fraud of this peculiarly gross and cruel character, one of sixteen charged against him, that Mr. Zwingli Sargent was yesterday found guilty at Warwick Assizes, and righteously sentenced to five years penal servitude.

Passing over the other counts in the indictment against him, the prosecution confined itself to the second, which charged the prisoner with forging and uttering at Birmingham, on the 31st December 1880, an order for the payment of a cheque upon the Birmingham Joint-Stock Bank for the sum of 423 pounds 7 shillings and 9 pence, the proceeds of which he fraudulently applied to his own use.

According to the statement for the prosecution, the prisoner was co-executor and trustee with Miss Newman and another person, under the will of a Mrs. Susannah Field, who died at King's Norton, in April 1880 bequeathing to Miss Newman a sum of money, which was deposited with the bank in question. At the end of the following December, the prisoner proposed to Miss Newman that the money, which still stood in the name of the testatrix, should be transferred to her own.

The other trustee assenting, he and Miss Newman were induced to sign a cheque for the amount, with the name of the payee in blank, and to entrust it with Mr. Sargent at his request, in order that the necessary transfer might be made at the bank.

On obtaining the cheque, it seems, the prisoner filled in his own name as payee, and having added the amount of interest which had accumulated, and for which space had been left in the cheque under his direction, he drew the whole amount £423.7.9d. in cash and appropriated it for his own use.

From time to time, the prisoner was questioned about the transfer of the money by Miss Newman, who could not understand why the prisoner should still retain control over it; but he merely paid her the interest and put her off with statements more or less plausible, respecting the principal, until the time came when he was no longer in a position to find the interest, and the robbery which had been committed became apparent.

Notwithstanding the manifest grossness of the fraud, some difficulty was experienced in determining the precise technical character of the offence, which the prisoner had committed. As the signatures to the cheque were unquestionably genuine, the prisoner's counsel contended that there was no forgery; but the prosecution, on the other hand, urged that the character of the document signed by Miss Newman and her co-trustee had been entirely altered by the subsequent insertion of the prisoner's name as payee, who converted a valueless piece of paper in a cheque to order, and that this addition constituted a forgery and a fraud.

This was the rational view of the matter that was ultimately adopted by the jury in finding the prisoner guilty, and he was thereupon sentenced to five year's penal servitude.

There is good reason to believe that this was only one of many similar frauds which the prisoner committed under cover of his professional practice and considering the suffering he must have caused to many needy clients whose confidence he abused, and the discredit which his conduct cast upon an honourable profession, it cannot be said that his punishment was too severe.



**OBEITHIO SARGENT - (1852-1916)  
& MARY ANN LEWIS (1851-1906)**

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*Obeithio Sargent*

Obeithio Sargent emigrated to Australia in 1886 with his wife Mary Ann Lewis (1851-1906) on the Elderslie. The couple had intended to settle in Tasmania with his cousin, George Sargent but because of the ill health of Mary, who was pregnant at the time, embarked at Fremantle, Western Australia and remained there. The two families lost touch with each other for seventy years but re-connected happily and the relationship remains strong.<sup>122</sup>



*Mary Ann Lewis*

Obeithio and family disembarked at Fremantle after a doctor examined Mary and advised that she must, for the sake of herself and the unborn child, leave the ship there. Excerpts from Obeithio's diary written during the voyage are contained in Volume I, Section IV.

They had no pre-accommodation booked in Perth so found a cellar in which they stayed. The new baby, Phillip, was born there in due course. Obeithio worked as a photographer from that cellar, making his own wet plates there for a few months.

He then applied for a position being advertised in the 'Western Australian' newspaper for a chemist to open a pharmacy department in a store at York which at that time was a busy town on the camel route from Perth to the Kalgoorlie gold fields and situated East of Perth. On October 1, 1886 Obeithio opened the pharmacy and managed it for 6 years after which time he purchased the stock and goodwill.

Obeithio was a small precise man who wore frocked coats and high collars and carried a walking stick. He had a high reputation both as a chemist and as a kindly gentleman.

Obeithio and Mary Ann had the following children:

**OSWALD HEWLETT SARGENT**

- b. 1880 in Selly Oak, Worcestershire
- d. 1952 in Australia.

**OLIVE MARY SARGENT**

- b. 1882 in Selly Oak, Worcestershire
- d. 1960 in York, Western Australia

**IVY ANNE SARGENT**

- b. 1884 in Selly Oak, Worcestershire
- d. 1956 in York, Western Australia

**JOY SARGENT**

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<sup>122</sup> I have a close connection with each of these families.

A Still Point

- b. 1885 in England
- d. Unknown

**PHILLIP HAYDEN SARGENT**

- b. 1886 in Perth, Western Australia
- d. 1963 in York, Western Australia

**\*LIONEL OBEITHIO SARGENT**

- b. 1888 in York, Western Australia
- m. Edith Lillian Williams (1891-1924)
- d. 1955 in Maylands, Western Australia

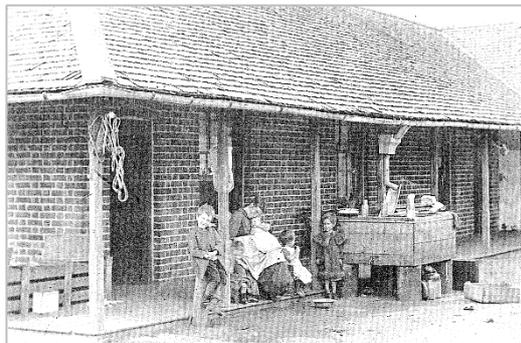
The couple had the following children:

**JOHN ARTHUR** (1921-2016) m. Gladys Lefley (1917-2012)

**PETER HEWLETT** (1924-1961)

**MARJORIE SARGENT**

- b. 1890 in York, Western Australia
- d. 1964, Western Australia



*Obeithio Sargent*

*Shop Front & views of Riverville House, York*

**JOHN ARTHUR SARGENT (1921-2014)  
& GLADYS LEFLEY (1917-2012)**

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**EULOGY TO JOHN ARTHUR SARGENT<sup>123</sup>**  
(18th September 1921 - 18th July 2014)

*Prepared and presented by his son, Geoffrey D Sargent<sup>124</sup> at Holy Trinity Church,  
York, and also at St Marys Anglican Church, Busselton.*



*John & Gladys Sargent (nee Lefley)*

John Arthur Sargent was born on September 18, 1921 to Lionel Obeithio Sargent, a Pharmaceutical Chemist and Edith Lilian (aka Lil), nee Williams, a school teacher.

Three years later on July 16, 1924 another son, Peter Hewlett Sargent, was born to Lionel and Lil, a brother for John. The doctor, who delivered Peter, had just delivered another baby to a woman with Septicaemia, and due to grossly inadequate hygiene on his part, infected Lil, who passed away about 10 days later, also of Septicaemia. Of the three mothers he attended that night, two were infected and lost their lives from the lack of hygiene. Antibiotics were not available at the time to deal with such an infection, so a tragic loss of two otherwise perfectly healthy young mothers.

The loss of his mother at such an early age had a profound effect on Dad, and his behaviour for the rest of his life.

At the time, his mother's sister, Alice, a fully qualified nurse, was on her way from Sydney, to do missionary work in China, and she cancelled her journey to China to provide the care the two motherless boys required. This was an incredible act of self-sacrifice on her part, as it completely severed her career.

Despite being only three years of age, John sensed the loss of his own mother, and even as a very young lad, found himself at odds with his Aunt who was replacing his mother. He rebelled, and in his diary, I found written 'Alice ran the house and us with precision and efficiency, we were really lucky – duty to her sister – energy, knowledge, very diet conscious from her nurse and war training – but the love of our mother had been replaced by efficiency and a no-nonsense outlook'.

Lionel and Alice married in September 1926. Alice made the boys clothes, however they were very fancy clothes, not as other boys were dressed, so John, who started school half way through the year, was given hell by the other kids and had to daily fight his way home from school. It was a disastrous start to school, as he knew no

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<sup>123</sup> Thanks to Geoffrey Sargent of Mundaring, Western Australia - used with permission.

one, and was an oddity in the garb he was dressed in, and he couldn't grasp the school work at all, with all the others being 6 months ahead of him. On many occasions, after leaving the house, he would strip off his fancy hat and shoes, and push them under their hedge on the way to school, and then collect them on his return trip in the afternoon. Dad was moved to a new primary school at Normandy Street, Inglewood<sup>125</sup>, not far from a new chemist shop that Lionel had built at 905 Beaufort Street, so Dad went there for lunch, and after school if he could make it to the shop without a fight, where he felt he was safe, he was delighted.

In 1929, during the depression, he was sent to live with his aunt Eleanor and her husband, John Dewing, who ran the small school at Burges Siding, not far from York. The idea was to get him away from the environment he found so hard to live with, as he'd come to realise that by playing up at school he could get the attention he lacked at home.

At Burges Siding he had plenty to eat, space to play with his cousins Trevor, Bob and Nancy, and although very strict, the Dewing's were extremely good to him, encouraging his school work, and this changed the direction of his life. He has written that "he sprang to life that year". He had his own vegetable garden plot and remembers trying to polish his shoes to some dizzy height of shiny-ness!!

At about 15 years of age, he began riding his bicycle to visit his Uncle, Phil Sargent, on his farm, 'Fairview', on Ashworth Road, York. Many times, he'd leave Maylands after school, in the afternoon, and ride up Greenmount, a narrow bitumen road, and along the gravel road from The Lakes, arriving after dark, as it took him around 4 hours to do the trip. He must have been incredibly fit, as the bike had no gears, and he told me of some of his mates who wanted to do the trip with him, becoming sick on the way, due to the arduous ride. Prior to this, if he went to York on his own, it was by train.

In 1935, along with his friend, Ron Mearns, he was sent to Perth Boys School, where, by 1937 he managed to pass his Junior Certificate.

From there he went to Perth Technical College in St Georges Terrace in 1938/39, where he gained a Pharmacy Entrance Certificate, and entered Pharmacy in 1940, becoming apprenticed to his Dad, Lionel. During this period, he was delivering the daily newspapers around the houses in Maylands, in the early hours of the morning, before going to work in the shop. He'd get up very early, and run down to the newsagent's in Railway Parade, sit on the pavement and roll and bend the papers, before delivering them from a car, being driven by the newsagent himself. He told me he could recall doing this on the day he turned 21 years of age.

Lionel was very efficient at Pharmacy and business, and wonderful at public relations, very straight and direct with his dealings, and handled money matters well, working long hours, and serving both those who could pay, along with those who could not afford medicine. He must have been an incredibly compassionate man. A laneway near his Maylands shop is now named Lionel Sargent Lane.

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<sup>125</sup> A suburb of Perth.

He served in 3 chemist shops in Kalgoorlie/Boulder, and this is where, on the 2nd April 1945, he met our mother, Gladys Lefley, while singing around the piano in the evenings, in the Railway Hotel, where he was boarding. Gladys was very proficient at playing the war-time songs on the piano in the upstairs room, where she was also boarding, while teaching Domestic Science at the Boulder Home Science Centre. He was soon charmed by this lovely quiet, but very talented young school teacher, and proposed to her.

Despite his earlier setbacks, to his credit, in May 1944, Dad qualified as a Pharmaceutical Chemist. At Tech, he met Glyn Curtis, both doing pharmacy, both graduated together, and was best man at Mum and Dad's wedding, they both retired to Busselton and remained friends to the end.

World War 11 was still on, and he was sent to 28 relieving jobs in 18 months in pharmacy shops around the state. Albany, Katanning, Manjimup, Busselton, Wyalkatchem, a few in the suburbs, two in central Perth, along with Kalgoorlie, Boulder and Merredin, travelling between postings mostly on Sundays, in his 1928 Willeys Knight car, fueled by a charcoal fired gas producer. A wheat sack full of charcoal cost 2/6d and it lasted for about two weeks.

They were married in St Matthews Anglican Church, Guildford on the 18th May 1946, and soon after I arrived on the scene, followed by Helen, and then Phillip.

As kids, if you did something wrong, the discipline was severe, and being the eldest, somehow, I was supposed to know better. I think, that due to the loss of his own mother, he hadn't learnt to show love and affection, not to us as children, or to our dear mother. From what we've found written in cards, I don't doubt he loved us all, but he couldn't give you a hug, or let you know you'd got something right. Judy and I put on a surprise party for his 80th birthday, and it's the first time I can recall him ever giving me a hug.

Some years ago, we attended the funeral of a very young girl who had taken her life, as she felt nobody loved her. The one thing I took away from that service was the minister saying, if you love or care for someone, for goodness sake, tell them, let them know.

Their first home was a converted shed on a 4-acre block that Dad purchased from Bill Schulstddad, for 400 pounds on the Maylands Peninsular, and a further 480 pounds, spent renovating to make it liveable, and was fined 4 pounds and 10 shillings for doing the renovations without a permit from the Perth Road Board.

As children, we saw little of him, as he had to work back in the shop in the evenings and also on Saturdays. Sargent's Chemist Shop was responsible for training many apprentices over the years, and from all accounts the training was challenging, very disciplined and methodical, as Dad said, with constant pressure and stress.

In 1955 Dad's parents were tragically killed, when their car was hit by a bus, being WA's first ever simultaneous fatality. I remember the dreadful event only too well, the impact it had on our family, and of the 480 odd letters and cards that were delivered

to our door, many from grateful people who my grandfather had helped over the years, particularly during the Great Depression.

Following this, John knuckled down to work, and was very successful, but eventually saw no point in it all.

Dad longed for the life that he had seen his uncle Phil living on his farm, “Fairview” at York – no electricity, no running water, no phone, just a very basic lifestyle – healthy – but close to stress free. In Later years Phil had a radio. Phil had served, and was wounded in France, and Lionel had served in both Gallipoli and France, and hence their values were very focused on what really mattered in this life.

We spent 11 happy years at 20 Hardy Road, Maylands, until in May 1957, when Dad realised his dream of owning a farm of his own, by purchasing “Clover Downs”, a farm, in the district of Talbot Brook, west of York. The Sargent family has been around York in one way or another since 1886, with Redmile House, being their first family home in York.

As children, we had a wonderful free environment to grow up in, never wanting for something to do. We knew no boundary fences, the freedom was amazing, and the experiences many. When we were still quite young, Dad advanced us the funds to purchase hundreds of 6-week-old hens, and from these we sold eggs by the crate, to the WA Egg Board. This was incredibly valuable training for the three of us, as we not only had to learn to overcome health issues that the poultry had from time to time, but it gave us the groundwork for budgeting and the monetary skills, that have been a large part of our success throughout our lives. I reinvested my earnings in more hens, Helen reinvested some of her earnings and was extremely frugal with the rest, while Dad says, Phillip ate his in the form of lollies.

Easters were a particularly happy time, with many friends and family staying over the weekend, with singing around the piano in the evenings, as both Mum and Dad loved to do. Dad had a good singing voice, and I can remember him singing to elderly ladies, when Woodbridge House was a home for the elderly, I think, with Bert Green playing the piano.

In 1961, Dad was dealt yet another blow, with the death of his brother Peter, who I suspect was battling with many of the same issues that Dad had been faced with.

In 1963 I left school, and decided I'd enjoy the break, however, Dad called me into his office and said I could start working for him straight away. He equipped me with a shovel, a crowbar, and the necessary tools and materials, to construct about half a kilometre of fence on my own. My hands were soft from school, the ground, incredibly hard, being summer time in November, the tools so hot by midday, that you could barely hold them, and many times since I've wondered how the heck I did manage to build that fence. It was still standing a few years ago. Had I given it enough thought, I'd have left the farm, and found something considerably easier to do.

In 1976 with Dad's health becoming an issue, due to a faulty aortic valve, they retired to Busselton, where they had many wonderful times, and trips back to York in their

caravan for the annual Agricultural Show each September, and to meet up with dear friends and neighbours.

Dad had a staggering memory, when I questioned him about it recently, he said he'd had it all his life. Right to the last days, his ability to recall detail was simply amazing.

As the years progressed, he developed a passion for, and was very proud of, his Protestant – Huguenot family history, many times over, boring my kids with his stories. Throughout his life he read a huge number of books, continually adding to his vast knowledge and understanding of human affairs, investing, values and history, particularly of other families' experiences and lives.

In summing up, I think the most important things to Dad, were his love of York, and of his wife Gladys, of his children, and of his grandchildren

Things that both Dad and I loved about the farm: Cold frosty mornings with cobwebs glistening in the early morning light – the awesome smell of freshly cut hay – paddocks rich green with dense clover pasture, something you don't see any more, with chemical cropping regimes, these have been destroyed. In the spring, paddocks of yellow dandelions – the humour that went on in the shearing shed to ease the burden of heavy work – groups of lambs, springing in the air, or racing along gullies or favourite patches in the late afternoon. The thrill of picking mushrooms fresh from your own field. The many wonderful weather-beaten neighbours and farmers of the district, all unique individual characters. The satisfaction of seeing a truck load of wool or sheep going up the drive to a market. The magic of the first opening rains, when the dry, barren soil springs to new life and new hope of another season.

In October 2012, following Mum's death in February 2012, Judy and I returned from a trip to the Greek Islands, to find Dad in a state of depression. He was devastated at losing Mum and found it unbearably lonely spending his last days on his own. In the three days before the stroke hospitalized him, I spoke to him five times over the phone:

He was still troubled by the loss of his own mother, and of how he might have been a different person had she not died . . . he thanked me for all I'd done for him . . . he praised Helen for her ability to manage money under extremely difficult circumstances . . . he praised Mum for being a wonderful stabilising influence on our family . . . he commented that all his friends had passed away, and that there wasn't really anything left to live for . . . of what a wonderful life he had lived.

A JOURNEY WELL TRAVELLED! AN ETERNAL PEACE WELL EARNED!

My father, along with the rest of the family, was very thankful for the wonderful girls from Southern Cross Care, under the direction of Julie Jones, who made it possible for him to remain in his own house to the end; he said that without them he would have gone mad with loneliness.



## SECTION X – NOTABLE PEOPLE

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This section encompasses a broader context than that of the branch of the Foley-Hewlett-Beuzeville-Roussel-Collings-Guillemard family represented in this history. It includes men and women who share this heritage and/or genetic endowment who are not directly linked with our main genealogical lines. Those selected have made significant contributions to the quality of life of the people of this history in their own times and beyond. They are part of us.



## **ALDEN, LEONARD HENRY, MAYOR OF OXFORD - (1873-1937)**

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*Leonard Henry Alden is the cousin, once removed, of Edward Cox Alden the husband of Esther Benzenville Hewlett, a daughter of Rev. James Philip Hewlett II, who is the second great grandfather of Marion Helen Hunt*



Leonard Henry Alden's great-great-great-grandfather, William Alden, had come from America to settle in Chipping Sodbury in the early eighteenth century and his great-great-grandfather was Thomas Alden (1745–1830).

Alden's great-grandfather Isaac Alden (1770–1832) was a butcher, and the head of the whole Alden dynasty of butchers and printers in Oxford. He had been a yeoman in the service of the Duke of Somerset, a gentleman commoner of Christ Church in the early nineteenth century and had remained in Oxford after the Duke went down. He became a Baptist and was warden of New Road Baptist Church. By 1790 he had taken on the tenancy of Eastwyke Farm. He married Martha Curtis in 1794 and they had ten children between 1796 and 1809, whose births are all recorded in the register of New Road Baptist Church. He himself was buried there on 16 September 1832

His grandfather Thomas Amos Alden (1807–1874) was also a butcher and founded R. R. Alden's butcher's shop in the covered market in Oxford. He had seven children.

His father Robert Rhodes Alden (1841–1927) was also a butcher at Eastwyke Farm, and he and his wife Hannah had eleven children: Grace, Arthur, Leonard, Stanley, Reginald, Harold, Edward, William, Frederick, Eveline, and Winifred.



Leonard Henry Alden (1873–1937) was born in Grandpoint, which is now in the south part of the city of Oxford but was then in Berkshire.

The 1881 census shows Leonard as a child of 7 living at Eastwyke Farm with his father Robert, his mother Hannah, his sister Grace (11), and his five brothers: Arthur (9), Stanley (5), Reginald (3), Harold (2), and Edward (7 months). There were eventually to be eight Alden sons, five of whom (including Leonard himself) followed their father into the butchery trade.

Leonard Alden was educated privately and then at the Oxford Central School. At the time of the 1891 census he was a butcher's assistant of 17; his older brother Arthur (19) was a butcher's shop man, and his younger brother Stanley (15) was an apprentice grocer. His other siblings Reginald, Harold, Edward, William, Frederick, Eveline, and Winifred were still at school. The family had one servant.

In 1894 Leonard Alden married Emily Penn, born in New Hinksey the daughter of Edward Penn, and they appear to have started their married life in Cowley St, Oxford. John, moving to New Hinckley by 1895, and then South Hinckley in about 1900.

The couple had 6 children:

Arthur Rhodes Alden (born 1894 in Cowley St John)  
Nellie Alden (born 1895 in New Hinckley)  
Grace Morris Alden (born 1898 in New Hinckley)  
Leonard Stanley Alden (born 1901 in South Hinckley)  
Katherine Alden (born c.1905).  
Priscilla Alden.

The 1901 census shows Leonard and his wife and four eldest children living at Egrove Farm in South Hinksey. Leonard (27) is described as a butcher, farmer, and cattle dealer. By 1911 the family were living at Eastwyke Farm off the Abingdon Road.

Alden was President of the Master Butchers' Association, and acted as Cattle Judge in Reading, Northampton, Wellington in Shropshire, and finally at Smithfield (1935–6). His business was described as “probably the biggest butchering business under one roof in England”.

Alden was Chairman of South Hinksey Parish Council from 1898 to 1908, and a Liberal Oxford City Councilor from 1919 to 1936. While on the council he was Chairman of the Farm Committee (1920–5), Vice-Chairman of the Watch Committee (1922–6) and Chairman of the Highways Committee and the Sewers and Lighting Committee (1931–6). In 1935, he was Chairman of Oxford Liberal Association.

In November 1936 at the age of 63, Alden was elected Mayor of Oxford and during his first year of office was made an Alderman. He attended the Coronation of George VI on 12 May 1937 without his wife as she had been ill for a long time. Emily Penn died in the following month.

On 21 July 1937, just three weeks after his wife's funeral, Alden drove from Eastwyke to visit his son Robert at his farm at Wheatley Bridge, and was hit by a car when walking across the road between the farm and its yard. He died the same night in the Radcliffe Infirmary. His funeral service at New Road Baptist Church was attended by the Vice-Chancellor and many other members of the University as well as many members of the corporation.

We see the passing of a type, for he had lineage and descent ... generations under the same roof ... farming the same fields and known and respected in the same city life.... And on that yeoman stock Leonard Alden grafted some new qualities. He did not rise in any pretentious way above it ... he loved his flowers and his cattle, and his fields. He was a yeoman of England.



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## BEUZEVILLE, REVEREND SAMUEL - (1717-1782)

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*Rev. Samuel Beuzeville is a great uncle of Esther Beuzeville  
the third great grandmother of Marion Helen Hunt*



*Samuel Beuzeville<sup>126</sup> (1717-1782) was born at St Thomas de Gruchet, near Bolbec, Normandy, in 1717, and died in Bethnal Green, London in 1782. He was educated at Merchant Taylors School, and St. Johns College Oxford. He married Elizabeth Ourry (1725-1811) on December 17, 1764 at St. Matthew's church, Bethnal Green, London. Elizabeth was a daughter of Louis Ourry of Blois (1682-1771), and his wife Ann Louise Beauvais.*

Young Samuel<sup>127</sup> was brought to England from Normandy by his parents Jacques Beuzeville (1680-1745) and Marie Anne Guillemard (1690-aft.1745) sometime after the Revocation of the Edict of Nantes in 1685. The family settled in the East End of London and his father was a silk weaver at 34 Steward Street, Spitalfields: a partner in a family firm.

The manner of the escape of the family is documented in 'The History of Merchant-Taylors' School and attributed to Rev. G. Paroissien, of Hackney as follows: "His father, having balanced his family as well as he could in a pair of panniers on a horse, took his journey towards the coast, travelling through the woods to avoid the pursuit of men more inhuman than the brute on which they rode. Before they had proceeded any great way, little Samuel fell out of the basket. But, this only served to call forth from the pious parent a fresh expression of dependence on the preserving hand of Providence".

Samuel was admitted to the Merchant Taylor's School in Suffolk Lane, London on April 13, 1730 when John Criche (1680-1760) was Headmaster. Criche is described as a "diligent teacher and well-grounded scholar" but was an eccentric bachelor. Samuel was a very highly regarded pupil. It is recorded that "from the Petty Form to the Prompter's Bench his progress was satisfactory to every master to whom he passed".

Wilson goes on to say that "never was the excellence of the openness of our foundation more displayed than in supplying to this young Norman, and many other refugees, the means of acquiring that Protestant education, which the intolerance of the ruling powers denied them in their own country". He further states that the

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<sup>126</sup> Image of Samuel edited by Nola Whitrow of Berri, South Australia. Nola shared her research and computer skills with me over many years.

<sup>127</sup> Selected from an article in 'The History of the Merchant Taylor's School' by Rev. H. B. Wilson, London: 1814.

principles and values of The Merchant-Tailors' School have never been more verified than in the case of Samuel Beuzeville.

Samuel Beuzeville married Elizabeth Ourry and couple had one daughter: Elizabeth Charitie Beuzeville who married Thomas Lempriere of Jersey.



*St. Dunstan's Church, Stepney,  
East London*

On September 30, 1758 Samuel graduated from St. John's College Oxford and took Orders in the Church of England. He officiated at Sutton, Bramdean, Standon and Bristol where he was chosen Minister of the French Episcopal Church. He was then invited to take charge of the congregation belonging to the French Church of St. John, in the Parish of St. Matthew, Bethnal Green and preached the dedicatory sermon on the occasion of its opening.

Samuel is buried in the church yard of St. Dunstan's Stepney, which is strange because he was a Pastor and member of the church of St. Jean at Spitalfields.

However, it can be assumed that Samuel was buried there because his parents were also buried there.

On January 17, 1782 a memorial service for Samuel was held at the French Church of St. Jean at Spitalfields. The sermon was preached by Reverend Jean Moore, an Anglican minister.

Samuel's will, dated Feb.12th, 1772, was proved Jan. 23rd, 1782 by Peter Beuzeville his nephew and surviving Executor. The will was not witnessed, and the handwriting was sworn to by William Beloncle of Tower Hamlet, London, Gent., and John Marplay of St. Botolph, Bishops Gate, London, Gentleman. He Bequeathed £500, the household furniture and effects and his library to his widow, and "my capital in my brother Stephen's land to my daughter". Then followed many small bequests: one of these was the sum of five pounds to "The poor Protestants of Bolbec, the place of my nativity". Because of the favourable rate of exchange at the period this, combined with a bequest of two hundred pounds, by Jacques Guillemard of this history was sufficient to finance the building of the Protestant church there in 1797. See Section II



## ELIZABETH BEUZEVILLE, NEE OURRY - (1725-1811)

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*Elizabeth Ourry*  
*Painting by Burnell*

*Elizabeth Ourry was a daughter of Louis Ourry (1682-1771) and Anne Louise Beauvais (-1732) and she had four brothers and five sisters. Each of her brothers had military careers and each served with distinction: Captain Paul Henry Ourry, the resident commissioner at Plymouth from 1775 until his death in February 1783; Captains Isaac and Lewis Ourry served in America during the Seven Years' War; and her youngest brother, George Ourry became a Rear-Admiral.*

After her husband's death Elizabeth Beuzeville went to live in Jersey with her daughter, nursing her through a long final illness.

Of interest is a Codicil to the Will of Elizabeth which reveals the character of this woman who, while from eminent families nevertheless had the capacity for tenderness and gratitude. It is touching!

### CODICIL

In Additon to my Will on the other side on the 15th day of May 1806 I add the following Codicil Whereas my dear Granddaughter Mary Julia Lempriere has died since I signed it I now dispose of the Legacy I had given her in the said Will in the following manner I give to my Granddaughter Ann her Mothers miniature Picture<sup>128</sup> and also the four plated Candlesticks to my Granddaughter Caroline the Silver Coffee Pot with the Server and to my Grandson George my late husband's Miniature Picture the remainder of said Legacy I desire may be divided as mentioned in the last Article of said Will and whereas I have frequently considered that my very good friends Mrs Hilgrove Miss Esther Davergue and Miss Mary Davergue Mrs Elizabeth P --- Mrs Jane Dela St Cruix Mrs Elizabeth Durrell Mrs Jane Hammond Mrs Elizabeth Robin who Passed many nights with my dear Daughter and attended her during the course of her long illness with great attention tenderness and sincere affection which can never be in my power to repay but with thanks and most sincere and grateful heart which has ever been since engraved on my mind I therefore desire and through the Executors of my said Will that as soon as possible after my decease they have eight gold Mourning Rings made and one of them presented to each of the above mentioned Ladies as a token of my grateful heart for their kindness and --- attention to my dear deceased Daughter which I desire they will accept in memory of my thankfulness Witness my hand in Jersey this 24th day of December one thousand eight hundred & six and the Witnesses hereunder ...

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<sup>128</sup> I wonder whether this miniatures of Elizabeth's daughter Elizabeth Charitie Beuzeville, and that of her husband, Samuel Beuzeville survive, and if so who the custodian is.

**ELISABETH CHARITIE BEUZEVILLE - (1765-1806)**

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Elizabeth Charitie Beuzeville, the only child of Rev. Samuel Beuzeville and Elizabeth Ourry married Thomas Lempriere (1756-1823), Seigneur of Chesnel, Commissioner-General of Jersey and Guernsey, in succession to his brothers, Advocate, R.C., Colonel Normandy Regiment.

The couple were married on October 14, 1783 at St. Helier, Jersey, Channel Islands.

Children:

George Ourry Lempriere, Vice-Admiral, Seigneur of Chesnel married Frances of William Durmaresq of Pelham, Hants.

Charles Lempriere, H.M. service, served in the Peninsula.

Samuel Lempriere, Royal Navy.

Elizabeth Sophia Lempriere

Mary Julia Lempriere

Anne Ourry

Caroline Charity

Amelia Lempriere married Charles Pipon

Marianne Lempriere married Honourable Algernon Herbert, son of the Earl of Carnarvon

Jane Lempriere married Major Lewis, R.E.



*Embroidery worked by Elisabeth  
Charitie Beuzeville – custodian,  
Ralph Byles, Goolwa, South  
Australia.*



## BYLES, SIR JOHN BARNARD - (1801-1884)

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*Grand-nephew of John Curtis Byles, brother-in-law of Esther Beuzeville Hewlett,  
the third great grandmother of Marion Helen Hunt*



*Sir John Barnard Byles (1801–1884), judge and author, was born in Stowmarket, Suffolk, on 11 January 1801.<sup>129</sup> He was the eldest son of Jeremiah Byles, a timber merchant; his mother was the only daughter of William Barnard of Holt, Essex. Little is known about his early education, but before he became a member of the Inner Temple it appears that he was in business.*

After reading as a pupil in the chambers of Chitty, the great pleader, and practising as a special pleader at 1 Garden Court, Temple, Byles was called to the bar in November 1831, joining the Norfolk circuit. In 1840 he was appointed recorder of Buckingham, and three years later was raised to the degree of Serjeant-at-Law. When in 1846 the court of common pleas was opened to all members of the bar, Byles received a patent of precedence in all courts. He rapidly acquired a leading practice both on his own circuit, which he led for many years, and in London.

In 1857, in the last appointments to this office, with Serjeants Shee and Wrangham, Byles was appointed a queen's serjeant. He had strong political and religious beliefs and once stood as a parliamentary candidate as a protectionist Conservative for Aylesbury (December 1850). As a strict practising Unitarian, however, he was unacceptable to the church party and withdrew from the contest before the poll. Despite Byles's beliefs, Lord Cranworth, a Whig, selected him, in January 1858, for promotion to the bench. On the resignation of Sir Cresswell Byles took his seat in the common pleas, receiving the customary knighthood. He proved to be a learned and courteous judge, whose 'humour often enlivened the tedium of a trial'. A correspondent in *The Times* recalled an occasion when counsel cited 'Byles on Bills'. 'Does the learned author give any authority for that statement?', asked Byles. 'No, my Lord, I cannot find that he does.' 'Ah then,' replied Byles, 'do not trust him. I know him well.' Known for his special expertise in mercantile matters, he was one of the judges who won for the court of common pleas its high repute among commercial litigants. But he was not the equal of his remarkable contemporary, Willes, in whose judgments are to be found principles of universal validity.

Before he was called, Byles delivered in Lyon's Inn a series of lectures on commercial law. The first, delivered on 3 November 1829, was published unaltered, at the request and risk of friends, as *A Discourse on the Present State of the Law of England*. In the same year appeared *A Practical Compendium of the Law of Bills of Exchange*, his best-known legal work, which was the first systematic analysis of that body of law.

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<sup>129</sup> Gareth H. Jones and Vivienne Jones. *The London Times* (5 Feb 1884)

This pioneering treatise, which also went into many American editions, was one of the foundation stones of the Bills of Exchange Act of 1882; ‘without it the late codification of the law of bills of exchange would have been impossible’. His son Maurice edited the tenth (1870) and later editions, although ‘each sheet had passed under the eye of the author’. On Byles’s death, the work was in its thirteenth edition (1879); it reached its twenty-sixth in 1988.

To a wider world, Byles was known for his pamphlet, *Observations on the Usury Laws, with Suggestions for Amendment and a Draft Bill* (1845), and particularly for his book, *Sophisms of Free Trade* (1849), discreetly entitled *Examined by a Barrister*. *Sophisms* was a highly successful publication, running through eight editions in two years. Both these works reflected Byles's distrust of the discipline of political economy, still ‘in its very infancy’, and his suspicion of the ‘abstract reasoning’ of its exponents, including Ricardo and Malthus; in his opinion, their theories were still to be judged against human experience. *Sophisms* was an unfashionably skeptical questioning of the doctrines of laissez-faire political economists and their devotion to the principle of unbridled freedom of contract. Byles considered that the law's refusal to enforce penal bonds and the many statutory provisions protecting the public were a striking refutation of the argument that society should not interfere with man's right to bargain freely. But these views are not reflected in his judgments. In *Hole v. Barlow* (1858), for instance, he directed the jury that no action lies for the reasonable use of a lawful trade ‘in a convenient and proper place’, even though someone may suffer annoyance from its being carried on.

*Sophisms* may have been ahead of its time. In comparison, Byles's *Foundations of Religion in the Mind and Heart of Man* (1875), written after his retirement and characterized by a lifetime of wide reading, was uncontroversial. He recorded in its preface that it was written at different times over an interval of years.

In January 1873 Byles resigned his judgeship, having served the fifteen years which qualified him for a pension. Moreover, he viewed with distaste the forthcoming ‘reforms’ embodied in the Judicature Acts of 1873–5. In March 1873, he was sworn a member of the privy council, occasionally attending its judicial sittings.

A very popular figure was lost to Westminster Hall when Sir John Byles ceased to ride down daily to the judges' entrance on his cob, affectionately nick-named ‘Bills’ by the wits of the junior bar, who thus fitted a new meaning to ‘Byles on Bills’

Byles was twice married, first in 1828 to Hannah, a daughter of James Foster of Biggleswade who died shortly thereafter, in 1829. His second wife, Emma Nash Wedd (1815–1872), daughter of Joseph Pattison Wedd of Royston, whom he married on 2 August 1836, also predeceased him; they had several children. John Byles lived in Prince's Gardens, South Kensington, and at Harefield House near Uxbridge, where he died on 3 February 1884 in his eighty-fourth year.

Wealth at death: £201,446.00. Value in 2017: £13,332,643.00.



## BYLES, MARIE BEUZEVILLE - (1900-1979)

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*Marie Beuzeville Byles is a 3rd cousin, twice removed  
of Marion Helen Hunt*



*Marie Byles became a legendary figure, winning achievement as mountaineer, explorer and author. She explored the mountains of New Zealand and China until a foot operation made such pursuits no longer possible. With her friend Paddy Pallin, she established the Boudi National Park Trust. As a result of a vicious assault on her, reputedly by the husband of a lady she defended in the Family Law Court, she spent the latter years of her life as a recluse. (Sydney Morning Herald: November 24, 1979)*

Marie Byles<sup>130</sup> was the eldest child and only daughter of Ida Margaret (nee Unwin) and Cyril Beuzeville Byles. She was born in Ashton upon Mersey in what was then Cheshire, England, to progressive-minded parents. At the age of eleven years, she migrated with her family to Australia. Her younger brothers were David John Byles and Baldur Unwin Byles (1904–1975). Her parents were Unitarian Universalists, Fabian socialists and pacifists.

Her mother Ida Margaret, née Unwin, was a suffragette and had studied at The Slade School of Fine Art, until "her artistic talents were lost to the drudgery of housekeeping", and who impressed upon her daughter the necessity of being financially independent of men. Her father, Cyril Beuzeville Byles was a railway signal engineer. In England he involved his children in campaigns against fences that prevented public access for recreational walks.

The family moved to Australia because her father, Cyril Beuzeville Byles was appointed Chief Signals Engineer with the New South Wales Government Railways, to design the signal system for electrifying the railway system. They found a block of land in Becroft and in 1913 built a house there which they named 'Chilworth'. The family spent summers by the sea, and in 1913 they also built a small cottage at Palm Beach, on Sunrise Hill facing the lighthouse.

Educated at Presbyterian Ladies' colleges at Croydon and Pymble, Marie was head prefect and dux at Pymble. She graduated from the University of Sydney (B.A., 1921; LL.B., 1924), winning the 'Rose Scot't prize in private inter-national law. Articled to J. Stuart Thom, Byles was admitted as solicitor on 6 June 1924 and worked as managing clerk for Henry Davis & Co. until 1927. She studied economics at night and wrote about the inherent instability and injustices in capitalism.

She was one of the first women to graduate in Law from the University of Sydney and the first to set up practice as a solicitor after graduation. At that time, the best that a

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<sup>130</sup> Radi, Heather, Byles, Marie Beuzeville (1900-1979), Australian Dictionary of Biography.

woman graduate in Law could expect was employment in a Law Office as a solicitor's clerk. This, Marie could not accept so she established her own practice at Eastwood, a Sydney suburb, where she remained until 1970.

In 1927–28, Marie had saved enough money from working for four years as a law clerk to take a year off to travel. She set off on a Norwegian cargo boat, and it is from this journey that she wrote her popular book *By Cargo Boat and Mountain*, published in 1931. Later she was periodically able to leave her law practice in the hands of partners, to climb mountains in Britain, Norway and Canada. In 1935 she climbed Mt Cook in New Zealand. Due to poor weather, the expedition failed to reach the summit, and Marie was bitterly disappointed.

After finding that an expedition to Alaska would be too expensive, in 1938 she led a large expedition to Mt Sansato, in Western China near the Tibetan border, through Burma, Vietnam and China. At times her party in China traveled with a military escort to protect them from bandits. Marie often chose to stay in temples, which brought her into direct contact with non-European cultures and religions. On her return, she renewed her interest in the teachings of Gandhi and began exploring Buddhism. A collapsed foot arch meant that she was no longer able to walk long distances or climb, and she studied spirituality and meditation to find ways of dealing with her pain.

During the 1940s Marie also became interested in Quakerism – and was friends with local Quakers who lived nearby and often met in her house. Unfortunately, she was refused membership due to her ongoing interest in Buddhism. Over the following years she made spiritual journeys through India and Asia. She spent a year in India, including the Himalayas, and made three trips to Burma and two trips to Japan. From these experiences, she completed four books on Buddhism, and was significant in introducing and promoting Buddhism in New South Wales. Over the following years she spent a year in India, including the Himalayas, and made three trips to Burma and two trips to Japan. In 1960 she formed a meditation group, inviting interested people from any religion or none to meet on Saturday afternoons to study meditation techniques. In later life she became particularly drawn to Mahayana Buddhism and the conscious practice of kindness and compassion. From these experiences she completed four books on Buddhism. While Marie was a pioneer of Australian Buddhism and mentioned in most of the literature on Buddhism in Australia, she is best remembered by the wider community for her involvement with the Bush Club and the fledging conservation movement of the 1930s and 1940s. Her work in the establishment of the Boudi National Park in 1935 is commemorated at the entrance to the park by the Marie Byles Lookout.

The Bush Club came into existence on 19th September rather rigorous tests to obtain entry to bush walking clubs existing at the time excluded genuine lovers of the bush who were unwilling or unable to pack walk and camp out overnight. She believed that the essential qualifications for members should be a genuine love of the bush, a desire to protect it and a willingness to extend the hand of friendship to other bushwalkers.

On 20 May 1951, Byles along with eight people commemorated Vesak in New South Wales, making this the first Vesak to be celebrated by a group of non-Asian Australian Buddhists.

In 1952, Marie and Leo Berkeley, a Dutchman by birth, formed the Buddhist Society which was formed in Sydney. Additional members were recruited following an advertisement placed in the Sydney Morning Herald. It was not a formally constituted society but a loosely formed group of people gathering together to study Dhamma.1939, mainly because of the initiative of Marie and Paddy Pallin.

Marie spent 1954 in North India researching for a book, which was eventually published under the title of 'Footprints of Gautama the Buddha'. It is the only one of her works still in print. Another of her books was 'Journey into Burmese Silence'; was the result of her spending some time in Burma studying and practicing Vipassana Meditation.

Marie gave many talks to the Theosophical Society in Sydney, as well as broadcasting on their regular Sunday night program on Radio Station 2GB. She also preached Dhamma at the Unitarian Church in Sydney.



In 1956, two visiting monks from Thailand dedicated the first Buddhist Vihara and Meditation Centre in Australia at West Pennant Hills. Marie had discovered this parcel of land (four and a half acres) in natural bushland at the reasonable price of a few hundred pounds and she urged the Society to secure it. She handled all the legal aspects of its acquisition at no cost to the Society.

In November 1959 Marie died at 'Ahimsa'. Her extensive library of Buddhist books, including a full set of the Tipitaka in English, was bequeathed to the Fisher Library of the University of Sydney. Her manuscript, 'Buddhism in New South Wales' is in the Marie Byles Collection, Mitchell Library, Sydney, New South Wales.



## HANDWRITING ANALYSIS - MARIE BEUZEVILLE BYLES.

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Marcia Murray

**MENTAL CHARACTERISTICS:** This handwriting shows someone who acts directly, her tastes simple, though artistic. Basically, practical and realistic, Marie Beuzeville Byles can see what the problem is and attack it. Another aspect of her nature is imaginative, creative, open to new ideas or projects. She is able to balance her aspirations with practical methods of achieving them and concentrates her attention on immediate plans and routines.

She liked to behave in unusual ways and is at times becomes brusque and eccentric. Her particular interests and viewpoints are strongly held, and she can be animated and freely expressive; yet some limitation to her expressiveness is evident in that she is unconcerned and takes no interest in subjects that do not appeal. Her writing portrays her as individualistic, independent and quite strong willed.

**SELF-IMAGE:** Her self-esteem is good and her 'presence' confident. Yet a definite modesty is apparent, and she does not seek acclaim. She is likely to prefer small groups to crowds. Some conservative and conventional characteristics are evident in the script and she may be a rather private person in relation to the public and to others beyond her circle of friends.

The writer knows how to keep well balanced and plan her life to a rhythmic pattern. A measure of self-protection is indicated and a determination to overcome any tendency towards insecurity or anxiety. It appears she uses extra assertiveness to offset any such periods.

She relates well to her friends, uses logic and reason to understand the world around her. Exactitude of facts is important to her and she can put them together into a whole picture.

**SOCIAL AWARENESS:** Looking around at others and at the world she is intelligent and approachable but not given readily to close emotional empathy.

She is independent, reserved, she relies on her own opinions and chooses friends who fit into her life. She is pictured as a good problem solver, resilient, and when she wishes, tactful emotional and physical elbow room.

Versatility is shown as well, though she can adapt personal motivations to the needs of the moment. A conservative and conventional attitude is evident towards past experiences and towards herself - and gives a moderate need for emotional security.

**VITALITY:** Warmth is shown here, with enthusiastic and sensitive enjoyment of whatever attracts her in life. Material and sensual drives are well within her capacity to control and to gratify. As mentioned earlier, her tastes are simple, her attitudes direct, and, although awake to beauty in her surroundings, she is more logical than fanciful.

**DEFENSES:** Here we see her as original, freedom loving and observant. A little eccentric and unusual, she likes her own way. a genuine person is portrayed, and when

## A Still Point

in social mood, open and sociable. She does not feel the need for strong self-defensiveness.

Direct, straightforward, she speaks out and acts out as she sees things, not concerned about the image she projects. She can be persistent and tenacious, but as well, one facet of her nature is uninhibited and carefree. With her keen mind and analytical awareness, she can offset criticism from others if she and diplomatic - a good negotiator and able to get people to do as she wants. On occasions she may change direction, but for some good reason.

**DRIVE:** Drive higher than vitality at the time of writing. At times impatient. Needs space in which to operate. Supervision or restrictions can create irritation and stress. She operates best at her own speed - and demands and wishes.



## BYLES, DR. SAMUEL - (1799-1856)

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*Dr. Samuel Byles is a nephew of Esther Beuzeville, third great grandmother of Marion Helen Hunt*



*Dr. Samuel Byles*

*Dr. Samuel Byles M.R.C.S., L.S.A., was born in Henley-on-Thames on January 1, 1799, the first child of nine children of the coal merchant John Curtis Byles (1773-1853) and Bridget (1770-1829), daughter of Peter Beuzeville and Mary Griffith Meredith, both of French Huguenot descent.*

In 1822 Samuel Byles married Elizabeth Barbet (1798-1875)<sup>131</sup>, also of French Huguenot descent, with whom he had a daughter and two sons, one of whom, James Cotton Byles (1838-1874), also became a surgeon and general practitioner (see obituary in British medical journal, 4 July 1874, p. 24).

Dr John (or James) Beuzeville Byles FRCS (1868-1964), photographer and surgeon at the Brook Hospital, Shooter's Hill, was presumably also related.

Based in Hackney Road, London, Samuel Byles practiced as a surgeon and man-midwife; was surgeon to the Hospital or Asylum for poor French Protestants and their Descendants (incorporated in 1718), and was surgeon to the Guardian Society Asylum, providing temporary asylum for prostitutes (established 1812)<sup>132</sup>.

*Dr. Samuel Byles performed breast cancer surgery on Marianne Byles, a sister of Esther Copley (nee Beuzeville) at Henley-on-Thames in 1825 without anesthetic. (Details in Section VIII)*



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<sup>131</sup> A distant relative

<sup>132</sup> British medical journal September 5, 1864, 2: 637.

## **BYLES, FATHER THOMAS ROUSSEL DAVIDS - (1870-1912)**

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*Father Thomas Roussel Davids Byles is a third cousin once removed of Gertrude Esther Hewlett, mother of Marion Helen Hunt*



*In April 1912, William Esdaile Byles, a brother of Father Thomas Byles, was to be married to Isabel Russell in New York, and it was arranged that Father Thomas Roussel Byles, would officiate at the ceremony. He booked his passage on a White Star liner, later changing his booking to the crossing a week earlier than originally intended, travelling on the maiden voyage of the Titanic.*

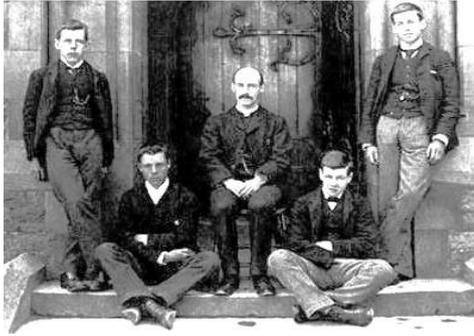
The Titanic has become a part of the collective consciousness of the Western World, and has been the subject of numerous books, movies, and even a hit Broadway musical. If the story of the Titanic had happened in former times it might have been the subject of Greek mythology, the story of man attempting to defy the gods and Poseidon lifting this great Leviathan out of the sea, breaking it in two, and plunging it and its' passengers to the ocean's floor.

The sinking of the Titanic is not myth, however, but the tragic story of how over 1500 people lost their lives on a ship everyone believed to be unsinkable. This article concerns just one passenger aboard the Titanic on that fateful voyage; one which Saint Pius X would call a martyr for the Church. His name was Father Thomas Byles.

Father Byles was at Headingley, Leeds, Yorkshire on February 26, 1870, a son of the Reverend Dr. Alfred Holden Byles, a well-known Congregationalist minister, and his wife Louisa Davids. He is the eldest child and at birth was given the name Roussel Davids Byles (Thomas was the name chosen when he was baptized in the Catholic Church).

Father Byles was educated at Leamington College and Rossall School, Fleetwood, Lancashire between 1885-1889. In 1889, he went to Balliol College, Oxford to study mathematics, modern history, and theology. He was also Vice-President of the Arnold Society (a select undergraduate debating society at Balliol). He graduated with a Bachelor of Arts degree in 1894. During his schooling at Rossall, Roussel began to break away from his Congregational roots. He was influenced both by the weakness of the historical position of Nonconformity and their neglect and practical denial of the sacraments. Soon after his arrival at Oxford, he was received into the Church of England. He was quite interested in the writings of the Fathers, apologetics, and ritual. He was also very ascetic, and as such, made a daily meditation and went to confession to an Anglican clergyman. Roussel's brother William, however, was the first to cross over into the Catholic Church.

The first sign that Roussel was again searching for the truth was in a letter he sent to his brother William on February 24, 1894. The letter began with a birthday greeting, but it ended with the following short paragraph:



*Left: Thomas Byles, Rossall School*

"Do you know I have had some trouble lately? The fact is I find myself unable to recognize the Anglican position. I do not, however, feel myself any more satisfied with the Roman position. I have given up going to Anglican communion and have postponed my ordination as a deacon."

His search for the truth led him, at long last, into the Catholic Church. On May 23, 1894, he was baptized sub conditione at St. Aloysius Church in Oxford by Father

Joseph Martin, S.J. His sponsor was Francis Urqhart of Balliol College.

Thomas Roussel Davids Byles left Oxford after his final examinations. He went to Manresa for a retreat which was conducted by Father E. I. Purbrick, a close friend for the rest of his life. From Manresa he went to Germany to join his Catholic brother, then studying at Tuebingen. In September, his brother went back to England and Thomas went to the Monastery at Beuron for a month or six weeks. While there he accepted the position of tutor to the second son of Prince von Waldburg-Wolfegg-Waldstein.

The next few months were spent visiting religious houses, and in prayer and retirement in Yorkshire. Determining to study for the priesthood he went to Oscott but found the climate too much for his frail health. After a few months, he was hired as a professor at St. Edmund's College, Ware, Hertfordshire, a boy's school and Roman Catholic seminary. He continued his own studies while teaching at St. Edmund's. For a highly-educated man like Thomas, who had spent five years at Oxford, an English seminary had little to offer in the way of scholarly challenges. In 1899, he went to Rome to study for the priesthood at the Beda College. He was ordained in the Church of Saint Apollinaris on June 15, 1902. The first few months of his priesthood were spent in Rome. In February of 1903 he went to live in Longcote, Gunnersbury as one of the five founding members of the Catholic Missionary Society, a group dedicated to the conversion of English Protestants to the Catholic Faith. He was then moved to Our Lady Immaculate and the Holy Archangels in Kelvedon for a short time. In 1905, he was assigned to St. Helen's in Ongar, Essex.

This scholar, one-time tutor of the German Prince, an intimate friend of Jowett, member of a highly articulate political family was, for seven years, until his death, in charge of a vast country mission, with a tiny church and very few people. Father Byles was humbly devoted to his poor congregation. He was known as a learned man, a good preacher, and a caring priest to his people. He even taught boxing to some young men of Ongar, which was done in a shed behind the church, when they expressed an interest in the sport.

It was the upcoming wedding of Thomas' brother William which prompted this particular trip abroad. William had moved to New York to run a rubber business and had fallen in love with Katherine Russell of Brooklyn. William had asked Thomas to officiate at the ceremony which would take place at St. Augustine's Catholic Church.

On Easter Monday, just two days before Father Byles set sail on the Titanic, Monsignor Edward Watson, a close friend from Brentwood, was visiting as he packed his things for the journey. Their long conversation that evening ranged from the size of trunk Father Byles should take to the anxieties he had about his parish in Ongar. They spoke much of the Titanic, the voyage, and its safety. It was then that Monsignor Watson remembered and emphasized the danger of icebergs at that season. After the last glass of wine had been drunk, and the goodbyes had been said, Monsignor Watson let these ominous words slip from his mouth, "I hope you'll come back again."

On April 10, 1912, Father Thomas Byles made the journey from Essex, bound for Southampton. Arriving at Liverpool Street Station, he went to Waterloo Station, and there joined the Boat Train for Southampton. With second class ticket #244310 in hand, which had cost £13, Father Byles boarded the great ship.

He was able to make arrangements with Captain Smith to have the use of space on the ship in order to say Mass for the passengers of the Titanic since he had brought a portable altar stone and all accessories, borrowed from Monsignor Watson.

A few hours later, while the Titanic lay at anchor at Cherbourg, he wrote to his housekeeper, Miss Field back at his parish in Ongar, Essex:

*"Everything so far has gone very well, except that I have somehow managed to lose my umbrella. I first missed it getting out of the train at Southampton, but am inclined to think that I left it at Liverpool St. We arrived at Southampton in the boat train at 11.30 and started at 12 o'clock very punctually. At one we had lunch. We were then still in Southampton Water, but when we came out of lunch we were between Portsmouth and the Isle of Wight.*

*Before coming out of supper we had stopped at Cherbourg, and the tender was just coming alongside with passengers. The tender is a good-sized boat of 1260 tons, but by the side of the Titanic she looks as though with a good crane we could lift her out of the water and lay her on deck without feeling any inconvenience. When you look down at the water from the top deck, it is like looking from the roof of a very high building.*

*At the time of writing 7.45 we are still stopping at Cherbourg. The English Channel was decidedly rough to look at, but we felt it no more in the roughest part than when we were in Southampton Water.*

*I do not much like the throbbing of the screws but that is the only motion we feel...I shall not be able to say mass to-morrow morning, as we shall be just arriving at Queenstown ... I will write as soon as I get to New York."*

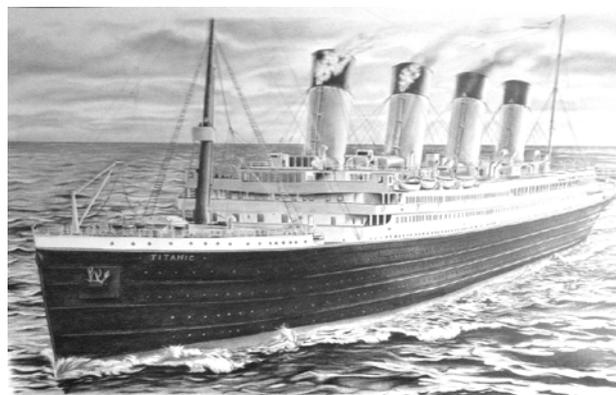
Father Byles spent most of the Saturday prior to the sinking hearing the confessions of those who wished to avail themselves to this grace. On Sunday morning, April 14, Father Byles offered what would be his last Mass. It was Low Sunday; i.e., the Sunday after Easter. He said Mass first for the second-class passengers in their lounge and then for the third-class passengers. He preached in English and French on the need for men to have a lifebelt in the shape of prayer and the sacraments to save their souls

when in danger of being lost in spiritual shipwreck in times of temptation, just as men require a lifebelt to save themselves when their lives are in danger of being lost in an actual shipwreck.<sup>13</sup>

One of the very few passengers willing to brave the cold, Father Byles had been reciting the Breviarium Romanum, fully dressed in his priestly garb, while walking back and forth on the upper deck at the moment the Titanic struck the iceberg.

He acted bravely in his capacity as a spiritual leader of men. Descending to the third class and calming the people, Father Byles gave them his priestly blessing and began to hear confessions; after which, he began the recitation of the Rosary. He then led the third-class passengers up to the boat deck and helped load the lifeboats. He gave words of consolation and encouragement to the woman and children as they got into the boats. As the danger became even more apparent, he went about hearing more confessions and giving absolution. By all accounts, Father Byles was twice offered a seat in a lifeboat but refused. After the last lifeboat was gone, he went to the after end of the boat deck and led the recitation of the Rosary for a large group kneeling around him of those who were not able to find room in the boats. Father Byles also exhorted the people to prepare to meet God. As 2:20 a.m. approached, and the stern rose higher and higher out of the sea, Father Byles led the more than one hundred people kneeling before him in the Act of Contrition and gave general absolution. Witnesses gave testimony of Father Byles' bravery while the ship was sinking.

At 2:20 a.m. on April 15, 1912, the British ocean liner Titanic sank into the North Atlantic Ocean about 400 miles south of Newfoundland, Canada. The massive ship, which carried 2,200 passengers and crew, had struck an iceberg two and half hours before.



*Titanic, Pencil Drawing, Peter Bain, Flickr*

**BYLES, WILLIAM - (1807-1891)**  
**FOUNDER OF THE BRADFORD OBSERVER -**

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*William Byles is a nephew of Esther Beuzeville, third great grandmother of Marion Helen Hunt*

*Nonconformity in the North of England and Congregation-alism generally have just lost a faithful adherent and generous supporter by the decease of Mr. William Byles, of Bradford, Yorkshire. He had reached the ripe old age of eighty-three years - a life full of activity in business, in public affairs, in promoting religion among men and in the social sphere. In the estimation of this fellow-men it was a life without reproach, and his last hours were equally beautiful. His death occurred on June 17th, 1891.*



Mr. Byles was the founder and senior proprietor of the 'Bradford Observer' a newspaper which he had conducted for over half a century, and of which he was the first printer at its commencement in 1834. He was, therefore, among the few newspaper proprietors who have lived to witness the jubilee of their own journals, and at his death he was probably the patriarch of his profession.

To state that, mainly through his endeavours, the 'Bradford Observer' has become, from a humble origin, one of the most prosperous and influential journals in the North of England, is only to record a fact which is common knowledge; but we do not propose to dwell upon his career as a journalist. Suffice (to say) that in the journal which he conducted, the principles of civil and religious freedom, the desirability of obtaining free and non-denominational education for the children of England, and the leading principles of Nonconformity were paramount.

Mr. Byles was not a native of Yorkshire. He was descended from an exiled Huguenot family, which settled at Henley-on-Thames, Oxfordshire. With Puritan blood in his veins, and an inherited faith in freedom of conscience, he identified himself, soon after his arrival in Bradford, with the Independents worshipping at Horton Lane Chapel. He was admitted a member of the Church in May 1836, and was elected on the diaconate in September 1831, and at the time of his decease he was the senior deacon.

He had, therefore, been a member of Horton Lane Church fifty-five years, and had been a deacon for close upon half a century.

This church is the parent of the Independent congregations of Bradford, having now many offspring. When Mr. Byles first joined it, however, it stood alone, and he has been largely instrumental in promoting the well-being of each offshoot. Nor were his sympathies confined to Horton Lane and its branches. He gave unsparingly of his time and money in founding and sustaining Congregational churches in the rural districts of the West Riding of Yorkshire, and to his exertions several village churches in remote parts of the county owe their existence.

Mr. Byles was also for a long period one of the Governors of Airedale College (some years ago amalgamated with that at Rotherham as the Yorkshire United Independent College), and until a recent period he was most active in its management.

He was equally zealous in assisting other organisations connected with the Congregational body. As a fitting recognition of these labours Mr. Byles was in the year 1877 elected to the presidency of the Yorkshire Congregational Union - the first layman on whom that honour had been conferred.

In educational matters, he was in full accord with the principles upon which the Elementary Education Act was based, and was a staunch friend of its promoter, the late Right Hon. W. E. Forster, M.P. During the prolonged Anti-Corn Law agitation, he was upon equally familiar terms with Richard Cobden and John Bright.

It will be gathered from what has been already stated that Mr. Byles's life was indeed one of activity and service to his fellow-men. He has left his mark in Bradford - on its religion, its philanthropy, its educational character, and on its politics. The inspiration of all his actions came from the God he trusted in, and whom he delighted to serve. Throughout his long life he was indeed a friend in need, and by all he was looked up to as guide and counsellor.

Mr. Byles had served on the diaconate under three pastors - the Rev. Jonathan Glyde, Dr. J. R. Campbell, and the present minister, Dr. K. C. Anderson; and his allegiance and reverence for each were very marked. The influence of his example was also strikingly manifest upon others. He not only believed in the principle of contributing generously towards the spread of the Gospel but acted upon it; and his example was the means of others being imbued with a similar spirit. To the last he remained trustful of the Saviour whom disciple he was, and his last prayer was for the church he loved and that had ministered to all that was best in him.

The funeral of Mr. Byles took place on June 19th, and abundantly testified to the general esteem in which he was held by his fellow-townsmen. On the occasion Dr. Fairbairn, of Mansfield College, Oxford, delivered a characteristic and effective address in Horton Lane Chapel. Dr. Anderson also preached to a large congregation on the Sunday following, from Genesis 25:8.

Mr. Byles left a widow, four sons and four daughters. Three of the sons are associated in the management of the 'Observer'; the other, the Rev. A. Holden Byles, B.A., being pastor of the Tabernacle, Hanley, Staffordshire. The Rev. John Byles, of Ealing, is a nephew of the deceased gentleman.<sup>133</sup>



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<sup>133</sup> (Source: 'The Congregational Magazine: a journal of the Church Aid and Home Missionary Society'. Vol. 1(9), September 1891)

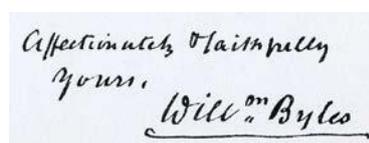
"I was born at Henley-on-Thames. My grandfather, who was a younger son, moved thither from Ipswich, where his family had been settled for some generations, about the time that George III, ascended the throne. He carried on the business of draper and auctioneer, but died suddenly in 1785, aged 47. My father, John Curtis Byles (1773-1833) was his eldest son, and was apprenticed to a ship's chandler in Wapping, London. On reaching manhood he returned to Henley and began business there in 1795 as a coal and corn merchant and wharfinger. I was the fourth son, born on 19th July 1807.

In 1815 I was sent to the Grammar School of Henley, where I learnt the rudiments of Latin and a smattering of arithmetic and writing. Here I remained for eighteen months only, and afterwards was sent to a boarding-school at Thames Ditton. My master's name was Churchill; he was the father of John Churchill, who acquired a reputation as a publisher of medical books. My master was a poor scholar and a bad teacher.

I spent four years with Churchill, with comparatively little profit, and then I left school at the end of 1820 and entered the printing office of Messrs. Bartlett & Son, Oxford, in the first week of February 1821. My father paid a premium of forty pounds, and I had seven shillings a week in lieu of board. The firm printed books for the Number Trade and for London publishers, and occasionally a learned treatise for an Oxford scholar, or tutor.

After six months of a butterfly sort of life I began to 'stick to my case'. My ambition was aroused. I wished to be as quick and as clean as the best man in the place, and I succeeded. I became an accomplished compositor, quicker than the quickest, and cleaner than the cleanest. I could read the worst manuscript., and at the age of 17 every man and boy applied to me when in difficulties. I remember on one occasion setting up a sheet of octavo in which the errors were so few - not more than three or four - that the sheet was put to press from the first proof.

The printing office was my school. In it I acquired much knowledge. I read my copy before setting it up - intelligently, and it became all the easier to put it in type. I was very particular to have a 'clean case'. I separated my spaces as carefully as my letters, having a separate box for them. My touch was so sensitive it discovered if I took up a wrong letter, I was careful in all the manipulations of a compositor; in setting tables, making up furniture, locking-up, etc., and I had good taste in titling. I was apprenticed for seven years, but with an agreement that I might leave at the end of six on payment of twenty pounds. I did leave before my time and the money was paid. I left in June 1826, a terribly hot summer."

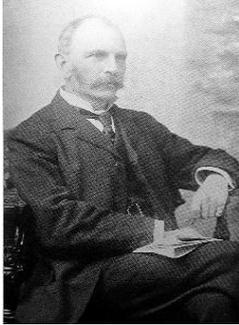


Affectionately & Faithfully  
Yours,  
Willm Byles

## **BYLES, SIR WILLIAM POLLARD - (1839-1917)**

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*Sir William Pollard Byles is a grand-nephew of Esther Benzeville, third great-grandmother of Marion Helen Clark*



*Sir William Pollard Byles was a British newspaper owner and Conservative politician. Born in Bradford, Yorkshire, in 1839, W P Byles was the son of William Byles, proprietor of the Bradford Observer. He eventually succeeded his father as owner of the newspaper, which had been renamed the Yorkshire Observer. He married Sarah Anne Unwin of Colchester in 1865. They had no children.*

In 1892, Byles was elected as Liberal member of parliament for Shipley, but lost the seat three years later to Fortescue Flannery, his Conservative opponent.

Byles was a pacifist, and actively opposed the Second Boer War. In 1900, he stood on an anti-war ticket as Labour candidate at Leeds East but was defeated.

Sir William returned to the Commons at the 1906 general election as Liberal MP for Salford North and was knighted in 1911. Byles retained his seat until his death.

Sir William Pollard Byles died in October 1917 at his home in Hampstead, London, aged 78.

Wealth at Death: £18,783 UK pounds. Value in 2017: £1,722,890.



### **CANAYE, DE FRESNE, PHILIPPE - (1551-1610)**

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*Philippe de la Canaye is a second great grandson of Jehan Gobelin,  
the fourteenth great grandfather of Marion Helen Hunt*

*Philippe de La Canaye, Sieur de Fresnes (1551–27 February 1610) was a French jurist and diplomat. He was born in Paris, son of an advocate of the Parliament and studied Law in Heidelberg and became prominent at the Bar in Paris. He was brought up liberally and allowed to choose his beliefs, which became Calvinist (Huguenot).*

When Philippe was 15 he travelled in Germany and Italy and to Istanbul. Seven years later, in 1572, he accompanied the secretary to the Bishop of Acqs on a journey by the caravan route that diplomatic missions usually followed. Thus, Fresne went from Venice to Ragusa (Dubrovnik) and via Adrianople arrived in Constantinople in June 1573. Despite his young age, his observations during his visit to Constantinople bespeak shrewd judgement and capacity for observation, although he was dazzled by the magnificence and exoticism of the Ottomans.

He stayed in the Ottoman capital for six months, as a member of the French embassy under François de Noailles. On his return voyage, Fresne-Canaye sailed through the Aegean and the Ionian Sea, finally reaching Venice in October 1573. He composed his chronicle, *Le Voyage du Levant* in Italian and titled it "Ephémérides". His chronicle was published in French in the nineteenth century. Canaye had read the works of all the preceding travellers to the region (P. Belon, A. Thevet, P. Gilles, B. Ramberti, J. Gassot, G. Postel, N. de Nicolay) and consulted the map of Nicolaos Sofianos.

Canaye studied the political reactions in the Empire, two years after the Ottoman defeat in the battle of Lepanto (1571) and observed the fervent effort to build new vessels in the city's shipyards, to re-establish the imperial fleet. Of the information he provides on the Greeks, of special interest are his writings on Patriarch Jeremiah Tranos and the Zygomalas family in the milieu of the Patriarchate. Notable too are his description of a Greek wedding in Pera, his obvious fascination with women's costumes and coiffures, as well as the references to the situation in Chios a few years after the Ottoman invasion of 1566, and the account of his travels in Zacynthos.

Under Henry III of France he purchased a position as a member of the King's Royal Council, the administrative and governmental apparatus around the king of France during the Ancien Régime designed to prepare his decisions and give him advice. King Henry IV sent him as ambassador to England (1586), Switzerland (1588) and to Germany.

He was Président de la Chambre at Castres in 1595; and in 1600 Henry IV made him arbiter at the Fontainebleau conferences between Cardinal Jacques Du Perron for the Catholics, and Philippe Duplessis-Mornay for the Protestants.

In 1602 Philippe converted from Calvinism to Catholicism in order to become Ambassador to Venice. At the time of the Venetian Interdict he skillfully resolved

differences of the Republic with Pope Paul V, who showed gratitude. He died in Paris in 1610.<sup>134</sup>

**PUBLICATIONS -**

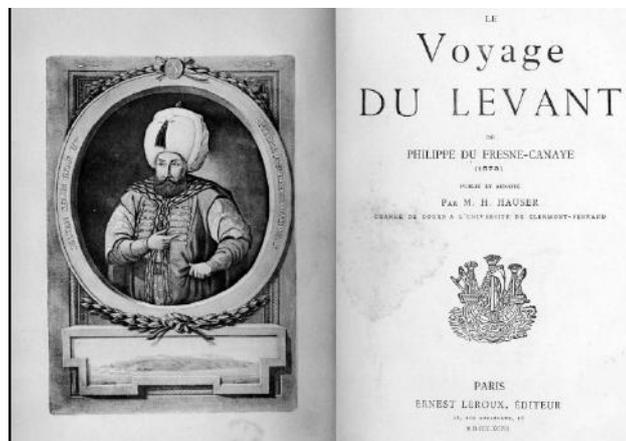
Philippe Canaye Fresne left an account of his embassies, memoirs (1635), and a work on the Organon of Aristotle (1589).

Extrait des Lettres et ambassade, t. 3, livre 5, Paris, Étienne Richer, 1636  
Lettres et ambassade de messire Philippe Canaye, seigneur de Fresne, avec un sommaire de sa vie, et un récit particulier du procès criminel fait au maréchal de Biron, Paris, E. Richer, 1635-1636.

L'Organe, c'est-à-dire l'instrument du discours, divisé en deux parties, sçavoir est, l'analytique, pour discourir véritablement, et la dialectique, pour discourir probablement. Le tout puisé de l'"Organe" d'Aristote, Genève, Jean de Tournes, 1589.

Remonstrances et discours faicts et prononcez en la Cour et Chambre de l'édit establee à Castres d'Albigeois, pour le ressort de la Cour de Parlement de Tholose, par messire Philippe Canaye, seigneur de Fresnes, et président en laditte Cour, Paris, J. Périer, 1598.

Le Voyage du Levant: de Venise à Constantinople, l'émerveillement d'un jeune humaniste (1573), translation with notes by Henri Hauser, Ferrières, Éd. de Poliphile, 1986



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<sup>134</sup> Wikipedia.



## DE BRINVILLIERS, MARQUIS ANTIONE (GOBELIN) - (1630-1676)

*Marquis, Antione de Brinvilliers is the fourth great grandson of Jehan Gobelin, the fourteenth great grandfather of Marion Helen Hunt*



Antoine-Gobelin, Marquis de Brinvilliers

Antoine Gobelin<sup>135</sup> is a son of Balthazar Gobelin, Lord of Quesnoy and Madeleine de L'Aubespine, Lady of Verderonne. He married Marie Madeleine Anne Dreux d'Aubray (1630-1676) in 1651. His family, the King's tapestry makers, made fortunes from their Gobelin tapestry business. He was a Colonel in the French Army in Normandy and had an income of 30,000 livres a year, and by his marriage he became the Marquis de Brinvilliers.



Marie Madeleine Anne Dreux d'Aubray, was the eldest of five children of Antoine Dreux d'Aubray and Marie Olier. He was the Civil Lieutenant of Paris, a very powerful official in France - few were more highly placed.

Madame de Brinvilliers was a very beautiful and rich aristocratic lady, related to the most influential people in the country. Her dowry was 150,000 livres and her grandmother bequeathed her another 50,000 livres.

The couple lived in a mansion at 10 Rue Saint-Paul in Paris and they had 7 children, 4 are believed to have been illegitimate including Louis, and it is assumed that the father of these was Jean-Baptiste Godin of Sainte-Croix.

Marie Madeleine Gobelin (born 1652)  
 Therese Gobelin (born 1654)  
 Claude Antione Gobelin (born 1739)  
 Louis Gobelin (born abt. 1662)  
 Marie Therese Gobelin (born 1664)  
 Charles Dreux Gobelin (born 1669)  
 Antoine Gobelin.

In 1676 the time of the infamous and widely publicized case of the Marquise de Brinvilliers who had poisoned several people was the exclusive topic of conversation in Paris. It is often related as the prologue of the Affair of the Poisons in France during the reign of Louis XIV.

This case became particularly sordid and striking due to the fact that and in 1659 Antoine Gobelin who was in the public eye met a fellow-soldier, Gaudin Sainte-Croix and liked him so much that invited him to his house. Madame de Brinvilliers already knew that her husband wasn't faithful to her and felt free to start a relationship with him, and she did. Her husband didn't care much, but her father and brothers demanded that she end the relationship. She refused, and her father placed Sainte-Croix in the Bastille for six weeks. There Sainte-Croix befriended an Italian, Egidio

<sup>135</sup> Wikipedia

Exili, who knew a lot about poisons. The Marquise de Brinvilliers gave a large sum to Sainte-Croix to buy Exili's poison formula.

When released from jail, Sainte-Croix reinstated his relationship with the Marquise de Brinvilliers, rented a house and set up a laboratory in it. At the time Europeans enthusiastically conducted alchemical research trying to discover the Philosopher's Stone, a substance allegedly turning some metals into gold. As for Sainte-Croix, he experimented poisons and later it was suspected that he started in a modest way selling succession powders to his few select clients to administer to and kill a wealthy relative.

By then Marquise de Brinvilliers had money problems as her husband was quite prodigal and incompetent in business, and her splendid mansion in the Marais, her magnificent carriage with gilded doors and horses, her gowns and hats, thirty servants and her country house at Sains needed to be maintained. Also, she had to support her lover's luxury lifestyle and extensive gambling.

She prepared to poison her father expecting him to leave his fortune to her. Prior to doing so she decided to ascertain the effectiveness of the poison by giving it to people living at a charity hospital, Hotel-Dieu. She gave them gifts of comfort in the form of biscuits laced with poison and succeeded in killing 50 residents, including children.

In 1666, she arranged to place a servant, found by Sainte-Croix, in her father's home, who started poisoning d'Aubray. Later that year Marquise de Brinvilliers traveled with her father to his country estate where she kept giving him poison steadily (as she later confessed she had given him poison 28 or 30 times). From that trip M. d'Aubray returned terminally sick and died the same year at the age of 66. The doctors attributed the symptoms - stomach pain, vomiting, burning in bowels - to natural causes; nobody suspected anything.

Four years later the money left to the Marquise de Brinvilliers by her father was spent, her creditors had been exhausting her - even her carriage was repossessed - it was now her brothers' turn. Each man was wealthy and did not include her in their wills: but after all, she was angry with them for confronting her for her liaison with Sainte-Croix. Once again Sainte-Croix found a man by the name La Chausse to insert in the household of the two brothers as a servant. The younger one wasn't married and lived with his elder brother and his wife.

The elder brother was the first to be taken care of. Once he even complained that the servant was poisoning him - the drink served by La Chausse had a metallic taste. Somehow the servant found a good explanation. During the Easter feast, 1670, after a pie filled with kidneys, crests and sweetbreads in cream sauce was served, seven people got sick, most dangerously the brother d'Aubray. In the summer of 1670 he died, having the same symptoms as his father. The younger brother followed him in several months the same year.

By this time the suspicions arose that both brothers died of poisoning. The autopsy on the body of the elder brother had been conducted. The blackened entrails and the decayed intestines confirmed the suspicion. But nobody thought La Chausse could be the murderer as his master in appreciation of his care left him some money in the will.

Marquise de Brinvilliers moved to the next targets - her sister, who being a pious old maid had been donating too much money to charities and Mme. considered that to be hers; and her brother's widow who inherited after her husband his wealth.

Her plans were interrupted by a sudden death of Sainte-Croix in 1672. The legend has it that he died having inhaled poisonous fumes while preparing toxic potion. In reality, he died after an illness having exercised his last religious rites.

After his death, the creditors started going through his possessions and found a casket with packets filled with some substances and a note that the casket should be sent to the Marquise de Brinvilliers. It was kept with the commissary. Now La Chausse appeared in the commissary office claiming some money Sainte-Croix owed him. But when he learned that a casket was found among Sainte-Croix' things, he briskly left. Soon the Marquise de Brinvilliers visited the commissary to claim the casket, but in vain.

The casket was finally open and various poisons were found there along with a note from Madame de Brinvilliers to Sainte-Croix promising him 30000 livres. Also, some liquid was discovered in the casket, which doctors couldn't identify, but tested on animals. They died within a few hours, but their examined internal organs seemed intact.

The widow of the elder brother d'Aubray filed a complaint against La Chausse, and the Marquise de Brinvilliers left the country. La Chausse was caught and jailed and later confessed that he had murdered both brothers on the orders of Sainte-Croix. In 1673 he was found guilty, tortured and assassinated. Mme. de Brinvilliers, travelled in Europe for several years, living on a small allowance sent by her sister. She was captured in Liege, Belgium in 1676. During a search of her belongings, the authorities found a document confessing that she had killed her father and her brothers and had tried to poison her daughter and her husband but had changed her mind. Also, she confessed that the Marquis de Brinvilliers (Antione Gobelin) was the father of only 2 of her 5 children. Two were fathered by Sainte-Croix and one by a cousin. She stated she had continuously committed incest and had lost her virginity at the age of 7. On the way back to France, she made a few suicide attempts by eating glass and swallowing pins.

During the investigation, the former maidservants of the marquise testified about odd things they witnessed in her household - one of them told that the marquise had tried to poison her, the other one saw arsenic powder and paste in Mme. de Brinvilliers' casket. But the most important witness was the former tutor to the marquise's children and her ex-lover Jean-Baptiste Briancourt, who testified that she had confessed to him about poisoning her father and brothers and asked his assistance in murdering her sister and sister-in-law.

On the following day, July 17th, 1676 Mme. de Brinvilliers was sentenced to the water torture then she was beheaded at a Place Le Greve, near the Church of Notre Dame; her body burned, and her ashes thrown to the wind. She confessed to Attorney General all her crimes before the torture. On the day of the execution the windows

of the houses on the nearby were rented at high prices by spectators to observe the execution from a superior spot.



This extraordinary case became the prelude of the ‘Affair of the Poisons’ during the reign of Louis XIV and led to a great poison craze that seized France. It gave rise to the fears that poisoning became widespread even among individuals of the highest ranks of society. The King himself felt at risk of poisoning which resulted in many arrests and executions.

The Poison Affair implicated 442 suspects: 367 orders of arrests were issued, of which 218 were carried out. Of the condemned, 36 were executed; five were sentenced to the galleys; and 23 to exile. This excludes those who died in custody by torture or suicide. Additionally, many accused were never brought to trial, but placed outside of the justice system and imprisoned for life by a *lettre de cachet*.

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**FRANKLIN, LADY JANE (NEE GRIFFIN) - (1792-1875)**


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*Jane Griffin is the third cousin of Esther Beuzeville,  
third great grandmother of Marion Helen Hunt*



*Jane Franklin<sup>136</sup> (nee Griffin) (1792–1875), traveller and promoter of Arctic exploration, was born in London, the second of the three daughters of John Griffin, a London silk merchant, and his wife, Mary Guillemard, both of Huguenot descent. Her mother died when Jane was four years old and the sisters grew up in close companionship with their father, in London and on his frequent journeys in Europe. Among their extensive London acquaintance were the Arctic explorer John Franklin (1786–1847) and his wife, Eleanor Porden. Eleanor Franklin died in 1825, leaving a baby daughter, and on 5 November 1828 John Franklin and Jane Griffin were married. Franklin was knighted in 1829.*

Never idle herself, Lady Franklin<sup>137</sup> liked to see all around her busy, and was much irked by the three years immediately following her marriage before her husband was again at sea. As he sailed she wrote urging him to be on the alert for future employment and expressing the ‘unmingled satisfaction I feel at having been forced out of our career of vanity and trifling idleness’ (letter of 8 Dec 1830, Rawnsley, 68–9). While her husband was away Lady Franklin travelled in the eastern Mediterranean, encountering discomforts and dangers only partially alleviated by her lady's maid and the flea-proof iron bedstead which accompanied her on all her journeys, even to the top of a Hawaiian volcano.

In 1836 Sir John was appointed lieutenant-governor of Van Diemen's Land, later renamed Tasmania, at Lady Franklin's suggestion, and they set sail, accompanied by her stepdaughter Eleanor and her niece by marriage Sophia (Sophy) Cracroft. Sir John intended Eleanor to be as a daughter to his childless second wife, and to know her only ‘by the endearing appellation of Mamma’ (letter of 11 Nov 1828, Woodward, 160). In fact, relations between them were never close and later flared into open warfare on Eleanor's engagement, when Lady Franklin, insisting that after his disappearance her husband's fate was still uncertain, refused to release to Eleanor money due on his death. A settlement but no reconciliation was reached. It was Sophy Cracroft who was as a daughter to her. Lady Franklin was an energetic governor's lady; an acquaintance and admirer of Elizabeth Fry, she took an intelligent and kindly interest in women convicts.

Although Sir John's enlightened views on prison reform and his wife's ‘busyness’ had their critics, the couple was generally popular. They encouraged the social and

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<sup>136</sup> Jane, aged 24: Portrait by F. J. Woodward.

intellectual development of Tasmania, establishing a scientific society, which became the Royal Society of Tasmania, and a school. Lady Franklin took every opportunity of exploring Australia and New Zealand as well as Tasmania.

Sir John was recalled in 1844, and critics of his progressive views may have prejudiced the further employment for which he and his ambitious wife were eager. After pressure from both, he was appointed commander of the Admiralty expedition to look for the north-west passage. He set sail in 1845. When two years had passed with no news, Lady Franklin demanded that steps be taken to find the missing ships. She bombarded the Admiralty with pleas and suggestions for routes. Her persistence and her willingness to court useful friends and spend the money she had inherited from her father won the respect of many at the Admiralty. Between 1850 and 1857 she helped fit out five ships for the search. The last, the yacht *Fox* (Captain Leopold McClintock), launched after the official search had been called off, traced the expedition's story to its tragic end. For her role in the search the Royal Geographical Society awarded Lady Franklin the patron's medal for 1860, the first and for many years the only woman it so honoured. Sir Roderick Murchison, president of the society, was one of the main champions of her cause, realizing that it coincided neatly with his wish to promote Arctic exploration for commercial as well as scientific ends.

After the ordeal of the search Lady Franklin disdained the expected retirement. With Sophy Cracroft, who had become as experienced a traveller and keeper of the record as herself, she travelled extensively, although her later journeys were more formal and less adventurous than her earlier ones. She was received with deference in America, Japan, India, and elsewhere. She had an audience with Pope Pius IX, 'having ascertained that there would be no nonsense about it—no kneeling I mean', recorded Miss Cracroft (Woodward, 349). She discussed Arctic research with the emperor of Brazil, met Brigham Young at Salt Lake City, and made friends with Queen Emma of Hawaii. She hoped through Murchison to persuade Queen Victoria to stand godmother (with herself as proxy) to Queen Emma's son, with the aim of asserting British influence and thus thwarting American and French designs on the islands. Although the child died before the elaborate ceremony planned could take place, the friendship persisted, and in 1865 Lady Franklin arranged for Queen Emma, now childless and a widow, to visit Britain.

From 1862 Lady Franklin and her niece maintained a house in London, its walls hung with portraits of men who had shared the ordeal of the Franklin search. From here she supervised the preparation of memorials to her husband. She died on 18 July 1875 at 45 Phillimore Gardens, London, and was borne to her grave in Kensal Green cemetery by six naval officers, all Arctic men.

Wealth at death under £14,000 UK pounds: (re-sworn probate) April 1876, CGPLA Eng. & Wales (1875.) Value in 2017 £1,722,090.



## SIR JOHN FRANKLIN - (1786-1847)

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*Rear-Admiral Sir John Franklin was an English Royal Navy officer and explorer of the Arctic. Franklin also served as Lieutenant-Governor of Van Diemen's Land (now Tasmania) from 1837 to 1843. He disappeared on his last expedition, attempting to chart and navigate a section of the Northwest Passage in the Canadian Arctic. The icebound ships were abandoned, and the entire crew perished from starvation, hypothermia, tuberculosis, lead poisonings and scurvy.*

John Franklin was married for the second time to Jane Griffin (Lady Jane) He was born in Spilsby, Lincolnshire, on 16 April 1786, the ninth of twelve children born to Hannah Weekes and Willingham Franklin. His father was a merchant descended from a line of country gentlemen while his mother was the daughter of a farmer. One of his brothers later entered the legal profession and eventually became a judge in Madras; another joined the East India Company; while a sister, Sarah, was the mother of Emily Tennyson. Educated at King Edward VI Grammar School in Louth, he soon became interested in a career at sea. His father, who intended for Franklin to enter the church or become a businessman, was initially opposed but was reluctantly convinced to allow him to go on a trial voyage with a merchant ship when he was aged 12. His experience of seafaring only confirmed his interest in a career at sea, so in March 1800, Franklin's father secured him a Royal Navy appointment on HMS Polyphemus.

He served as a midshipman under Matthew Flinders (1774-1814), his uncle by marriage, in the Investigator, during its voyage of discovery in New Holland in 1801-04 and said later that this voyage kindled his lifelong passion for exploration. He returned to naval duty and showed 'very conspicuous zeal and activity' as signal-midshipman in the Bellerophon at the battle of Trafalgar.

On 5 November 1828, John Franklin married Jane Griffin, a friend of his first wife and a seasoned traveller, who proved indomitable in the course of their life together. On 29 April 1829, he was knighted by George IV and the same year awarded the first Gold Medal of the Société de Géographie of France. On 25 January 1836, he was made Knight Commander of the Royal Guelphic Order by King William IV. He was made a Knight of the Greek Order of the Redeemer as well.

Sir John Franklin was appointed Lieutenant-Governor of Van Diemen's Land in 1836 but was removed from office in 1843. These were difficult years for him and his wife, Lady Jane.

At the best of times the nature of the Tasmanian community caused tensions and frictions. The free colonists resented the officials, appointed in England, who ruled over them and who looked down on them, or were felt to do so, as colonials. The military establishment, necessary for security in a convict settlement, was irked by civil

control. The convicts resented government, soldiers and colonists alike, and nearly everyone despised and feared the Aborigines.

Franklin believed that lack of education and impersonal interests and lack of a sense of community were remediable causes contributing to this state of inflamed feelings, suspicion and bitterness and his most constructive work was in attempting to foster culture and to fabricate social cohesion. He was the effective founder of the Tasmanian system of state primary instruction importing teachers from England to staff the new schools. He was the founder of Christ's College, an institution for higher education; the Tasmanian Natural History Society and subsidized the Tasmanian Journal of Natural History. He advocated exploration and made an expedition through the wild country between Lake St. Clair and the West Coast. He founded the Hobart Anniversary Regatta perhaps in the hope that on at least one day in the year the people of this little capital would be brought together in harmony by a common love of sailing. He is commemorated by a statue in Franklin Square in the heart of Hobart.

After the couple returned to England Franklin was offered a naval expedition of Arctic exploration that departed England in 1845. A Royal Navy officer and experienced explorer, Franklin had served on three previous Arctic expeditions, the latter two as Commanding Officer. His fourth and last, undertaken when he was 59, was meant to traverse the last unnavigated section of the Northwest Passage. After a few early fatalities, the two ships became icebound in Victoria Strait near King William Island in the Canadian Arctic. The entire expedition, 129 men including Franklin, was lost. Pressed by Franklin's wife, Jane, Lady Franklin, and others, the Admiralty launched a search for the missing expedition in 1848. Prompted in part by Franklin's fame and the Admiralty's offer of a finder's reward, many subsequent expeditions joined the hunt, which at one point in 1850 involved eleven British and two American ships. Several of these ships converged off the east coast of Beechey Island, where the first relics of the expedition were found, including the graves of three crewmen. In 1854, explorer John Rae, while surveying near the Canadian Arctic coast southeast of King William Island, acquired relics of and stories about the Franklin party from the Inuit. A search led by Francis Leopold McClintock in 1859 discovered a note left on King William Island with details about the expedition's fate. Searches continued through much of the 19th century. Finally, in 2014, a Canadian search team located HMS Erebus west of O'Reilly Island, in the eastern portion of Queen Maud Gulf, in the waters of the Arctic Archipelago.



## MONUMENT TO SIR. JOHN FRANKLIN IN WESTMINSTER ABBEY, LONDON

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In Westminster Abbey, on July 31, 1875<sup>138</sup> after a worship service, a monument erected by the late Lady Franklin to the memory of her husband was uncovered in presence of a few members of the family, the Dean of Westminster, Sir George Back, a fellow explorer with Franklin, Captain Hobson of the Fox Expedition, who found the dispatches last written by Franklin, Sir R. Collins, Captain Davis, Bishop Nixon (Bishop of Tasmania' when Franklin was Governor of the colony), Dr. Hooker, Dr. Milligan, and others.

There was no ceremony, however, and at the request of the Dean, Sir George Back stepped up to the monument and removed the white cloth which covered it.

The monument in the Abbey is extremely simple and unostentatious in every way being a portrait bust of Franklin in a Gothic niche of alabaster supported on two dwarf columns of sienna marble, with an entablature below, enclosing a bas-relief of the Erebus and Terror frozen up in the Arctic regions and the ensign hanging from the mast-head telling of the death of the Commander.

Upon the frame in marble are the words:

“O ye Frost and Cold, O ye Ice and Snow-Bless ye the Lord, praise him and magnify Him forever;”

Upon the slab below are these touching lines, written by Mr. Tennyson –

“Not here: the white North has thy bones; and thou, Heroic Sailor Soul, Art passing on this happier voyage now toward no earthly pole.”

On the sides of the monument is inscribed the following:

To the memory of Sir John Franklin, born April 16, 1786, at Spilby, Lincolnshire. Died June 11, 1847, off Point Victory, in the frozen ocean. The beloved chief of the gallant crew who perished with him in completing the discovery of the North-West Passage.

This monument<sup>139</sup> was erected by Jane, his widow, who, after long waiting and sending many in search of him, herself departed to seek and to find him in the Realms of Light, July 18, 1875, aged 83 years.

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<sup>138</sup> Launceston Examiner: September 30, 1875.

<sup>139</sup> The monument is the work of Matthew Noble, the able sculptor to whom we owe the fine bronze statue of John Franklin with its descriptive base reliefs which stands near the Athenaeum Club in London.

### MATHINNA - (1835-1856)

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*An indigenous Australian girl, who was befriended, and later abandoned, by the Governor of Tasmania, Sir John Franklin and his wife, Jane Griffin.*



*Mathinna<sup>140</sup> was born as Mary on Flinders Island, Tasmania to the Chief of the Lonreenne tribe, Tongerer, and his wife Wongerneep but the tribe was captured by Robinson, the Chief Protector of Aborigines, in 1833. Mary was renamed Mathinna when adopted by Governor Sir John Franklin, an Arctic explorer, and his wife, Lady Jane Franklin, and she was raised with Sir John's daughter Eleanor.*

When Sir William and Lady Jane Franklin returned to England in 1843, they left Mathinna at Queen's Orphan School in Hobart. However, she did not adjust to her new surroundings and was sent back to Flinders Island in 1844 at the age of nine, and then sent back to Queen's Orphan School.

Mathinna thereafter had problems with alcohol, which was common in indigenous people of the time. She had become unpopular with the aboriginals because of her liking for the white-skinned culture, and her desperate need for more wealth. As her drinking continued, she drowned -- according to one account -- in a puddle while drunk in 1856 as she left a white settler's cottage. She was only 21 years old.

The town of Mathinna in Tasmania is named after her.



*Richard Flanagan's historical novel 'Wanting' (2008) gives a haunting picture of Mathinna living in Government House, Hobart, and an endearing perspective of her relationship with Sir John Franklin.*

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<sup>140</sup> Watercolour by Thomas Bock, 1842 – Mathinna, about 7 years old.

### **GUILLEMARD, DR. FRANCIS HENRY HILL - (1851-1933)**

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*Dr. Francis Henry Hill Guillemard is a third cousin once removed of Esther Beuzeville, third great grandmother of Marion Helen Hunt*

*A familiar figure and friend of many residents in Cambridge, Francis Henry Hill Guillemard, passed away on Saturday, December 23rd, 1933. Born on September 12th, 1852, as the fifth son of Dr. Isaac Guillemard, who had taken his degree in 1836 at Berlin with Dr. William Baley of St. Bartholomew's Hospital, he came of an old Huguenot stock in Poitou, France.*

Educated at Caius College, Cambridge, and at St. Bartholomew's Hospital, he proceeded to the degree of M.D. at Cambridge in 1881. But before becoming B.A., he made the first of his numerous travels by going to Lapland. In 1887, he was in Central Africa and contracted Bilharziasis, a subject on which he published in 1882 an account, Endemic Haematuria of Hot Climates caused by the presence of Bilharzia Haematobia contributed the article in the first edition of Clifford Allbutt's System of Medicine (1897) and remained interested in the topic until the end of his life. In 1881, he went out as a doctor in the first Boer war, but otherwise he never engaged in ordinary practice, wrote on strictly medical subjects, or put his name on the Medical Register.

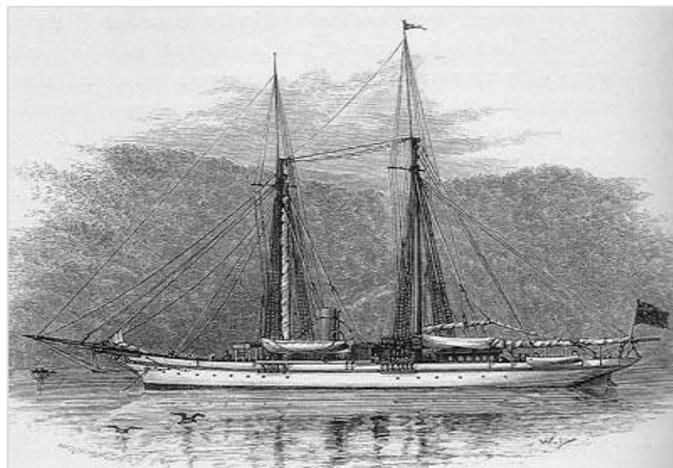
From 1882 to 1884 he was naturalist in the yacht Marchesa exploring Kamschatka, New Guinea, and the Malay Archipelago, and in 1887 worked at zoology in Cyprus.

In 1888, he was elected to the lectureship on geography, then established at Cambridge and lived near Pembroke College, of which he was later made an honorary member. After a year he gave up the lectureship, and in 1890 he married his first cousin, Katherine Stephanie Guillemard. In 1892, he accompanied Sir Charles Euan-Smith on the mission sent by Lord Salisbury to negotiate the terms of a commercial treaty with the Sultan of Morocco. Guillemard, who was general editor of the Cambridge Geographical Series from 1896, was the author of many books and papers on geography, travels, and natural history, edited the works of others, and had committed to paper his reminiscences, The Years that the Locust Hath Eaten, but did not intend to publish them. However, the book was published posthumously in 1937.

The artistic tastes of Francis Guillemard were shown by his collections, especially of pictures and furniture, in the charming Old Mill House on the Trumpington Road, about two miles from the centre of Cambridge, where he had lived since 1898. There with servants who had been with him for over thirty years he lived much in the style and comfort of Victorian days, without the telephone, electric light, central heating, or a motor car. With an old-fashioned courtesy, he was a most interesting companion, an original member of the Arcades, one of the inter-University dining clubs, and naturally had a wide circle of friends.

Value of estate at death: £46,786. Value in 2017 £2,370,300.

A Still Point



*The Marchesa*



*Sketches from the book 'The Voyage of the Marchesa' by Dr. F. H. Guillemard*



*Old Mill House & The Church of St. Mary and St. Michael, Trumpington*

## **GUILLEMARD, JEAN LOUIS – (1764-1844)**

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*Jean Louis Guillemard, is a second cousin once removed of Esther Benzenville,  
the third great grandmother of Marion Helen Hunt*

Jean Louis (John Lewis) Guillemard was born on 31 August 1764 and was a member of a Huguenot family of that name. His grandfather, Jean Guillemard came to England about 1699 and settled at Tottenham Court as a Silk Weaver. J. L. Guillemard who is described as of Clavering Hall, Essex, and 27 Gower Street, London, was at St. John's College Oxford, where he took the degree of B.A. in 1786 and M.A. in 1789.

In 1797, he was in America where he was appointed a Commissioner on behalf of England to adjudicate on claims made under the Treaty of Amity with America, having been chosen by ballot in preference to another candidate who had been put forward on behalf of the American representatives. In a dispatch from Philadelphia to the Foreign Office dated June 1797 he is described as: 'Mr. Guillemard a gentleman distinguished for the union of talents and information with uncommon modesty and urbanity'.

He must have returned to England a few years later, since in December 1804 he married Mary Phillipa Davies-Giddy, the daughter of the Rev. Edward Giddy, who later took the name of Gilbert on coming into a property. She was co-heir of the barony of Sandys-of-the-Vine of Tredrea, and a sister of Davies Giddy, who took the name of Gilbert in 1817.

Jean Louis Guillemard was the President of the Royal Society from 1827 to 1830. Dr. James Lind, F.R.C.P. Edin., and physician to the Royal household, proposed J. L. Guillemard for election to the Fellowship of the Society, to which he was elected in January 1806, but doubtless his candidature was supported by his brother-in-law Davies Giddy (later Gilbert), who was on the Council at that time.

Guillemard does not seem to have taken an active part in the affairs of the Society, but was interested in its aims, for he was one of those who with Dr. W.H. Wollaston, Davies Gilbert, and three other Fellows, Sir Francis Chantrey the sculptor, Mr. Charles Hatchett as chemist and Henry Warburton, founded the Donation Fund, with a capital of 3,410 pounds in 1828; J. L. Guillemard's contribution was 100 pounds. This was the first of the Society's funds to be devoted wholly to promoting experimental research. The dividends were not to be hoarded parsimoniously but expended liberally and if possible annually. For good many years this injunction was imperfectly carried out, but the unexpended income was invested from time to time, with the result that the capital of the Fund is now valued at nearly 12,000 pounds.

J. L. Guillemard died in November 1844 and was buried at Dagenham, Essex. Jean Louis Guillemard is buried in the vault of Daniel Pilon, his grandfather, in the graveyard of the church of St. Peter and Paul's at Dagenham, Essex, and there is a memorial tablet to his memory inside the church.

## GUILLEMARD, SIR LAURENS NUNNS - (1862-1951)

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*Sir Laurens Nunns Guillemard is a third cousin once removed from Esther Benzéville, the third great grandmother of Marion Helen Hunt*



*Sir Laurence Nunns Guillemard (1862–1951), civil servant and colonial governor, was born on 7 June 1862, the only son in the family of six children of William Henry Guillemard (1815–1887), clergyman, headmaster, and Hebrew scholar, and his wife, Elizabeth Susanna, née Turner (d. 1887).*

The Guillemard's were of Huguenot descent, although William Henry Guillemard keenly promoted the Oxford Movement. At the time of Laurence's birth his father was headmaster of the Royal School, Armagh (Northern Ireland). In 1869, he became vicar of Little St Mary's, Cambridge, where he remained until just before his death.

Laurence Guillemard was educated at Charterhouse School and at Trinity College, Cambridge, where he took first-class honours in the classics in 1884. Having toyed with the idea of a career at the bar, he attended a crammer to prepare for the home civil service entrance examinations.

Guillemard entered the Home Office in 1886 and two years later was transferred to the Treasury, where he served as private secretary to the Chancellor of the Exchequer. In 1902, Guillemard was appointed deputy chairman of the Board of Inland Revenue and on 2 July the same year he married Ellen (Ella) (d. 1940), elder daughter of Thomas Spencer Walker of Walsingham, Norfolk. She was Guillemard's junior by eighteen years. There were no children of the marriage.

In 1908 Guillemard transferred to the Board of Customs to be its chairman, and in 1910 he was knighted KCB, having been made CB in 1905.

At the end of 1919 Guillemard became governor of the Straits Settlements and high commissioner for the Malay states. This seemed a surprising appointment for a man who had spent thirty-four years in the home civil service. Lord Milner (secretary of state for the colonies) was confident that Guillemard would provide this colonial estate with necessary leadership in the modern management of public finance and economic development. Guillemard was a natural optimist and departed for the East with what he regarded as 'special advantages': an insider's knowledge of Whitehall, an open mind regarding the problems and personalities of Malaya, and a 'close friendship' with the secretary of state. When, however, Milner left office in February 1921, Guillemard found himself with few allies in a virulent controversy that was to dog him for the remainder of his governorship and would torment the administration of British Malaya until the Japanese occupation.

On their return to England Guillemard and his wife retired to Rodsall Manor, between Shackleford and Puttenham in Surrey. Physically slight, he had been a keen tennis player and continued to shoot and fish. He joined the board of the Prudential Assurance Company and in 1937 published his memoirs, *Trivial Fond Records*, which

skated over his career. In April 1946 he joined Maxwell, Sir Frank Swettenham, Sir Cecil Clementi, and other senior officials, who had once bitterly contested forms of Malayan government, in protest against Whitehall's plans for the union of the Malay States.

Laurence Guillemard died on 13 December 1951 at Rodsall Manor of an acute coronary thrombosis. His funeral was held at Puttenham parish church on 18 December.

Wealth at death: £26,819 6s. 2d.: probate, 8 March 1952, CGPLA Eng. & Wales.

Wealth in 2017: £836,983.



### **GUILLEMARD, WILLIAM HENRY - (1815–1887)**

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*William Henry Guillemard is the third cousin of Esther Hewlett,  
the third great grandmother of Marion Helen Hunt*

William Henry Guillemard (1815–1887), Church of England clergyman, was born at Hackney on 23 November 1815, the son of Daniel Guillemard, a Spitalfields silk merchant, and Susan, daughter of Henry Venn of Payhembury, Devon. His father's family was of Huguenot descent. After education at Christ's Hospital School he entered Pembroke College, Cambridge, in December 1833 and graduated BA in 1838. In the same year, he gained the Crosse divinity scholarship and became a fellow of Pembroke, proceeding MA in 1841, BD in 1849, and DD in 1870. He was classical lecturer of his college but declined the tutorship on grounds of poor health. He was ordained deacon in 1841, and priest in 1844.

At Cambridge, Guillemard helped to promote the Oxford Movement, and was an energetic member of the Cambridge Camden Society (later the Ecclesiological Society), established in 1839 to promote church restoration and the revival of ritual.

Guillemard married, on 12 July 1849 in Knightsbridge, London, Elizabeth Susanna (d. 1887), the daughter of William Hammond Turner of Eltham, Kent; she predeceased him by a few months. They had one son, Laurence Nunns Guillemard, later high commissioner for the Malay states, and five daughters.

From 1848 to 1869 Guillemard was headmaster of the Royal School, Armagh. His tenure of the post was not altogether a success, since his pronounced, though moderate, high-churchmanship roused the suspicion of the local protestants. He enjoyed, however, the confidence of Lord John Beresford, the primate. In 1869, he was appointed vicar of Little St Mary's, Cambridge. During the seventeen years of his incumbency he made the church a centre of spiritual renewal and organized the first retreats and Lenten conferences to be held at Cambridge.

Weak health led Guillemard to resign his living a few months before his death, which took place at Waterbeach on 2 September 1887. He was buried in the Cambridge cemetery. His main contribution was to scholarship, besides occasional pamphlets and sermons, was an unfinished work, *Hebraisms of the Greek Testament* (1879).

*- Edmund Venables, Rev. G. Martin Murphy*

Sources: Venn, *Alum. Cant.* · *The Guardian* (7 Sept 1887) · *The Guardian* (14 Sept 1887) · Boase, *Mod. Eng. biog.*

Wealth at death: £18,462 Probate, 26 Sept 1887, CGPLA Eng. & Wales.

Wealth in 2017: £1,514,794.

## HEWLETT, REV. ALFRED OF ASTLEY - (1804-1885)

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*Rev. Alfred Hewlett of Astley is a nephew of Rev. James Philip Hewlett I who is the third great grandfather of Marion Helen Hunt*



Born in Oxford on April 24, 1804, Alfred Hewlett<sup>141</sup> is the eldest son of William Hewlett (1776-1851) and Elizabeth Griffith Meredith (1781-1863) and is a brother to Rev. James Philip Hewlett I. He married Catherine Ann Gibson of Belfast, Ireland, July 12, 1827 at the church of St. Giles Oxford<sup>142</sup>.

As a young man, Alfred Hewlett was employed as a schoolmaster conducting a day school at which he taught classical and commercial subjects. He records that at the age of 22 he was converted under the powerful preaching of a local clergyman. He was consumed with a desire to proclaim to others what he himself had found and there was only one thing to do – he must be ordained into Holy Orders. But his obstacles were many, he was a married man, had no degree, no proper qualifications and was virtually penniless.



As was evident throughout his life obstacles were of no consequence to him and in 1827 enrolled in at collegiate society at Oxford University obtaining permission to miss attending chapel and lectures, and this enabled him to become an

undergraduate and, at the same time earn his living as a schoolmaster. He graduated in 1830.

He waited many months for a curacy or ecclesiastical appointment until in December 1831 he accepted the post of deacon at the small chapel at Astley the place as a moral wilderness and the cottagers of the village were cotton weavers who were hostile to the local church. He was financially sustained by a wealthy friend from Manchester. After criticisms from the Bishop reproving him for preaching the dubious doctrines of Calvinism and making it plain the it was in his best interest to move on.

He took up a position as incumbent in 1837 at Lockwood 1837, near Huddersfield in Yorkshire receiving 150 pounds per year with a house provided. It was a difficult ministry and his heart yearned for Astley but the remainder of his ministry there was an outstanding success.

He established a new school and raised enough money to have it relocated from the Vicarage barn to a new purpose-built building to the east of the Chapel. In 1841, he turned his talents to building a tower annexed to the current chapel which was a very plain square building.

As a convinced Calvinist, his churchmanship was severely puritanical: he always preached in a black gown, had no use for ecclesiastical ceremonial or any form of

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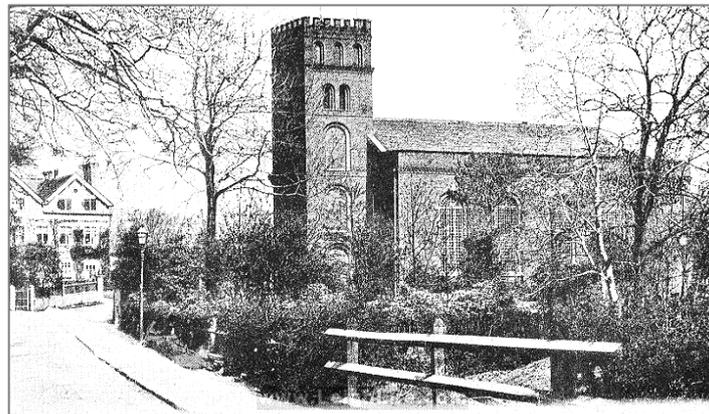
<sup>141</sup> Bells and Pomegranates (n.d) by Rev. William King.

<sup>142</sup> Sincere thanks to Mike & Romi Richardson of Gloucestershire for sharing photos.

ritual and the sermon was the most important part of religious observance. He was an outstanding pastoral carer constantly visiting cottages and houses of his parishioners and provided sympathetic assistance in every circumstance. He set himself a task to visit 10 houses a day when he was in residence. In November 1860, he visited a woman in the workhouse that typifies the quality of his humanity. He wrote, “Poor Priscilla, she has been in the same bed, in the corner of the same room, in the same workhouse for thirty-nine years, and she is always glad to see me”. A great man, a great preacher capable of stirring large gatherings, in demand over the whole country, restless and energetic, at the height of his powers, accustomed to praise and applause, but not neglectful of poor Priscilla, unknown and perhaps unloved.

He became a leader in the village but was always remembered for the softer side of his character. He was a man not of tenderness, but of compassion for the 50 years of ministry that he had at St. Stephen’s Astley. The esteem in which he was held is epitomized in the monument to his memory close to the church which was erected after his death in 1885.

He had a large family of nine children some of whom led remarkable lives. His daughter Rosa was the mother of his grandson, Dean Hewlett Johnson who was the controversial Dean of Canterbury Cathedral, and a son, Alfred Hewlett, was a successful Industrialist, some of the others were overseas missionaries.



*Astley Church & Parsonage on left*





Sacred to the memory of Rev'd Alfred Hewlett DD born 24<sup>th</sup> April 1804 died 10th June 1885 incumbent of this parish for 51 years also in memory of Rosa Johnson daughter of Alfred Hewlett entered into rest May 26th, 1926.

For I determined not to know anything among you save Jesus Christ and Him crucified.

Sacred to the memory of Catherine Anne wife of Rev.d Alfred Hewlett DD vicar of this parish who departed life 23rd June 1882 in her 78th year.

Sacred to the memory of Kathleen Hewlett Parker great grand-daughter of Alfred Hewlett born 9th Sept 1906 died 5th June 1993. Dearly loved by all who knew her.

Sacred to the memory of Alfred Johnson Grandson of Alfred Hewlett born 26th Nov 1869 died 19th May 1959 and his wife Alice Thynne died Oct 5<sup>th</sup>, 1964.



## HEWLETT ALFRED - 1831-1918

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*Alfred Hewlett is a grand nephew of James Philip Hewlett I, the third great grandfather of Marion Helen Hunt*



*Alfred Hewlett was a well-known figure in the mining world, being a director of the Wigan Coal and Iron Company. He was also a keen educationalist. In 1874, he joined with James Darlington in the giving of a new school at Coppull Moor. As the chairman of the governors of the Wigan Mining and Mechanical School (founded 1858), in 1879, to mark the Diamond Jubilee of Queen Victoria, he originated the idea of making the school into a college. The Wigan Mining and Technical College.*

Alfred Hewlett was made a Freeman of Wigan in 1901. Alfred Hewlett became one of the foremost authorities on mining in Britain. In 1857, he married Elizabeth Darlington in Chorley, Lancaster. The couple had three daughters: Amy (1858-1905), Ada (1863-1940) and May (1875-1883). Alfred Hewlett's estate when he died in 1918 was worth £286,510 British Pounds which, in 2017 amounted to £8,325,322.

In 1860 Alfred became the Chief Mining Agent for Earl Crawford and Balcarres of Haigh Hall, Wigan. In this same year John Lancaster was living at nearby Hindley Hall, Aspull and operating Kirkless Coal and Iron Co which had blast furnaces and coal mines. In 1865 these two mining concerns merged to form one of the largest companies in the country, The Wigan Coal and Iron Co Ltd. Alfred Hewlett was the first Managing Director. Hewlett Pit, Hart Common, Westhoughton, Bolton, Lancashire was sunk in 1865 for the Wigan Coal & Iron Company, and named after the Managing Director, Alfred Hewlett. It continued to work until 1 Jan 1931.

Whilst in the Midlands, James Darlington continued building and restoring churches and many other worthy projects were the result of his benefactions. The crowning



*Church of St. John the Divine,  
Coppull*

glory of a long life, and he was 84 when he started the scheme, was the building of the Church of St. John the Divine, Coppull. Again, his co-donor in this enterprise was Mr. Alfred Hewlett. Not only did they provide a handsome building, but they also provided the necessary equipment for Church work and Divine worship, bells, organ, plate etc. Coppull St John's was one of the last of the great neo-gothic churches. A church built in the Edwardian period but built in the Victorian tradition. Alfred Hewlett has been described as an industrial Titan and a great beneficiary. The streets surrounding the church are Hewlett Street and Darlington Street, Coppull.

The conditions of the mine workers' families in Wigan were very different to those of the Industrialists, who were, at the time, the cultural elite of the English Midlands.

Children of four, five, six and seven years were employed in coal and iron mines at Wigan. They are set to transporting the ore or coal loosened by the miner from its place to the horse-path or the main shaft, and to opening and shutting the doors (which separate the divisions of the mine and regulate its ventilation) for the passage of workers and material.



For watching the doors, the smallest children are usually employed, who thus pass twelve hours daily, in the dark, alone, sitting usually in damp passages without even having work enough to save them from the stupefying, brutalizing tedium of doing nothing.

The transport of coal and iron-stone, on the other hand, is very hard labour, the stuff being shoved in large tubs, without wheels, over the uneven floor of the mine; often over moist clay, or through water, and frequently up steep inclines and through paths so low-roofed that the workers are forced to creep on hands and knees.

For this more wearing labour, therefore, older children and half-grown girls are employed. One man or two boys per tub are employed, according to circumstances; and, if two boys, one pushes and the other pulls. The loosening of the ore or coal, which is done by men or strong youths of sixteen years or more, is also very weary work.

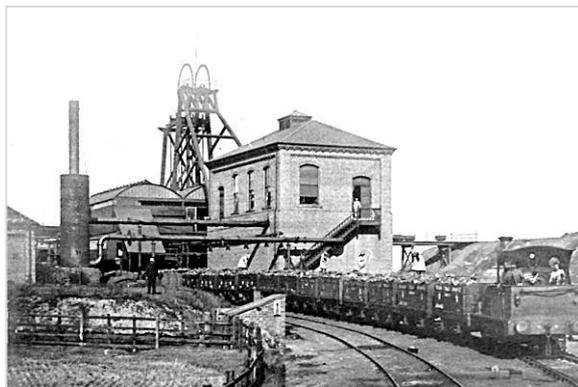
The usual working-day is eleven to twelve hours, often longer; in Scotland it reaches fourteen hours, and double time is frequent, when all the employees are at work below ground twenty-four, and even thirty-six hours at a stretch. Set times for meals are almost unknown, so that these people ate when hunger and time permitted.



A Still Point



*Hasley Manor, Hasley, Warwickshire.  
Home of Alfred Hewlett, his wife Elizabeth Darlington  
and his family of 3 daughters*



## HOLDEN, EDITH BLACKWELL - (1871-1920)

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*Edith Blackwell Holden is included here because of her links with the Unwin and Byles families. Also, she is a relative of Dr. Alfred Byles the father of Father Thomas Roussel Davids Byles, and of Anna Holden the first wife of William Byles of Bradford.*



Edith Blackwell Holden (1871–1920) was a British artist and part-time art teacher, known in her time as an illustrator of children's books. Much influenced by the Arts and Crafts Movement, she specialized in painting animals and plants. Holden was made famous by the posthumous publication, in 1977, of her Nature Notes for 1906 under the title *The Country Diary of an Edwardian Lady*. She was living in Gowan Bank, Kineton Green Road, Olton, Solihull in 1905-6 when she recorded the notes. The collection of seasonal observations, poetry, and pictures of birds, plants, and insects—which was never even considered for publication when it was composed—

had the nostalgic charm of a vanished world seven decades later. It became a worldwide best seller.

Edith's mother was Emma Wearing, a Spiritualist & Unitarian, and former governess who wrote two religious books, *Ursula's Childhood* and *Beatrice of St. Mawse*, published by the Society for Promoting Christian Knowledge. Her father, also a Unitarian & Spiritualist, was Arthur Holden - owner of Arthur Holden & Son's Paint Factory in Bradford Street, Birmingham, noted Town Councillor and charity worker. Edith's middle name honoured the pioneer woman physician, Elizabeth Blackwell, also a Unitarian and the Holden's' cousin. The Holden family attended the Birmingham Labour Church.

But before the death of Edith's mother Emma in 1904, the Holden family had become Spiritualists. The Holden's held regular Spiritualist seances at home in Olton, with the intention of communicating with the spirit of their deceased wife and mother. Edith and her four sisters were instrumental in assisting their father with these communications - which culminated in 1913, when Edith's father published them in his own diary, entitled 'Messages from the Unseen' - only weeks before his own death.

During the 1906-09 school years, Edith Holden taught at the Solihull School for Girls. She fashioned her Nature Notes for 1906 as a model for her students' work. Then, like her younger sisters, Holden became an illustrator. She illustrated four volumes, 1907–10, of *The Animal's Friend*, a magazine of the National Council for Animals' Welfare, and a number of children's books, including *The Three Goats Gruff*. Her paintings were often exhibited from 1890-1907 by the Royal Birmingham Society of Artists, and by the Royal Academy of Arts in 1907 and 1917.

In 1911 Edith Holden married Ernest Smith, a sculptor who became principal assistant to Countess Feodora Gleichen. At the Countess's studio in St. James Palace the Smiths associated with leading artists like Sir George Frampton, sculptor of the

statue of Peter Pan in Kensington Gardens, and royal visitors such as King Faisal of Arabia. Meanwhile, Edith continued her career as an illustrator.

On Tuesday 16 March 1920, she was found drowned in a backwater of the River Thames, near Kew Gardens Walk. On the prior Monday morning Edith had complained to Ernest of a headache, but this was not uncommon, and the matter had not been dwelt on. The main subject at breakfast had been the impending visit of some friends for Easter, to which Edith was looking forward. Ernest left for the studio at St. James's Palace and Edith said that she would probably go down to the river later to see the University crews practicing.

When Ernest returned home that evening his wife was out, but the table had been laid for the evening meal, and Ernest assumed that she was with friends. It was not until the next morning that he learned the truth. Her body had been found at six o'clock on the Tuesday morning. The inquest established that she had tried to reach a branch of chestnut buds. The bough was out of reach and with the aid of her umbrella Edith had tried to break it off, fallen forward into the river and drowned.



*'Diary of A Country Lady'*  
Typical illustrations in the Books of Edith Blackwell Holden,

## JOHNSON, DEAN HEWLETT - (1874-1966)

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*Dean Hewlett Johnson is a first cousin twice removed of Esther Beuzeville, the third great-grandmother of Marion Helen Hunt*



*Known as 'The Red Dean of Canterbury', Hewlett Johnson (1874-1966) was a baffling, complex and controversial figure. While he was man of wide culture, an eloquent and forceful preacher whose theology emphasized the social implications of the Gospel and remembered on the one hand for his many acts of personal kindness, and on the other, his uncritical acceptance of Stalinism which caused bewilderment and indignation. That Hewlett Johnson had his 'own mind' and fearlessly pursued the 'good' as he saw it cannot be denied. However, it can be said that his lack of wisdom on many fronts leaves the legacy of a man who remains an enigma.*



*Rosa Hewlett, mother of the Dean*

Hewlett Johnson was the Dean of Canterbury Cathedral from 1931-1963 and held strongly Communist views, which led to his gaining the epithet of 'The Red Dean'. He was born in Macclesfield, Cheshire in 1874, the son of Charles Henry Johnson (1835-1912) a wire manufacturer, and his wife, Rosa Hewlett (1845-1926) a daughter of Reverend Alfred Hewlett (1804-1885) who held the living at Astley, Greater Manchester, England. (See Section X)

Hewlett Johnson graduated as an engineer in 1898 and during his training was introduced to Socialism. After marrying Mary Taylor in 1901 at Stokesay, Shropshire, he studied Theology at Oxford, intending to become a missionary, but his views were too radical. Instead, in 1908, he was ordained vicar of St. Margaret's, Dunham Massey, Altrincham. During his time at Dunham Massey. Both Hewlett and Mary worked to improve the situation of their poorer parishioners, and during the First World War, she ran a hospital for wounded servicemen and Hewlett was chaplain to a German P.O.W. camp patients.

Despite his radical views, Johnson advanced in the Church and continued to Interpreter from 1905 until he became Dean of Manchester in 1924.

The year 1931 began tragically for Hewlett Johnson when his wife Mary died of cancer. In June, he was appointed Dean of Canterbury, which included becoming chairman of the Kings' School Board of Governors.

The beauty of the Cathedral and its great tradition of dignified ceremonial and music appealed strongly to the conservative strain in his character, and his judgment and taste in aesthetic matters were sensitive and well-informed. He preached well, looked every inch a dignitary of the Church, was keenly interested in civic affairs and had considerable charm and one would imagine that his position of Dean of Canterbury Cathedral and these qualities would 'marry' together ideally. However, he took a position that was inconsistent with his station in an uncritical acceptance of Stalinism

which made him a controversial figure in the world at large and had an unfavourable effect on his influence and character within the church.

From 1932, Johnson travelled widely, gaining fame in the western press for his tour of China, during which he joined a small band of communists and faced many dangers. During the 30's he begun many lifelong friendships: these included the actress Sybil Thorndike, fellow socialist A.T. D'Eye, Mahatma Gandhi and Ivan Maisky, the Russian ambassador.



In 1938, Hewlett married Nowell Edwards (1906-1983), a cousin, who was a talented artist and adventurous: she had toured Russia in 1936, but it was not until 1937 that Hewlett spent 3 months in that country. Their first daughter, Mary Kezia, was born in 1940 and their second daughter, Helene Keren, in 1942. During the war, the Dean's family lived near Harlech, in Wales, while Johnson himself remained in Canterbury. Although his measures to protect the cathedral were unpopular, they proved successful: the cathedral remained intact throughout the war, despite extensive damage to the Deanery and to the city.

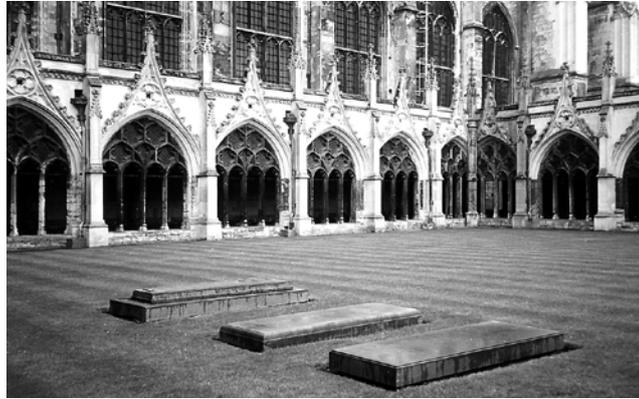
Following his 1937 visit to Russia, Johnson published prolifically in support of socialism and on socialist countries; after the war, Anglo-Soviet relations were a popular topic. During his visit with A.T. D'Eye in 1945, Johnson was feted in Russia and was granted an audience with Stalin.

Having decided that Soviet communism was helping the cause of human betterment Johnson refused to criticize: he seemed unable, and perhaps unwilling, to discriminate and held fast to what he wanted to believe and accepted the role of propagandist with great enthusiasm and exploited his eminent position as Dean of Canterbury to that end.

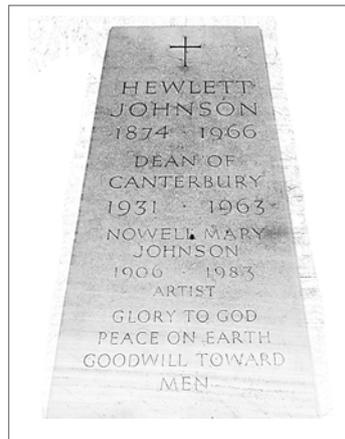
This was only the beginning of post-war visits which took Johnson all over the world to speak on the benefits of socialism and in support of socialist governments, including a rally at Madison Square Garden in the U.S.A. During the 1940s, he was a regular speaker at Peace Conferences around the world, although this involvement led to his being ostracized by many at home, especially by the clergy. In the 1950s, both Keren and Kezia joined their parents on trips to China, Poland and Russia. Tensions deepened across Britain and across the Atlantic when, in 1951, Johnson was the second person to receive the Stalin Peace Prize and there were attempts to force his resignation as Dean but, despite the McCarthy trials in America, Johnson succeeded in keeping his office and remained a staunch supporter of socialism and Soviet Russia all his life, earning him further criticism amongst his peers.

In 1963, with hostility continuing around the chapter, Johnson resigned from the office of Dean at the age of 89. However, his travels did not stop there: at the age of 90, he met Fidel Castro in Cuba, and Mao Tse Tung in China.

Hewlett Johnson died in 1966 and is buried with his second wife in the Cloister Garth of Canterbury Cathedral.



*Grave (right) of Dean Hewlett Johnson and  
his 2<sup>nd</sup> wife, Nowell Mary Johnson (nee Edwards)  
Canterbury Cathedral, Kent*



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**SARGENT, ARCHDEACON ALEXANDER - (1895-1989)**

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*Archdeacon Alexander Sargent is the great grandson of Rev. James Philip Hewlett I  
who is the third great grandfather of Marion Helen Hunt*

Alexander Sargent was born in 1895 and educated at King's School, Canterbury. He then studied at St. Edmund Hall, Oxford, and was ordained priest in 1920. He held two curacies in Canterbury diocese before spending four years as chaplain at Cuddesdon. In 1927 he became sub-warden of St. Paul's College, Grahamstown; but two years later he returned to Canterbury and became Archdeacon in 1942.

An obituary in 'The Independent' dated January 10, 1989 states "He was a whole man, secure in his faith and vocation and this made him a good confidant and friend. Traditional in his views and devoted to the prayer book, his humour and stability delivered him from any anger or rancour in the face of modern change. Contemporary trends and fashions were viewed with amused detachment and modern 'mavericks' were compared to others he had known in the past.

His life was simple and looked after himself until well past 90 years, yet he was a convivial man who enjoyed good dinners and, when younger, travelled widely. He embodied many of the values and ideals traditionally associated with the established church, in particular the belief that the church was an integral part of the community.

He was born a Victorian and integrity, conscientiousness, duty and faith governed his life. Above all, he loved people.

Alexander Sargent died on January 5, 1989. His funeral service was conducted by the Archbishop of Canterbury, and he is commemorated on a Roll of Honour in the Cathedral cloister.

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**IN HIS OWN WORDS**

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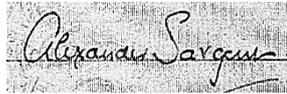
I was born in Romford, Essex which in 1895 was a quiet market town. He had an older sister, Dorothy b. 1892. My parents are Frederick Sargent (1855-1915), a son of George Eliel Sargent and Emma Hewlett; and Florence Crundall (1858-1960).

I was educated first, at a little 'Dame School' at Shepherdswell, Kent and later travelled by train to attend at Canterbury where he attended the ancient Kings' School in the Cathedral Precincts, thus beginning his lifelong connection there.

I was a rather delicate boy and had a series of surgical procedures which precluded him from serving his country in WWI. During that time, I was a student in Oxford and was ordained in 1919. After serving as a Curate for four years I spent six years on the staff of Theological Colleges, first in England and then for two years at Grahamstown Theological College in South Africa.

In 1929 Archbishop Lang made me one of his resident Chaplains which meant much secretarial and administrative work, and I travelled with him around the parishes. He served the Archbishop for ten years living mainly at Lambeth in London but frequently spending weekends at the Old Palace in Canterbury. In 1939, he appointed me Archdeacon and residentiary Canon of the Cathedral and I moved into a beautiful ancient house in the Precincts.

My sister, Dorothy and her husband, Alfred moved to Canterbury during WW2 because of the difficulty of travelling to his London office under war conditions and then in 1947 he died. I was unmarried, and Dorothy was alone, so we joined up and had a happy partnership for nineteen years until she died in November 1966. By then I was 71 and, thinking it was time to retire, but the present Archbishop told me kindly not to do anything drastic suddenly, but to take a long holiday to think it over. So, I went away for three months to South Africa, where I re-visited my old haunts and met young friends who had become elderly. When I returned and had a grand clear-up, and finally retired in January 1968. I then lived in a comfortable flat where, with daily domestic, I looked after myself very contentedly, glad to be free of responsibility but still surrounded by friends and familiar things.

A handwritten signature in cursive script that reads "Alexander Sargent". The signature is written in dark ink on a light-colored, textured background.

*Painting hanging in Canterbury Cathedral commemorating the end of World War II. Present were King George VI & Queen Elizabeth. In the painting is Alexander Sargent (second left) and Hewlett Johnson (standing on the right-hand side of the central archway – he can be recognized by his white hair and elaborate robes). 1945.*

## SARGENT, SIR PERCY (1873 - 1933)

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K.B., C.M.G., M.A., M.B., M. Ch. (Cantab.), F.R.C.S.

*Percy William George Sargent is a great grandson of Esther Beuzeville,  
who is the third great grandmother of Marion Helen Hunt*



*In the death of Sir Percy Sargent, in London after a short illness, is lost the foremost exponent of brain surgery in England. Brain surgery, however requires special qualifications in those who undertake it, a sound knowledge of the anatomy and physiology of the organ that the lesion may be localized; skill in manipulating it: infinite delicacy of touch and much patience in carrying out the details. All these Percy Sargent had in abundance, and to them he owed his great success.*

Born at Bristol in 1878, he was educated at Clifton and St. John's College, Cambridge. He worked his way on to the staff of St. Thomas's hospital by way of a demonstratorship of anatomy in the medical school, until he finally became senior surgeon. His appointment as surgeon to the National Hospital in Queen Square, Bloomsbury, led him gradually to specialize in the surgery of the brain and nervous system until he became recognized throughout the world as the leading English surgeon in this branch of work

Born at Chester on 8 May 1873, the second child and eldest son of Edward George Sargent, a bank manager, and Emily Grose, his wife. His brothers were Dr Eric Sargent, the Rev D H G. Sargent (who died 19 July 1935), and the Rev E H Gladstone Sargent, and he had four sisters. He was educated at Clifton College and at St John's College, Cambridge. In 1895, he competed for the University entrance scholarships at St Mary's Hospital and at St Thomas's, and having been elected to both he chose to go to St Thomas's Hospital. Here he acted as house surgeon to William Anderson in 1899, was elected surgical registrar in 1901, resident assistant surgeon in 1903, assistant surgeon in succession to F C Abbott and demonstrator of anatomy in 1905, surgeon and lecturer on surgery in 1916, and part-time, unpaid director of the surgical unit in 1930. In 1905, he was appointed assistant surgeon at the Victoria Hospital for Children, Chelsea, becoming surgeon in the following year. On 15 May 1906, he was elected assistant surgeon to the National Hospital, Queen Square, for the Relief and Cure of Diseases of the Nervous System including Paralysis and Epilepsy, where he became surgeon on 19 January 1909.

From 30 March 1912, he held a commission as medical officer in the First County of London Middlesex Yeomanry and on the outbreak of the war he was gazetted captain, RAMC, and went to France. His services as a specialist were quickly recognized, and with Dr Gordon Holmes he was employed, with the rank of temporary honorary lieutenant-colonel from 13 December 1914, to form a small neurological unit, whose aid could be invoked in difficult cases throughout the whole British Expeditionary Force in France. The work they did was not only invaluable to their colleagues but materially advanced knowledge about the localization of function in certain areas of

the brain. He took charge at a later period of a department established for the treatment of those still suffering from remote injuries of the nervous system and rendered much assistance to the Ministry of Pensions. For his services, he was rewarded with the DSO in 1917 and with the CMG in 1919 and was created a Knight Bachelor in 1928.

At the Royal College of Surgeons, he delivered the Erasmus Wilson lecture in 1905 taking as his subject "Peritonitis, a bacteriological study", and in 1928 he acted as Hunterian professor of surgery and pathology, when he lectured on the "Surgery of the posterior cerebral fossa". In 1923, he was elected a member of Council, and at the time of his death he was acting as junior vice-president. He married in 1907 Mary Louise (d 1932), daughter of Sir Herbert Ashman, the first Lord Mayor of Bristol, who had received the honour of knighthood on the steps of the Council House when Queen Victoria visited Bristol on 15 November 1899. He died in London after an acute attack of influenza on 22 January 1933 and is survived by his father, two sons and a daughter. He was buried at Redland Green cemetery, Bristol.

As a surgeon, Sargent operated with great dexterity, rapidity, and gentleness. His operations were models of skill and almost perfect restraint. He did not restrict himself to the surgery of the brain, but throughout his professional life he performed his duties at St Thomas's Hospital as a general surgeon. As a teacher he was brilliant and made his rounds in the wards so interesting and amusing that one of his pupils described them as being a succession of social gatherings.

As a man, he was slightly above middle height with a well modelled figure and keen intellectual features, soft voiced and somewhat caustic in speech, though his remarks were always tempered with a pleasant and disarming smile. He was possessed of a strong vein of benevolence and charity, which was perhaps inherited, for two of his brothers were ordained in the Church of England, to which he himself, though born a nonconformist, was admitted late in life. His father was well known for half a century in the religious life of Bristol, and Percy Sargent was interested in the welfare of children from an early period in his career and did much work for the Children's Invalid Aid Society, where he succeeded Sir D'Arcy Power as chairman of the Battersea branch. Later in life he was the active and useful secretary of the Royal Medical Benevolent Fund. Early initiated in the Cheselden lodge, he made rapid progress in masonry, took high rank in many of its branches and was appointed a senior grand deacon in the United Grand Lodge of England in 1915. Lionel Horton-Smith published two copies of Latin verses addressed to him, one a birthday greeting on his coming of age, the other a mock elegy upon him as slain in a combat of wit.



## UNWIN, JACOB (1802-1855), BOOK PUBLISHER

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*Jacob Unwin a son of Fisher Unwin, a brewer, was the founder of what is now Allen & Unwin, printers and publishers. He married first, Emma Soundy from Henley on Thames who is closely related to Byles and Unwin families of this history is buried in the Henley church-yard. Some early works of Esther Hewlett (nee Beuzeville) afterwards, Copley were published by the Jacob Unwin family. By the late 18th century the Unwin's had become prosperous merchants, living at Black Notley Hall, an eighteenth-century house in Essex near Castle Hedingham.*

The Unwins were Congregationalists. Jacob himself was a punctilious chapel-goer and had the deep religious sense of the typical nonconformist of his time

Jacob was the founder of the Gresham press in London in 1826 and it was continued by his son George. They were seen as benevolent employers. Some idea of George's character can be gleaned from the following personal comment by Ralph Byles<sup>143</sup> on his family internet site:

"He belonged to that type of employer now fast dying out, who lived in close touch with his works and his employees. At Chilworth, master and men were like a happy family. His high integrity of character made him trusted by all. If we were writing his biography we should have to devote many pages to his church work as well as to his interests in geology, archaeology and numismatics."

Unwin's were Congregationalists - descendants of the fearless Independents of Puritan England. Jacob was a member of the new Broad Street Congregational Church

In 1828, married Emma Soundy (1825-1842) who lived near Henley was a niece of John Curtis Byles (1773-1833) and Bridget Beuzeville. Jacob printed some of the early works of her sister, Esther Hewlett (nee Beuzeville) including 'Word to Parents', 'Cottage Comforts' and 'Memorials of Practical Piety'.

Jacob's third son George (1835-1906) married Maria Spicer (1842-1927) known in the family as light granny. The fifth son Edward (1840-1933) married her sister, Elizabeth Spicer (1840-1921).

George's third child was Ida Margaret Unwin (1869-1953) a paternal grandmother of Ralph Byles of Goolwa. She was born when the printing business was located at Chilworth in Surrey. She married Cyril Beuzeville Byles (1871-1952) in 1899. The couple emigrated to Australia in 1911.

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<sup>143</sup> [www.byles.net](http://www.byles.net)

## SECTION XI - SHORT HISTORIES

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This section contains two papers, each concentrating of particular aspects of our family history, and author of each is genetically linked to us.

The first, of Emma Mary Byles covers a lot of ground and is punctuated with anecdotes and stories.

The second, by J. Gilbert Wiblin, is more scholarly and was read to the Huguenot Society in London in 1931. He is more critical analyzing data and contents which creates an interesting discussion of the veracity of historical factors, which are always open to interpretation.





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**FAMILY NOTES BY EMMA MARY BYLES, CBE**

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*For my nephews and Nieces in New Zealand and my dear little Roussel in England I am writing this paper to tell them all I know of the family from which they are descended<sup>144</sup>.*

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INTRODUCTION<sup>145</sup>

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In the autumn of 1919, soon after I had retired from active work [as Matron of the Lambeth Infirmary], my sister Mayna and I spent a holiday at Whitfield with our Aunt Emma Davison. During the time, we were there she celebrated her eightieth birthday. Her memory carried her back so many years that she could remember her grandmother, your great-great-grandmother, Esther Copley, née Beuzeville, and she was delighted to tell us about her and relate all the family stories which she had heard from her and from her mother.

She showed us some great treasures. One was a copybook written by our Huguenot ancestor, Elizabeth Roussel, in 1721, and the other a book of French sermons written by Samuel Beuzeville, who was a French Protestant pastor in Bethnal Green. Both these books were in perfect preservation; only the paper very yellow, and the ink very brown with age. The little Elizabeth had written her copies very carefully in a legible hand. The first pages are simply copies of some moral or improving maxim. Towards the end of the book there are more ambitious paragraphs evidently copies from books. Here is one extract which amused us by its rather cynical truth:

*When I had a servant, I had one then,  
When two, I had but half a one;  
When I had three servants I had none at all.  
Thus, was I served by one, two, three and all.*

Mayna translated some of the sermons, which are simple little homilies setting forth the Calvinistic doctrines held by Protestants of that day.

As I have been familiar with family stories from my childhood and had spent my early years at Henley-on-Thames, where lived the two sisters who were to be your great-great-grandmothers, I, too, had little tales to tell. Mayna used to listen intently, with her beautiful eyes sparkling with interest, and one day when we had walked to the little village of Eythorne, where Mrs. Copley is buried, she exclaimed: "Mary, you must write a little history of the family. When you and Aunt Emma have gone, there will be no one to remember those old tales."

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<sup>144</sup> Emma Mary Byles (1865-1942) was Matron of the Lambeth Infirmary during WW1.

<sup>145</sup> Kindly edited by Marion Sargent, Launceston, Tasmania.

IN  
Memory  
of  
ESTHER-BEUZEVILLE COPLEY,  
BORN MAY 10TH 1786.  
DIED JULY 17TH 1851.

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A DESCENDANT OF PIOUS AND  
ENLIGHT-  
ENED ANCESTORS WHO FOUND  
REFUGE IN  
ENGLAND FROM THE  
PERSECUTIONS  
ATTENDANT ON THE  
REVOCATION  
OF THE EDICT OF NANTES  
IN THE YEAR 1685.  
BEING ENDOWED WITH A  
TALENT, SHE  
FAITHFULLY USED IT TO THE  
HONOUR  
OF GOD AND THE GOOD OF  
HER  
FELLOW MEN ABLY  
ADVOCATING THE  
CLAIMS OF RELIGION AND  
PHILANTHROPY  
IN HER NUMEROUS  
WRITINGS  
WHICH MANIFEST SPECIAL  
CONCERN  
FOR THE WELFARE OF THE  
YOUNG  
AND THE POOR.

We were sitting on a bench in the grave-yard and she got up, taking an envelope and pencil from her pocket, went to Mrs. Copley's grave, copied the inscription on the stone and handed it to me, saying: "There! That is the first note for your history."

I think it Epitaph not only a just appreciation of Mrs. Copley, but also an indication of the character of our forebears, of which we should be proud and thankful. They had a sturdy independence and honesty of purpose, which led them to sacrifice much for liberty of conscience, and with it a strong humanitarian spirit.

I have made this history as accurate as I can, but many of the stories are traditional, and in telling them I have had to rely mainly on the memory of what I was told when I was a girl.

E.M. BYLES. CBE  
Beuzeville, Horsham. May 1926

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THE ROUSSELS

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A lady I once knew very well told me of an experience she once had. She and her brother were on a walking tour and arrived in Canterbury late one evening. For some reason, they had a little difficulty in finding a suitable lodging, but finally lighted on an old-fashioned house where they were able to get two rooms. My friend was very tired and quickly fell asleep but awoke in the night with a strange sense of oppression and with the sound of many footsteps passing the outer wall of her room, some seeming to pause close to her room and others passing onwards. Many feet, weary feet, helpless, stumbling feet, went to make that sound and to give that impression of tragic suffering.

In the morning, my friend asked the landlady if there had been any disturbance in the night, as she had heard so many people passing close by. The landlady looked very queer (she afterwards acknowledged that some other people sleeping in that room had heard the same sound) but said that nothing unusual had happened. My friend and her brother investigated the outside of the house, which abutted on to a passage, at

the end of which was a staircase leading to a loft, and found that there was the mark on the outer wall of the bedroom where a doorway had been bricked in. They also found out that a party of Huguenots had arrived in Canterbury late one night and had found sanctuary, some in the loft to which the staircase led, and others in the very room in which my friend had slept.

Now I have no belief in ghosts, but I am sure that human beings make some lasting impression on the places they inhabit, and especially places where some great drama of their lives has been enacted, or some strong emotion experienced, and I can quite understand that such a collective, poignant agony as that of the band of refugees could leave a 'something' able to impress itself, even after the passage of centuries, on a sympathetic mind, ready like a sensitive plate to receive it. I suppose some ancestral cells awoke in me when I heard that story, for it has always haunted me and given a slight, instinctive knowledge of what some of these refugees must have suffered.

The Roussels were Protestants as early as the sixteenth century, and one of them (as a colleague of the great Reformer Farel) was a tutor to Marguerite d'Angoulême, the young Queen of Navarre. (see notes)

Until Henry IV of France issued the Edict of Nantes in 1598 the Protestants in France were subject to terrible persecution. That Edict gave them civil and religious rights and for years they enjoyed peace; and France had no more loyal and useful citizens than were those of the reformed faith. In October 1685, this Edict was revoked by Louis XIV. He was a Catholic; he was an old man; he was in fear for his soul, as well he might be.

The effect of this act of Louis' was to drive thousands of his most sober, industrious and law-abiding subjects out of France, to the impoverishment of that country and the enrichment of the countries of their adoption - chiefly England, Germany and Switzerland. The persecution endured by these poor souls was terrible. Many left their homes and hid in the forests, living for a time on nuts and berries, some eventually dying of exposure and starvation. No physician would attend a Huguenot. Their houses were burnt, their goods looted, their women ravished and many brutally murdered. Those who were able escaped, with great difficulty and with terrible consequences if they were detected.

Laurens Roussel, who heads the genealogy and who was the son of a Peter Roussel, was born in 1599, just after the Edict was signed, at a time when Protestants could look forward thankfully to a time of peace and prosperity. His birthplace was Pont Audemer, a little town on the river between Rouen and Caen.

He became a surgeon, married in 1627, and in the following year a son was born to him, who was named Laurens after his father. This Laurens also qualified in medicine, was married in 1665 and had five children:

*Marie, born 1666-*

*Isaac, born 1668*

*Laurens, born 1670*

*Etienne (Stephen), born 1676*

*Francis, born 1680*

So, you see Francis was only five years old when the terrible persecution began.

We are told in the archives of the Roussels that:

Aug. 1st. 1691, died Laurens Roussel<sup>146</sup> father of the above children aged 62 years and 9 months after a long and lingering sickness of two or three years, and he was interred the day following in his own garden in the suburbs (of Ponteaudemmer) just by the Church of St. Germain - incognito - God preserve from sickness them that are living here above.

The two eldest sons, Isaac and Laurens were brought to England in the beginning of the troubles by their cousin Montres Roussel soon after the revocation of the Edict of Nantes in 1685. Marie brought her two brothers, Stephen and Francis, concealed in panniers on a donkey, to Calais, where they met their mother and embarked for England.

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#### THE ESCAPE

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In about 1685 Marie with her two brothers, Etienne and Francois, concealed in panniers on a donkey, travelled to Calais, where they met their mother and embarked for England. It was arranged for the family to travel to the coast in detachments. The two elder boys (as we have seen) were sent on before in the care of a cousin. Probably Madame Roussel lingered in France as long as she could, to be near her dying husband. I can imagine how at last he begged her to go for the sake of the children until she finally overcame her reluctance. At last the plans were perfected.

Marie, then in the early twenties, was disguised as a peasant girl, and her two little brothers were placed in the panniers, one on each side of the donkey. The little boys were implored, whatever happened, not to move or make a sound, or the cruel soldiers would surely kill them. Then they were covered with a thickly piled-up layer of fresh vegetables and before dawn Marie started off leading the donkey with its precious load. A trustworthy serving-man followed at a distance, ready to give aid if required, but until then pretending to have no connection with the market girl and her donkey.

The journey to Calais was safely accomplished, but there was one terrifying incident. As Marie was entering a wood a party of soldiers who had been 'Huguenots hunting' rode out of it. Probably because Marie was an attractive girl, rather than because he really suspected her, the Captain drew up and began to question her as to where she was going and what she had in her baskets. She concealed her terror and said she was on her way to the market at the next town and had nothing in her baskets but vegetables, as he might see for himself. "We'll soon prove that," said the man and,

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<sup>146</sup> Laurens just named was several years imprisoned on account of religion, and died not actually in prison, but under restraint, which prevented his joining his family who had come over to England.

unsheathing his sword, plunged it right down into the pannier where the tiny Francois was curled up, and then rode off laughing.

Not a sound or a movement came from the pannier, and for a sickening moment Marie felt sure her little brother had been killed. As soon as the soldiers were out of sight Marie hastened into the shelter of the wood and tore the vegetables off the basket, to find Francois bleeding profusely from a wound on his arm. "I didn't cry," said the brave child.

Meanwhile Madame Roussel, carrying what valuables she could secrete, had arrived in another disguise in Calais, and at the appointed place mother and children met once more. A boat had been hired to take them across the Channel - an open boat - for which they paid thirty guineas.

Imagine that crossing, not a few hours, but days, in an open boat, cold, wet, probably seasick, with a wounded child who would be feverish and fretful, with the agonizing thought of what they had left behind and the future unknown in a strange land among strangers, of whose language they were ignorant! They had one star to cheer them, the thought of meeting 'Cousin Moise' and the two elder boys.

Francis, the hero of the panniers, married in 1696. His wife was a French refugee who had been born in Quillebœuf, and her name was Esther Heussé. This couple had a large family:

Marie: Born 1698, Died 1755

Anne: Born 1700, Died 1711

Isaac: Born 1702, Died abt.1796, Married Bridget Roussel

Madeleine: Born 1705, Died Abt. 1725

Etienne (Stephen): Born 1708, Died 1708

Elizabeth: Born 1709, Died Abt. 1758, Married Pierre Beuzeville

Moyse (Moses): Born 1711, Died Abt. 1770.

Marie Anne: Born 1715, Died abt. 1795, Married Thomas Meredith

When the Roussels left France, there was one great treasure which they brought with them and that was a miniature of the husband and father they had left behind. A copy of it (for I should hardly think the original would have been given to a younger daughter of the youngest son) came down through Elizabeth Roussel to her son Peter, and from him to his daughter Esther, and from Esther to her daughter Emma, my grandmother Sargent.

Mrs. Sargent's eldest son, Daniel, died of a lingering illness and was kindly and freely visited by Dr Samuel Byles, who was then practising in London, and who several times took the journey into Kent to see the boy. Mrs. Sargent was full of gratitude, and after her son's death wanted to make some acknowledgement to her Cousin Samuel. The most precious thing she could think of for a gift was that miniature of Laurens Roussel. Before she sent it, she had it copied, and copies are in the hands of various members of the family. I have a little sepia copy of the photograph hanging in my room, which was done for me by my cousin Grace Beuzeville Foyster.

At first sight, it looks all wig and lace cravat. But under the large, curled wig is an interesting face, well arched eyebrows, eyes that were meant to be vivacious but look a little tired and strained, a mobile mouth and a nose that has had a habit of recurring in successive generations. Perhaps if Laurens could see my picture, he would not know it for himself! It is only the copy of a photograph, which was taken from what was probably only the copy of a miniature. At any rate, he could not disown the wig and cravat - nor the nose.

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THE BEUZEUILLES

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The little Elizabeth Roussel (1709-1758) of the copy-book married one Pierre Beuzeville, who was a silk weaver in Spitalfields. Beyond the fact that the Beuzevilles were also French refugees I do not know anything of the family before this Pierre. He had several brothers and one, Samuel, was a French Protestant Pastor.

When I was quite a little child, two old Misses Beuzeville came to stay in Henley and took me for a drive with them and were particularly kind and nice. Their home was in Essex (Braintree, I think). They were descendants of James Beuzeville, the brother of Peter; and I was told, or heard my elders discussing the fact, that when they were dead there would be no Beuzevilles left. They had a brother who emigrated to the colonies, but he had not been heard of for so many years that it seemed certain he must be dead. Strangely enough, our cousins, Cyril Byles and his wife, have come across a Mr. Beuzeville in Sydney, Australia, and have formed a friendship with him and his family. He must be descended from that long-lost brother of the old ladies. I saw a letter from Cyril Byles to his mother, in which he said that Mr. Beuzeville is an enthusiastic genealogist and has worked hard to trace the descent of the Beuzevilles. He has discovered that they came from a place in France called Beuzeville, and that they were of good family and entitled to use the 'de'.

A story is told of the Peter Beuzeville who married our Elizabeth, which I will relate here. He was once sitting late over his accounts when he heard an eerie, gurgling sound, just outside the window, which startled him considerably. Hearing it again he summoned up his courage and went to investigate. He found a poor little boy hanging by a rope from the branch of a tree, quite black in the face and nearly suffocated, and at the foot of the tree other little boys trying to release him from the branch which had swung up beyond their reach. Peter soon cut him down and he recovered. These little boys were accustomed to watch public executions and to find in them the most exciting drama which came their way and were playing at a hanging in a realistic and nearly fatal way.

These Beuzevilles had a faculty for rescuing life. Once, years afterwards, Peter's son Peter, your great-great-grandfather, was walking in London and, when passing the Church of St Benet, heard a little cry and saw a little bundle lying on the church steps. He found that the cry proceeded from a deserted baby and picked it up and carried it to the Foundling Hospital. The child was named Peter, after its rescuer, and Benetfink, after the church by which he was found. That child grew up to be the

founder of the house of Benetfink, the clock-makers. There is still a shop under that name in Cheapside. It is fascinating to speculate whether Peter watched the growth and career of his protégé and whether, perchance, he learnt his trade from the watchmaking Roussel.

*Benetfink & Co. was a large retail business located at 89-90 Cheapside, London, from c1845 to 1907. The firm described themselves as "furnishing ironmongers" and sold a huge range of metal ware products for the home. It continued to trade under various names until the late 1800s.*

As far as I know there is no portrait of any of the old Beuzevilles, except a watercolour sketch of Samuel, which is in the possession of one of my aunts. I have a copy of this. It represents a man with strong features and grave, yet humorous eyes. He is depicted in his black Geneva gown and white bands and wears a Johnsonian wig. I think his brother must have been much like him, as that face has been reproduced in later generations. Our cousin, Dr John Beuzeville Byles, greatly resembles him. Once a lady who knew our cousin Jack came to see me and at once noticed that picture and exclaimed: "Miss Byles! Who is that old gentleman? Dr. Byles is just like him."

I hope Elizabeth was happy with her Peter. I think he was able to give her the comforts of life and at any rate one servant, so that she had time to keep up her accomplishments. She painted well. Grandmamma Sargent had some exquisite little watercolours done by her. They are now in the possession of my uncle, the Rev S. G. H. Sargent. I have in my possession a fan which belonged to her. Practically nothing but the sticks are left, but they are beautifully carved in a design which appears to be Chinese. I dream that it had been a present from her lover and that he, being in the silk trade, had dealings with eastern merchants and thus procured it for his bride.

*I certify to have instructed Pierre Beuzeville who has studied assiduously, and has made considerable progress in the knowledge and truth of our Holy Religion.*

*I certify also that he has publicly received the Communion of the Church on the fourth of this month. So, we exhort the same to persevere in faith and piety. I recommend him with good heart to the Grace of God and to the good offices of all our brothers in Jesus Christ.*

*Rev. Samuel Beuzeville, Church of St. Jean, London.*

Elizabeth was only forty-nine when she died, and her husband made a second marriage. She had two sons, Peter, our ancestor, and Moses, who died as a youth.

Peter followed his father's occupation as a silk weaver. He learnt his trade with his uncles in the family manufactory, and then set up his looms at Twyford<sup>147</sup>, near Henley. He was guilty of the reprehensible family habit of marrying his cousin. He

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<sup>147</sup> His weaving establishment was, in fact, in Friday Street, Henley on Thames.

took for his wife Mary Meredith (b.1744), the daughter of his mother's sister, Marie Anne, who had married a Mr. Meredith. They were married by Samuel Beuzeville at St Martin's-in-the-Fields on January 16, 1768.

Peter and Mary Beuzeville had fifteen children, only five living for more than a few days after birth. Two of these, Samuel and Charlotte<sup>148</sup> died young. Three daughters, Bridget, Marianne who died of breast cancer, and Esther survived

They lived at Henley-on-Thames in a house quite close to the white-washed Meeting House which they attended. The house was often pointed out to me when I was a child, and I then thought of it as a noble mansion. It really was a modest house enough, but it stood back from the road and was surrounded by a wall of mellow brick which enclosed a good garden with some fine trees. Alas! It was pulled down years ago to make way for an ugly building - the general post office of the little town.

The old white-washed chapel has also gone and is replaced by a more pretentious red brick edifice which stands back further from the road. A part of the old graveyard has been taken to widen the road and noisy motorcars rush hooting above the dust of our forefathers. Their tombstones have been moved and are placed within the present enclosure.

Well I remember the first time I ever entered the old chapel! I could not have been more than four years old, and my mother was taking me for a walk. As we passed the chapel the door was open, and she took me in and showed me the pew where she sat, and told me that if I was a good girl I should go with her some day and stand on the seat while the hymns were being sung; and she put me on the seat then and there and held me in her arm. As I write today I can feel the mystery and thrill of that moment, standing aloft on a red cushioned seat, gazing on the empty pews, the high pulpit and the memorial tablets on the walls, and sniffing up the peculiar 'odour of sanctity' which churches and chapels which are shut up all the week always seem to acquire.

After that I fancy there was no peace in the house till I was taken to chapel with my parents on Sunday. Sunday after Sunday I stood on that seat with my mother's arm round me and holding a book I could not read before my eyes, and when the minister prayed knelt on a hassock with my eyes towards the seat. As my elders always leant forwards with their faces on the bookshelf, I had a fine time picking out the dust from the buttons of the cushions and playing games of my own.

During the sermon, the tediousness was relieved by kind 'Uncle Maynard', who leant over from the pew in front of us and fed me with rose lozenges. I think he partook of some himself. The sermons must have been long in those days, for even my Grandmother Byles - most devout and placid of old ladies - required a stimulant to help her through and always came provided with ginger lozenges.

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<sup>148</sup> I have a mourning brooch that belonged to Marie Ann Beuzeville commemorating the deaths of Samuel and Charlotte. By chance I was able to purchase it some years ago from an antique dealer in the United States. See Section VIII – Beuzeville Notes.

In that same old Meeting House, perhaps even in the same pew, Bridget and Esther Beuzeville used to sit on Sundays. Perhaps they stood up on the seat to sing hymns, and knelt on hassocks during the prayers, and played their own little games and dreamed their own little dreams. I do not think, however, that in those Spartan days there was any good Samaritan to solace them with rose lozenges during the sermon.

I do not suppose the Beuzevilles were rich, but they must have been people of substance and good taste. They must have given their children what for those days was a good education, and their home must have been supplied with good and tasteful furniture, silver and china. Their goods have been divided and re-divided among their ever-increasing descendants; but if in a family home a particularly nice bit of Sheraton or Chippendale is seen, or some old-fashioned silver or good china, it is pretty sure to have come from the Beuzevilles. I have two silver salt cellars (two of a set of four) which came from that home. They are so big that I use them for sugar basins. I have also a French book which belonged to Bridget when she was a girl.

Amongst the many papers of interest lent to me by my aunt, Mrs. Foyster, is the probate of the will of Stephen Beuzeville, proved in 1776 at 20,000 pounds.<sup>149</sup> This Stephen was a silk weaver and lived in a country house at Walthamstow. I think it must have been to his house and for his signature that Peter went, when he so tirelessly exerted himself for the poor French refugees. (see Section II, The Roussels)

Stephen made his will only a few months before he died, in December 1775, and he was very insistent on detail. Among the relatives who came in for legacies was Peter Beuzeville, to whom he left 2,000 pounds, the London Hospital, the French Hospital, a French Charity School, and the French Church (l'église de St Jean), of which his brother Samuel was Pastor, were all remembered. His old gardener and other dependents had small legacies.

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BRIDGET BEUZEVILLE & JOHN CURTIS BYLES

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The Beuzeville sisters grew up somewhat unlike each other. From all I have heard about Bridget I picture her as a dear little dumpling of a woman, very domesticated and with a merry laugh. She had a habit of curling herself up in bed like a dormouse and slept with her knees nearly touching her chin. There was one occasion on which her knees were tucked up to her chin without her own volition.

It was long after both she and her sister were married and her niece, Emma, Esther's daughter, was staying with her at Henley. The whole family was going out on some jaunt and waited, all ready, for the mistress of the house to join them. She was so long in coming that they grew impatient and one of them went to look for her. She was found in her bedroom imprisoned in a chair, the seat of which had tipped up and let her down to the ground doubled up in a most undignified attitude. She was

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<sup>149</sup> This amount was worth £1,722,090 in 2017

powerless to move and so shaken with laughter that she was also powerless to call for help.

One of her domestic tragedies is also recorded. She had an infallible recipe for bottling fruit, the crowning triumph of which was to bury the bottles underground to prevent the air reaching it. One summer a noble supply of bottled fruit was solemnly interred in the garden; but when winter came and the fruit was needed for use, Bridget had forgotten the place of sepulture! It was never found. Probably someone who knew of the caché had stolen it, or possibly some later tenants of the old house found a strange treasure trove in the garden. I can picture the little housewife's dismay at the loss of the dainty prepared for her husband's delectation. I think he was a bit of an epicure, as many of the Byles's are.

But I have not yet introduced you to him. Living in Henley and attending the same Meeting House as the Beuzevilles was a Mr. John Byles, a silk mercer by trade. His native place was Ipswich and he was one of a very large family. He had married a Miss Margaret Hodge, the daughter of a sea captain of Scotch descent, and by this time had a large family of his own. His eldest son, John Curtis Byles, paid his addresses to Bridget Beuzeville and married her on October 25, 1796. She was twenty-six when she married, a great age for a bride in those days, and more over three years older than her husband; so, I am sure his choice was deliberate and judicious and the courtship most sedate and decorous. His business was that of warehouseman. At that time transport was almost entirely done by way of the river, and he had a wharf where barges could moor to discharge their freight and a warehouse where it could be stowed. So we have a nice little merry-go-round of businessmen: the weaver who manufactured goods, the mercer who sold them and the warehouseman who arranged for transport and storage.

Of the ancestors of the Byles' family before the couple who produced such a large and thriving family at Ipswich I know nothing, but at any rate they had brains and industry. They produced a Judge of repute, whose name is still seen on a ponderous tome entitled *Byles on Bills* [Sir John Barnard Byles 1801-1884], a civil engineer, and a lady who was considered attractive by the poet Coventry Patmore and who became his second wife [Marianne Caroline Byles 1822-1880].

John Curtis and Bridget lived in a pleasant house (when I was a child it was still called "The Wharf House") near the river, and there a large family was born to them.

Samuel: Born Jan. 1799  
Ann Margaret: Dec. 1799  
John Beuzeville: Born 1801  
Marianne: Born 1803, Died 1810<sup>150</sup>  
Margaret: Born 1804, Died 1877  
James Hodge: Born 1806  
William: Born 1807, Died 1891  
Elizabeth: Born 1809, Died young

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<sup>150</sup> Marianne was buried in the Beuzeville Vault of the Henley on Thames meeting house.

Henry Beuzeville: Born 1810

Peter Beuzeville: Born 1812, Died 1814

So, out of Bridget's ten children, only five sons and one daughter lived to grow up. Infant mortality was truly awful in those days, and Bridget had plenty of sorrows which might have quenched her love of laughter. She did not live to be an old woman but died in 1829. In looking up the old records, it seems to me that in her generation the span of life was very short: if they lived to grow up at all, the average age to which people attained was about fifty.

I remember a silhouette hanging up in the parlour of my grandmother's house in Henley, which I was told was of my great-grandfather, John Curtis. I remember neat features, neat hair tied with a neat bow, and a frilled shirt front. I fancy he was rather precise and a bit of a domestic tyrant. One of his little fads has come down to us. He liked his cup of tea, but it had to be very carefully prepared, and woe betide the sinner who put any milk in the cup! The cup must be passed to him together with the cream jug, into which he would just dip his spoon before stirring the tea. He may have been a little severe with his sons. At any rate, I know of one severe whipping administered to the little Henry - perhaps not altogether undeserved.

Henry was playing in an upper room and, wishing to rid himself of some messy rubbish he had collected, he wrapped it in paper and threw it out of the window. A milkman happened to be passing, with two pails of milk slung on a yoke. Into one of the pails splashed the parcel, the paper gave way, and the rubbish mingled with the milk. The milkman looked up at the window, then promptly sought Henry's father. Curtain!

This Henry was a freakish boy. When he was about four his father and mother arranged to drive to Oxford to visit the Hewletts. Henry asked to go with them, but his request was refused. However, he had made up his little mind that he would; so, while the gig was standing at the door, he hurried out before his parents and, mounting, hid himself under the seat. After some miles had been covered his mother felt something moving under the seat and thought the family dog must be there. A search was made, and a dirty, hot and dishevelled child was discovered! It was too late to take him back, so he had his wish and went to Oxford, only to find his cousins out and no one to play with. He was sent into the garden to play by himself. The garden sloped down to the river, and at the river's edge was a boat. He completed his day of disaster by getting into the boat, falling out of it and, but for the timely arrival of the gardener would have been drowned. When a little older he once dressed up as a beggar boy and acted the part with such spirit that his own father gave him sixpence without suspecting his identity. When older still he made a wager that he would walk down Cheapside in pattens and he won his wager! I fancy his family considered these pranks to be a sign of original sin. I have seen letters from his sister which read rather as if she regarded him in the light of a brand to be plucked from the burning.

The uncles were all good-looking and good. Uncle William, whom I had reason to know well, had a heart of gold. I think the family humanitarianism found a congenial

home in his breast, and his unassuming generosity was such as I have never met with in anyone else: and with it all he held fast to the command: "Let not your left hand know what your right hand doeth".

Great-aunt Margaret was the only sister among those five brothers and they adored her: indeed, she grew up to be canonized as the family saint. She had had an abortive love affair in her youth (with a cousin, of course), but never married, and was at the beck and call of all who needed her help. She was a little woman, probably rather like her mother, and always dressed in very plain black clothes. I suppose the tradition of her saintliness rather scared me; for I never felt at ease in her company, and only remember one really human incident in connection with her. She had taken me for a prim walk and we encountered an evil smell. Under her instructions I turned my face towards the gutter and we stood solemnly side by side, spitting for all we were worth - and just outside the Rectory too! Great-aunt Margaret must have realized how greatly the family admired her, for her Will begins with the clause that "it was her misfortune always to be thought of as much better than she deserved".

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JOHN BEUZEVILLE BYLES

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John Beuzeville Byles, the second son of John Curtis Byles and Bridget Beuzeville, lived in Henley all his life and did not go far afield to find a wife. One of his father's sisters had married Mr. William Mattingley Soundy, a farmer at Culham, near Henley, and it was their daughter Martha (his first cousin) to whom he was married at Wargrave Church on July 31, 1827. I have never heard any particulars of that wedding. They were sensible folk, and I don't suppose there was much show or any very fine dresses; but I have no doubt there was a big muster of the family and a substantial wedding breakfast.

I do know that if Martha Soundy did not go in for fine dresses, she had an enormous stock of house linen and under-linen of the very best, quite after the style of Mrs Tulliver and her sisters. How often have I slept between those soft, slippery, lavender-scented, linen sheets of hers! I believe I am right in saying that she wore night dresses which belonged to her wedding outfit to the day of her death more than sixty years later. At any rate those she wore were of the finest sheer linen, finer and better than the best surplice linen to be obtained nowadays, and always spotlessly white and lavender-scented. I associate cleanliness and purity with grandmamma; and as I think of her, I can see the little daintiness's of her toilet arrangements and the whiteness of her bedroom and can smell the combined odours of lavender and Brown Windsor soap which pervaded it. She was not a woman of strong character, and I fancy she was always a little bullied - first by her husband and then by her daughters. She was not intellectual; but she was wise in domestic lore and one of the most beautiful needlewomen I have ever known. She had an innocent and gentle heart; little children instinctively loved and trusted her and ran to her to share their joys and sorrows. Her religious faith was unquestioning and sincere. Although she had been brought up in and subscribed to the dark Calvinistic creed of her day, I am perfectly certain her gentle heart never considered the remote possibility of anyone she had

ever met or known perishing in Hell fire. “The heathen in their blindness”, and far from her ken, were another matter, and she was an ardent supporter of missionaries. I am certain I never saw her cross or angry, and never heard hasty or unkind word pass her lips. She survived her husband many years and died in 1888 at the age of eighty.

Beuzeville (he ‘answered’ to his second name) was of a very different calibre. He was not as good-looking as his brothers but had rugged features and a very determined mouth. I believe he was very much master in his own house, and that his wife regarded him with trembling awe. By those who knew him well and realised his honesty of purpose and sterling goodness, he was loved and respected. By those with whom his determined will came in conflict he was cordially disliked; and I have heard that by his enemies in the little town he was nicknamed ‘Beelzebub Byles’.

To his business of brewer and maltster he added that of coal merchant, and his father’s barges brought supplies of coal down the river and discharged them at his father’s old wharf. When there was a scheme to bring the Great Western railway through Henley, he opposed it tooth and nail, and the promoters of the scheme thought that self-interest dictated his opposition. It may have done; but I am sure he honestly thought that a dirty, new-fangled railway would spoil the little town. So hard did he and others work that they prevented the railway coming through the town, and it became a terminus on a branch line.

I was his first grandchild, and the only one who can remember him, for he died in 1870 when I was about five years old. I can recall his face, which was always gentle when he looked at me, and I have several tender and vivid memories connected with him; one is of sitting on his knee and sipping from his glass of toast and water and at the same time being instructed as to which was my right hand and which my left. Another is of his coming to our house and sitting down wearily in a chair and beginning to discuss something very earnestly with my father. I ran to him and, in the midst of his preoccupation, he smiled at me and stroked my hair, finally lifted me on to his knee and held me close till he went away. The last, and perhaps the most vivid, is of being taken to see him when he was dying. His breathing was much affected and he lay propped up with pillows; tied up to the foot of the bed was a crimson sash of netted silk which lay over the spotless white coverlid from his foot to his hand, that he might grasp it to raise himself up in bed. I was lifted up to kiss him: he laid his hand on my head and blessed me, afterwards saying: “Suffer the little children to come unto Me - do you know who said that?”

The first time I read *Vanity Fair* and came to the description of Amelia in her white dress trailing about the room with George’s military scarf “held against her bosom, from which the heavy net of crimson dropped like a large stain of blood”, the vision of the farewell visit to Grandpapa Byles leapt to my memory with extraordinary clarity; and it always returns when I re-read that passage. I wonder what has become of that sash! The last time I saw it was when ‘Aunt Pattie’ was dying and was putting it to the same use that her father had done. It was then that I was told that it had belonged to my great-uncle George Soundy, when he was an officer in the Yeomanry.

After their marriage, your great-grandparents, Beuzeville and Martha Byles, settled in an old house in Friday Street, next to the brewery, and there all their children were born and Beuzeville died. His widow remained there for some years, but moved in 1876, when the house was enlarged, and my father brought his family to live in it.

It was a small house, and I cannot think how their big family ever fitted into it. There were two smallish sitting rooms, with two bedrooms over them, and, above these, two attics. There was a big and horrific cellar (often flooded in winter), which - when the door leading to it was open - emitted a weird smell of river damp and ancient casks. There was a long passage leading to a cavernous kitchen, which seemed miles away from the living rooms. Beyond the kitchen was a back door opening on to a long, brick-paved path bordered with sweet-smelling musk; and this led to the garden where the only sanitary arrangements were situated! Our forefathers were sturdier and less fastidious than we are!

When I first remember that garden it seemed an enormous place beset with lurking terrors. One of my aunts had a tame jackdaw, which lived in the garden and had an unpleasant habit of pecking visitors' shoes. The shining, patent leather, strap shoes of little girls were especially attractive to it. The same aunt, Aunt Dibbie, had another pet, a huge sandy cat, which used to leap out from unexpected corners and seemed to me a dangerous wild beast. The only uncle then living at home was Uncle Edward who kept a pig in one corner and used to lift me up to admire the great, black grunter. At any rate that was confined in a sty; and however evil its design, it could not get at a defenceless little girl. There were no houses then where 'River Terrace' now stands, and no great hotel at the back of the garden. When they were built, the pig had to go.

Pleasanter memories of the garden are of dear Grandmamma stooping over the flowers she loved or picking fruit from the tall trees which flourished on the warm, brick wall of the malt house which bounded one side of the garden. A confused and delightful memory comes to me as I write: a drowsy, summer Sunday evening; ripe fruit; scent of mignonette; buzzing of wasps and bees; sound of mellow church bells floating over the river; a tiny child clinging to the hand of a loved and all-powerful Papa, who could give her all the joys and protect her from all the terrors of 'Grandmamma's Garden'.

Ten children were born to your great-grandparents at that old house, and nine lived to grow up. The first (a little girl) died at birth, 1828. Then came:

Martha Born: 1830, Died 1877  
Pierre Beuzeville: Born: 1830, Died 1881  
John Born: 1833, Died 1916  
Margaret: (Aunt Meggie) Born 1835, Died 1897  
William Soudy: Born, 1837, Died unknown  
Nathaniel: Born, 1839, Died 1905  
Edward Born: 1841, Died 1879  
Elizabeth: Born, 1844, Died 1908  
George Henry: 1847, Died unknown

In appearance, all this family ran to the red-haired, freckled type. I should imagine this an inheritance from the grandmother of both their parents - Margaret Hodge, the Scotchwoman.

Your grandfather, Pierre, was a fine, well set-up man, with good features, the most prominent being a replica of the Roussel nose. His hair was dark; but it certainly had a reddish tinge, although his cousin, Ruth Sargent (afterwards your grandmother) when on a visit to Henley in 1862, wrote to her great friend, Maria Hills: "I think Pierre is a very nice sort of fellow and his hair is not red, though his sisters say that is only because he oils it so much".

John married his second cousin, Sylvana Sargent, and emigrated to New Zealand.

Poor William Soundy went to the 'demnition bow-wows'. My Grandmother Sargent was always very fond of him and said he was a nervous, shrinking, timid, little boy; that it was fear which first made him disingenuous, and that the fact that his faults were not quite understood and were very severely corrected was ruination to his character. Anyhow, he was a source of trouble and finally faded from the knowledge of his family. He must have died many years ago, but where, when, or how, is unknown.

Nathaniel also married a second cousin. When I first knew him, he was distinctly good-looking, with very red hair and intensely blue eyes. He had a dashing and debonair manner and was a great sportsman. In rowing, swimming and driving he was an adept. He would have made a good model for one of 'Ouida's' guardsmen.

Edward married his first cousin, the daughter of James Hodge Byles and, after her death, my mother's friend, Maria Hills. In that same old letter of June 1862, my mother had written to her of Edward: "Edward is a very nice boy, only like all the rest of the family he thinks too much of himself".

George Henry had the originality to marry someone who did not belong to the family circle.

None of the daughters married. Martha, Aunt Pattie, was nearly always away from home in some situation where she cared for other people's houses and children most capably. Once she adventured to Tasmania! Aunts Meggie and Dibbie were so woven into the pattern of my life that I find it hard to write of them. With the help of a tiny, daily girl whom they trained for domestic service, they did all the work of my grandmother's modest house, but always elegantly, without fuss or muddle, just as the modest, unpretentious home was always elegant, with its few pieces of really good furniture and its china and silver all kept so daintily clean and orderly. Aunt Dibbie was the cook, generally in charge of the commissariat department, and she loved to produce and enjoy good things. Dear, unselfish Aunt Meggie was the business man of the family and held the post of Chancellor of the Exchequer. She often had to restrain her sister's prodigality, and there were sometimes sisterly tiffs on the subject.

Their means were very small, but they always found a way to help others. I should think there was not a poor person in the district that they did not know of and give help to in personal service, as well as in such gifts as their means would allow.

Wonderful, 'give away' soups that were made of small oddments; little garments that were fashioned out of remnants of material; the kindly visits paid to homes where they were always welcome!

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ESTHER BEUZEVILLE & THE HEWLETTS

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Esther was endowed with a strong character and unusual intellectual gifts. She was passionately devoted to babies, loved to attend to the sick and bestow her patronage on the poor. It is said that, when she was a girl of seventeen, she went to visit a protégée of hers and found her in labour, and alone, as her husband had gone to fetch the doctor. When the doctor arrived, he found the woman comfortably settled in a clean bed, and the young lady calmly sitting on a stool by the fire, washing the baby. If this story is not apocryphal, the ladies of her acquaintance must indeed have considered her an 'indelicate female'. This devotion to babies and to attending on sick people lasted throughout her life; indeed, her death was occasioned by a chill contracted through leaving her warm bed and going out into the cold, night air at the call of a sick woman. Though always at the service of the poor and ready to perform the most disagreeable services for them, she was always the grande dame and would not permit the slightest familiarity and indeed exacted from them a most respectful attitude.

Love and marriage came to Esther in a somewhat less hum-drum way than to Bridget. A first cousin of the sisters (a grand-daughter of Mary Anne Meredith) had married a Mr. William Hewlett of Oxford and Esther used to stay with her. There she met a younger brother of Mr. Hewlett, a clergyman, James Philip Hewlett. (See Appendix 3) He fell in love with the clever, strong-minded Esther. She, too, was attracted to the young clergyman with the beautiful voice (he had been a chorister at New College Chapel) and the cultured Oxford manner. Did her father and mother approve the match? We do not know; but we may be pretty sure that if Esther had made up her mind it was no use to object. Yes! She would marry him; but give up her nonconformity and worship at the Established Church? No! No! Never! He did not know his Esther if he could think it possible.

They were married in 1809 and in course of time Mr. Hewlett was appointed Chaplain of Magdalen and New Colleges and curate of St Aldate's, Oxford. The young couple settled in Oxford, and we can imagine how Esther revelled in the intellectual society of the university town and still more in the little babies that came to her.

Despite the church influences of her surroundings, she was staunch to her Puritan upbringing; and on Sundays when she set forth with her husband she parted with him at the door of the church where he officiated and walked on alone to the little chapel which she had chosen to attend. Thus, she publicly demonstrated her principles and, may it be said, her love of her own way. Her attitude must have been somewhat of a stumbling-block to her husband in his profession and, had he lived, there might have grown up a bitterness between them, especially in the training of the children. But he died quite young, leaving Esther with five children and a negligible income.

There is one interesting revival of Great-grandfather Hewlett that I must relate. Some years ago - twenty, perhaps - the choir stalls in New College Chapel were being cleaned and renovated, and one of the workmen found closely wedged into the wing of a carved angel a wad of paper, very dusty and yellow with age. Fortunately, he had the curiosity to unfold it, and saw that it was signed "James Philip Hewlett". The result was that it was sent to the Rev. Howe Hewlett, a grandson of the writer. He had it photographed. In the photograph, of course, one sees not only the boy's handwriting, but the creases where the paper had been folded, which were quite worn and ragged.

When her husband died we may be sure Esther did not sit down idly to bewail her misfortune. She began to wield her busy pen and produced a miscellaneous collection of books. I believe I am right in saying that she wrote a commentary on some of the books of the Bible. At any rate, she poured forth religious and moral tales for young people (Arnold Bennett mentions one of these in his novel *Hilda Lessways*), historical tales, with a strong Protestant bias, books on domestic economy, the care of infants and even a manual on knitting. It seems to me that there was nothing this remarkable woman could not do. She was a brilliant conversationalist and could hold her own with the clever men who visited her house; she could write; she could cook; she could sew; she was such an adept at knitting that in these days when knitted garments are so fashionable she could have kept her daughters stylishly dressed by the work of her clever fingers. That she had a genius for nursing I have already said, and that she succeeded remarkably well in educating her children is shown by their subsequent careers.

Of course, she brought them up strictly in the tenets of her faith; but, strangely enough, two of her sons reverted to their father's creed and took orders in the Anglican Church.

The eldest, James Philip, held the living of Purton, Wiltshire. Two of his sons became clergymen and a daughter, Sarah Secunda, was a missionary and died in Madagascar.

Ebenezer was faithful to his mother's religious teaching.

Emma married George Eliel Sargent and became our grandmother.

Theophilus Peter Norris took Anglican orders and migrated with his family to New Zealand. Before his ordination he had a school at Eythorne, Kent, where little boys of the family were sent to have an elementary education thrashed into them. From what I have heard, he certainly was not one to "spare the rod and spoil the child". My father and some of his brothers and cousins were at that school. One of their school mates was the artist, Henry Stacey Marks, R.A. [1829-1898.

Esther, the youngest, married Ebenezer Sargent, a brother of Grandfather Sargent, a handsome, clever and eccentric man, and had a large family. Sylvana, who married my father's brother John, was one of them. Esther was a little woman with the strong Beuzeville features and a lovely complexion; she was said to resemble her Aunt Bridget.

A few words must be said about Esther's second marriage to Mr. Copley. He was the Pastor of the church she attended and was a very determined suitor. I have heard

that she refused him several times, till at last he threatened to drown himself and rushed off towards the river, as if he intended to carry out his threat then and there. Of course, Esther was frightened into relenting. She told her daughters afterwards that her chief object in marrying again was her yearning desire to hold another little baby of her own in her arms.

Mr. Copley did not give her any babies; but he gave her a great deal of trouble. He developed a weakness for strong drink; and poor Esther had a hard time, bolstering up her little man and shielding him from the consequences of his indulgence. She wrote his sermons for him, roused him on Sunday mornings, and took him off, clean and tidy, to the chapel where he ministered. He left Oxford and became the pastor of the little chapel at Eythorne; and that is why there was an exodus of the family to that place. Eventually an amicable separation was arranged. Mr. Copley received a 'call' to a church near his native place in the Midlands, and went there alone, leaving his wife in peace at Eythorne. They never lived together again.

I have two portraits of Esther. One is a photograph of a very bad oil painting, which was done soon after her first marriage. She wears a cap indeed, as befitted a married lady in those days, but it is a saucy cap adorned with bows and allows some little curls of hair to be seen. The waist of her dress is under her armpits, and her arms and neck are even more bare than those of the modern flapper. The other is a photograph taken not very long before she died in 1851 and shows a face full of intelligence and placid self-confidence, with eyes looking out bright and alert on the world. She wears a cap rather like a hood and a large, lace fichu. This fichu Aunt Emma kept among her treasures.

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EMMA HEWLETT & THE SARGENTS

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Emma Hewlett (your great-grandmother Sargent) was a very clever and attractive girl. She had several suitors; among them her cousin, Henry Byles (he of the milk pail fame). I lately saw an old, old letter addressed to Henry Byles by his elder brother William, in which he was advised to try his luck once more "with his old flame, Emma Hewlett, as her match with Mr. ... did not seem likely to come off". Perhaps Henry had already transferred his affection, perhaps he knew his cause was hopeless; for he did not again propose, and she married George Eliel Sargent in 1837.

Mr. Sargent had come to a business post in Oxford and had an introduction to the chapel which the Hewletts attended. He was a very handsome man, and there must have been a flutter among the young ladies of the congregation when he first made his appearance. He fell in love with Emma Hewlett and carried her off her feet, or caught her on the rebound, and they were married after a rather short acquaintance. The handsome bridegroom was attired in a mulberry coloured, swallow-tail coat and a long, satin waistcoat brocaded with pink rosebuds. History does not relate the pattern of his nether garments; but they must have been of the long, very tight cut, fastened over the boots with straps. The bride wore a dress of maize coloured silk with a small raised pattern, and a large coal-scuttle bonnet covered with white satin. There could have been no kissing in the vestry at that wedding. No one could have

possibly got at the bride's face under that bonnet. I have had it on my head, so I know!

The young couple lived in Oxford for the first few years of their married life, and two children (Daniel and Emma) were born there. Mr. Sargent then gave up business, which he detested, to devote himself to literature, and they moved to Eythorne, where Mrs Copley was already settled.

George Eliel Sargent (your grandfather) was a Sussex man, born at Battle and educated at Rye and at Hunter's Academy, Brunswick Square, London. Aunt Mary Foyster has a printed programme of a prize-giving and speech day at Hunter's Academy on June 17, 1822. Grandpapa, then about twelve years of age, received two prizes; one, a copy of Hervey's *Meditations Among the Tombs!* - the other, a silver pen. He had to produce for exhibition specimens of his drawing and writing, and also to take part with other boys in reciting a Parliamentary debate which had taken place in 1817 on Mr. Lyttelton's Resolutions Concerning the Lotteries. He was one of a large family, all handsome, and all clever in different ways. One of his brothers was very musical; another drew and painted and also dabbled in astrology; another was a preacher; and yet another, Ebenezer, a lawyer.

Grandpapa found that his talent was for writing, and he began to scribble and finally wrote industriously and prolifically. Most of his books were published by the Religious Tract Society and are therefore of a very definitely religious and moral character. The best known is *The Story of a Pocket Bible* which, I believe, is still in print. I am sure his books would not be read nowadays; but I remember when I was small I loved his stories for children, especially those called *Little Peepy* and *Hush-a-Bye*. Later on, I read with pleasure his *Tales of Old England*, *Vivian and his Friends*, which was a tale of the Great Plague of London, and *An Old Sailor's Story* which dealt with smuggling on the Sussex coast, and many others. I do not, however, feel any desire to renew my acquaintance with them, as I am quite sure I should find them so dull that all my illusions would be destroyed.

Grandpapa was a deeply religious man, holding much the same Calvinistic views that are set forth in old Samuel Beuzeville's sermons. I believe, whatever had been offered to him for purely secular and amusing books, he would have stuck to his propagandist writing. In his (spare) time he would hold services in the surrounding villages, and I can imagine his preaching was most impressive and terrifying. As a child, I heard him hold forth on topics that he felt deeply about; and his eyes would flash, and his eyebrows jut out, and his words of reprobation were very strong and to the point. Although I didn't understand what it was all about, I always felt a strong desire to escape to the safety of the kitchen.

In spite of his untiring industry, for many years he made but a scanty income by his pen; and his family increased out of proportion to his means. His wife had a hard struggle to manage her household, bring up her large family and keep them from disturbing her husband who, although kind and affectionate, was naturally irascible and made more so by the exigencies of his work and his financial worries. It was not for nothing that the blood of Roussels and Beuzevilles ran in her veins. She tackled her task with heroism; and she and her God alone knew how she managed to bear

and rear her large family, keeping them happy and normal in spite of the meticulous care that had to be taken not to disturb Papa, feeding, clothing and educating them, and at the same time never losing her intellectual and cultural interests. Even as an old lady she kept in touch with modern political, religious and literary thought; and the men who came to the house loved to talk to her, and listened deferentially to her conversation. Had her life been one of ease and leisure and opportunity, she would have been brilliantly clever; perhaps it was the subconsciousness of missed opportunities that gave a flavour of rather bitter sarcasm to some of her utterances.

She saw her efforts for her family crowned with success. Seven of her fine children lived and grew up handsome, cultured men and women; her three daughters all married and her sons satisfactorily settled in life. Her two eldest children were born in Oxford, six at Eythorne, and the youngest, after the family removed to Whitfield, a village not far from Eythorne.

It was at Whitfield Church that my mother was married; and it was at Whitfield, when I was four years old, that I first woke to a knowledge of grandparents. Although I was so young, the remembrance of the visit I paid there is very vivid, and I can recall numerous incidents with great distinctness.

Soon after that time my grandfather was offered an editorial post at the Religious Tract Society, and the family removed to London, where I constantly visited them. He took a house at Dalston, then a pleasant suburb. The house stood back from the road, with a screen of chestnuts in front. The garden at the back had a gate which opened into a lane where wild roses grew, and a field where cows grazed. With the coming of the railroad that was soon altered, and the neighbourhood is now a dismal slum.

As a child, my love for these grandparents was tempered with great awe. Grandmamma was very sweet and kind but did not seem very approachable. Nevertheless, it was she who gave me and used the only pet name I ever had. I was known by the hideous name of 'Emma Mary' and she softened it to 'Nemmie'. I do not think she was naturally very fond of children, and I expect the wear and tear she had experienced with her own family had exhausted her.

Grandpapa was god-like when he condescended to children and had fascinating arts. He had a way of screwing a penny to his eye like a monocle, and letting it fall for small people to scramble for. He brought in penny toys from pavement vendors in the city and made gifts of his empty fusee boxes - lovely boxes such as you do not see nowadays, with pictures of pretty ladies on a lid which was held by a piece of elastic so that it closed with a thrilling snap. Moreover, he smoked long, clay, churchwarden pipes, which could be used for blowing bubbles; and he always had such a large supply that one more or less broken was of no consequence. I well remember that on the occasion that Edward VII, then Prince of Wales, went to St Paul's to give thanks for his recovery from typhoid, Grandpapa brought me one of the medals which were struck to commemorate the occasion. Though my admiration for the fascinating grandfather was very great, I always knew that Jove's thunders lurked behind that god-like demeanor; and directly I saw a cloud gathering upon his brow, I was most anxious to make my escape from the august Presence.

The kitchen was always a delightful refuge, and so was the 'study' at the top of the high, old-fashioned house. I can see that study now, with its book-lined walls and piles of dusty magazines and papers on floor and table; and I can smell its mingled odours of dust and old leather and much tobacco. I can recall the comfortable, old grandfather's chair, on which I used to curl up and browse on very miscellaneous literature. That chair had come from the old Beuzeville home in Henley and had been specially made to the order of Mrs. Beuzeville before her daughter Esther (Mrs. Copley) was born. I expect that, having had so many disappointments with her babies, she and her husband decided that this time she must have very extra care and comfort before this baby's birth. In those days people did not 'loll', and easy chairs were not so common.

It was the uncles and aunts who made the visits to London such a joy, and their goodness and love was, and always has been, beyond words. Dear Aunt Emma, who loved her bed and hated to be disturbed early, was always ready to be pummeled out of her sleep to tell entrancing stories to the little niece who came to snuggle beside her directly she was awake. Aunt Mary was always at hand to understand her little wants and undertake any and every service for her. The young uncles, Sidney and Fred, were not above playing with her. I well remember Uncle Sidney vaccinating a doll I had, his lancet being a carving fork, and his lymph a little red paint. Unfortunately, the wound did not 'heal', and the doll was scarred till the day of her breakage.

As he grew old, Grandpapa became subject to bronchitis and asthma and died in 1883. After his death, his eldest daughter wrote to her mother and, after commenting on his irritability, went on to say: "But what a good man he was, so honourable in every respect. Never once, as child or woman, have I found him out in the shadow of an untruth."

Grandmamma's stoical fortitude was maintained till her death in 1890. For years she had suffered tortures from a cancer in the breast, and she bore them heroically. Not even the husband who slept beside her, nor the daughters who came to her with their own troubles, knew of her disease until it was revealed by a sudden haemorrhage.

Both Grandpapa and Grandmamma are laid to rest in the graveyard at Eythorne, near Mrs. Copley and the children that they had lost.

Their children were:

Daniel George Born: 1838, Died 1853  
Emma Born: 1840, Died 1926  
Ruth Born: 1842, Died 1881  
George Hewlett Born: 1844, Died 1914 in Tasmania  
Edward George Born: 1845, Died 1934  
Mary Esther Born: 1849, Died young  
Sidney George Born: 1851, Died young  
Sidney George Born: 1852, Died 1928  
Frederick George Born: 1855, Died 1915

At the time Ruth Sargent paid that visit to her Henley cousins she was not quite twenty; rather tall, slender, with brown hair and glorious eyes, an unassuming manner and a sweet voice and, moreover, so happy, so heartily enjoying the pleasures of her holiday - the water picnics, the drives and the excitement of the Henley Regatta.

No wonder that, when she returned home, she carried a man's heart with her. Pierre, who was just thirty, and who had not got red hair, had fallen in love with her; and very soon he paid a return visit to Whitfield to tell her so. She accepted him, and they were married at Whitfield Church on September 24, 1863. Over a modest crinoline the bride wore a greyish silk dress patterned with brown, and a long, white, Llama cloak which, I believe, was called a 'burnous'. Her bonnet was what was known as a 'cottage' shape, and was of white straw trimmed with white ribbon, and with a little 'cap' of quilted net in which were some sprays of orange blossom. From the bonnet depended a white lace veil. That veil was placed over her face when she lay dead, by her life-long friend, Maria Hills - then Maria Byles - and was buried with her.

The honeymoon was spent in Wales, in a cottage lent by a cousin, Mr. T.F.A.G. Byles. In the delirium of her last illness my mother fancied herself there again. After her death, my father talked to me of that time, and told me how she had revelled in that glorious scenery, and how agile and untiring she had been, climbing mountains, jumping gaily over little streams, and never shrinking from the slippery stepping-stones which bridged the wider mountain torrents.

An old lady I knew in Henley once told me that the first time my mother went to chapel after her home-coming (dressed in her wedding clothes, minus her orange blossom) there was quite a little flutter in the congregation; and that when the gossips met outside to discuss the bride, the general verdict was that a prettier or more attractive one could not have been.

To describe my dear mother, I must use the words of Jean Ingelow, a writer she was fond of: "A sweeter woman ne'er drew breath". She was made to be loved and protected and, in her turn, to love and protect all children who came near her. Like her Grandmother Copley, she absolutely adored little babies, but all children were dear to her: and I am sure not only her own children, but all the nephews and nieces who knew her, will remember the mothering way in which she gathered them under her wing and made them feel they were precious in her sight. Twice I remember seeing her weep bitterly. Once was when she heard that Uncle Edward Byles' first baby had died at birth; the other time was when she heard of the death of her own brother Edward's little boy, Egerton. The thought of the bereavement of those mothers wrung her tender heart. When her own 'Little Willie' died, her grief was beyond tears. I don't think she was very clever; but she had a quick intelligence and a fine sense of humour. She was a great reader, and it is to her influence that I owe the greatest recreation and solace of my life - a love of books and a sufficiently discriminating taste to know what are worth reading.

My father was fond of reading, too, and he read aloud well. I remember that Trollope was one of his favourite novelists. He was fastidious about the bindings of books, and those that he gave to my mother (poetry chiefly) were specially bound in red morocco. So, also, were his hymn books and his special Bible. One of my earliest recollections is of sitting on his knee while he read stories of my choice from that Bible. Later, I remember evening prayers, when he would read a few verses from the Bible and conclude with a simple, short and reverent prayer. Though he regularly attended the church of his fathers, he never became a member of their community. He had a deep reverence for religion and an abiding faith in the Fatherhood of God. He was the most absolutely clean-minded man I have ever known. Any impropriety of conduct, a vulgar jest, or a risqué story pained and distressed him acutely. From his own lips, no word ever fell that was not perfectly pure and sincere. He loved innocent fun: I well remember how he used to chuckle over the jokes in Punch and with what glee he used to read aloud humorous passages from Dickens, Mark Twain or Bret Harte. He had a great number of private family jokes, (shared by my mother's sisters and Maria Hills) which were a perennial source of merriment.

Like all his brothers, my father was a fine oarsman and accustomed to horses. Many are the delightful drives I remember, and water picnics to Modmenham Abbey, or Marlow Woods, or Magpie Ait. There was generally quite a large party of relatives with us on these picnic occasions. My early life is a dream of relatives - uncles and aunts, great-uncles and great-aunts, cousins old and cousins young, first cousins and second cousins, and cousins so distant that in no other family would they have been considered cousins at all.

There was one drive that nearly ended in fatal consequences. I will let my father's own words describe it, as written in a letter to Grandmamma Sargent, dated October 1, 1872:

I am writing to tell you of what might have been an awful accident, but mercifully I can say that all who were in it are much less injured than we feared . . . Yesterday afternoon I took Ruth, Mabel, Frank, Aunt Dibble and little Etheldred for a drive to Stonor. Coming back, I had to call at the 'Traveller's Rest'. I left the chaise standing at the door, when the horse went on and by some means was turned on the path, falling down and recovering himself broke off the hind wheel of the chaise.

Elizabeth, Frankie and Ethelred were immediately thrown out, and the horse galloped on with broken chaise tipped up on one side and Mabel and Ruth in it. After going about 200 yards first Mabel, and then her Mama were thrown out. Ruth was most hurt, being bruised on her side and bottom back, and cut and bruised about her head. Her foot is in great pain from the wheel going over it. Mabel is sadly scratched about the head and face, little Etheldred's head is cut, and Elizabeth bruised and scratched a little. Frankie came off unscathed.

What might have been a terrible boating fatality I also remember. Great Uncle William was staying in Henley, and I was one of a water party at which he was the chief guest. In going under an old wooden bridge, he thought to help by grasping at the wooden structure and giving a push. The boat slid rapidly on and left him hanging to the wooden bridge just above deep water with a strong current. I shall never forget

the difficulty of getting the boat exactly under him and preventing it from again drifting away before he was safely in it, nor the sight of my father's white, strained face when it was done.

Ours was a happy home. Harshness and misunderstanding were unknown. The love between our parents was as true and perfect as human love can be, and the understanding tenderness lavished on their children was more than falls to the lot of most. We may have been spoilt - I think we were - but I, for one, am very thankful to have had the memory of that spoiling. Our faults did not go unpunished. I will remember a whipping I once had. I bore no malice, for I knew it was deserved; and when it was over, it was to the arms of the executioner I turned for comfort and support.

The children of Pierre and Ruth Byles were:

Emma Mary, b. July 25, 1865  
Frank Roussel, b. Aug. 27, 1867  
Alice Margaret, Jan. 1, 1870 - May 10, 1891  
Mabel Ruth, b. Apr. 18, 1872  
William Beuzeville, June 27, 1874 - Mar. 9, 1876  
Sidney Beuzeville, b. July 15, 1877  
Ellen Marion Ruth (Mayna) (Dec. 28, 1880 - Dec. 24, 1920)

My father was a brewer, in business with his father; and the first home my parents had was a flat built over a part of the brewery and reached by a very steep flight of stairs. It was quite close to the grandparents' house; and I think that at first the young wife rather resented the well-meaning help and advice of her capable and domesticated sisters-in-law. However, their daily intimacy settled down into a wonderfully happy relationship, composed of mutual interests and helpfulness, and of very real affection and respect.

The first four children were born at 'The Brewery Rooms', and then (probably from want of space) a move was made to an old house in New Street, where the fifth child ('Little Willie') was born and died. It was while we were living there that my father met with an accident which left him permanently slightly lame. In the autumn of 1876 we moved into the old Friday Street house, which had been altered and added to, and there Sidney was born in the following summer. Soon after this, business troubles came to my father.

It was then that my father's Uncle William generously took me into his home and for two years (until my mother's death) sent me to school with his daughters. In the troubles that followed, I remember him as a veritable rock of defense, with his calm efficiency and active benevolence.

In those days women were not supposed to know much about business, and certainly business affairs were not discussed before young people. I never knew whether my father had the Brewery premises on a lease which expired, or whether he was only a salaried manager for the owner. At any rate, the Brewery, with the old house and the old garden, were sold, and my father had to turn out and make a fresh start when he

was nearing fifty years of age. After a weary time of many disappointments, suitable premises were found in the Market Place - a queer old house with an old garden in the rear, and a jumble of outhouses which were converted into a brewery, and the necessary plant installed. This was done with borrowed capital.

It was in the autumn of 1880 that we moved into the Market Place house, and that my father started his new venture. In December of that year little Mayna was born, and three weeks later my dear mother died. Nine months after that, Father died quite suddenly (on September 7, 1881). Those nine months of anguished loneliness, of anxious solicitude for his motherless children, after a long period of heavy, business anxieties, had killed him. Had he lived, I believe he would have built up a fine business; the returns were already showing a steady increase. As it was, we were penniless.

Think of it! Six penniless orphans, the eldest just sixteen and the youngest nine months old; and within a week of their tragic loss homes were offered for all - indeed more homes were offered than were needed. No orphan asylums or charity schools for children fortunate enough to belong to our family! But homes freely and lovingly offered by different members of the family, where they were taken into the hearts of those who adopted them, and never made to feel that they were eating the cold bread of charity!

I went to live with my mother's parents; and her two youngest brothers supported me till I received my training as a nurse and could earn my own living. Your Aunts Daisy (Alice) and Mabel went to the home of our generous great-uncle William at Bradford. Little Sidney (your father, Roussel!) was adopted by his mother's brother, Edward, and his wife. The little baby Mayna passed into the loving care of Dr and Mrs. Henry Byles and never felt the lack of a mother.

It was Frank (your father, New Zealand nephews and nieces) who had to face life early and under adverse circumstances. He was sent to New Zealand (probably financed by Uncle William) to try his luck in a new land. That he made good as he has done is a tribute to his character and to the grit inherited from his forefathers; also, I think to the family kindness shown him by Mrs. Snell, a daughter of our great-uncle, Theophilus Hewlett, who had settled in New Zealand years before we were born. In one of his letters to your Aunt Daisy he wrote in February 1891:

I am staying at Cousin Edith Snell's, or to speak as I feel, I am at home for a while now. I wish you could know the folk here; they are in my opinion perfect. Fred (Mr. Snell) is one of the very few real Christians.

It is a reproach to myself, but a wonderful tribute to the Family, when I say that I was so accustomed to the love and protection of all my relatives and so took them for granted, that for years I never fully realised the marvellous generosity of those who befriended us, or the long self-sacrifice it must have cost never to falter in their task, nor show the least shadow of regret or diminution of their kindness and affection to their charges.





**A QUIET BY-LANE OF A HUGUENOT FAMILY BY J. GILBERT WIBLIN**

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*Read before 'The Huguenot Society of London', 14 January 1931*<sup>151</sup>

It is with considerable diffidence that I invite the attention of this distinguished assembly of representatives of many of the more notable Huguenot families to the annals of a comparatively humble house; still the proverbially modest violet may help in the making of a garden as well as the lordly arum lily or standard rose, and the shaded by-lane may have its charms as well as the sun drenched main road.

Roussel appears to be a name by no means uncommon, and it figures in the records of Huguenot immigration at least from the Massacre of St. Bartholomew's Day (1572): but it was the Revocation of the Edict of Nantes which drove to this country the family with whose story we are concerned this evening.

Fragments of that story have already appeared in print, but I regret to say that no published reference to them which I have found so far is impeccable. I hasten to add, however, that I make no extravagant claims in that respect for the present essay: I have aimed at the verification of details as completely as I could but am still open to correction as new light comes ever from old records.

In his "Lists of Foreign Protestants and Aliens resident in England", published by Camden Society in 1862, William Durant Cooper gives particulars of this family, stated to be derived from Joseph Gwilt, Esq., F.S.A. They are however incorrect in certain details, notably in making Isaac Roussel the ancestor of the English descendants. Samuel Smiles, in "The Huguenots, their settlements, churches, and industries in England and Ireland" (1867), also mentions Isaac Roussel as the head of the family, though not explicitly as its progenitor. I have found no evidence that either of these writers obtained their information directly from any Roussel descendant.

But about this time the family story began to be exploited from within. One of its daughters, Esther Beuzeville, who married firstly the Rev. James Philip Hewlett and secondly William Copley, in "Historical Tales for Young Protestants", published by the Religious Tract Society in 1857, narrated one incident in the flight of her ancestors, without, however, giving any of the names. From this work, it was copied by the Rev. David Carnegie Agnew into the first edition of his "Protestant Exiles from France", which was issued in 1866; and for four years later the same story reappeared in Miss Emily Sarah Holt's "Sister Rose: or Saint Bartholomew's Eve". Here, however, the authoress took - quite frankly - one liberty with the facts, making the heroine bring a younger sister and brother to England instead of two brothers; and having no reason to do otherwise - assuming that she culled the incident from one or both of these published sources - she dated it a century early, and thus gave it a much more suitable setting (for her purpose) than it actually had. As Miss Holt's objective was propaganda rather than history, so much artistic License may well have been allowed her.

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<sup>151</sup> Used with permission from The Huguenot Society, London.

Meanwhile, the Rev. James Philip Hewlett, Esther Hewlett's eldest son, had compiled a genealogical table of the family, and printed it for private circulation. A copy in the Roussel dossier in Mr. Henry Wagner's collection at the French Hospital bears the following MS. note signed by the author: "The above was carefully compiled in 1866 from original documents and strictly verified in every particular. As it was intended for the use of my own children it does not extend to other living branches of the several families." This first reduction to print of the family history was thus simultaneous with Agnew's first vague record of its story, and during the next few years the two compilers evidently corresponded; for in a much enlarged and corrected second edition of his work which Agnew published in 1871, the story is given more fully, with the true names, and subsequent detail about the family, for all of which acknowledgment to the Rev. J.P. Hewlett is duly given. Even so, however, the account was far from complete. Just what were the documents on which Mr. Hewlett based his table I have been unable to discover, part from one which is now in the possession of one of his grandsons; but there was one important MS. extant in another branch of the family which Mr. Hewlett was clearly ignorant, though curiously enough a copy of it in his mother's handwriting has recently come to light. (She had died 15 years before he compiled his genealogy.) This MS., which is now in the possession of a member of the senior branch of the family, who has kindly allowed me to make full use of it, is a small note-book of 48 leaves, 5 and a quarter by 3 and a half, bound in black shagreen - a type of binding which, an expert tells me, was much in vogue round about 1700. The first 39 pages contain entries in French, and pages 40 to 74 contain a translation in a much later hand. Pages 1-27 contain entries of births, marriages, and deaths during the seventeenth century, from 1599 to 1691, which seem to have been copied from some official or other register; on page 28 is a signed statement, of which the following is a translation:

England: On Wednesday 29th July new style 1699 I disembarked in England having embarked the Monday previous at midnight and the Friday at 5 o'clock in the evening I arrived at London, having left Rouen the Wednesday or Thursday before. (signed). Isaac Roussel.

The next page records his marriage with Elizabeth Scheult, at the Church of the Savoy in 1701, and the births of their children follow.

All the main French entries are in the same hand as the signature on p.28, which after some search I was able to compare and identify with Isaac Roussel's signature on the allegation for his marriage, for which he procured a Licence from the Archbishop. It seems clear, then, that Isaac, who was the eldest son and the last to leave France, before quitting the old home copied into his note-book these records of the family to take with him into the land of exile. Unfortunately for us, he confined his subsequent recording to his own offspring; and except for one or two valuable annotations added in another hand, his note-book tells us nothing of the rest of the refugees beyond their births. It is, indeed, remarkable that, although his mother, sister, and three brothers had reached England some years before him, Isaac makes no mention of re-joining them in the above-quoted memorandum of his own arrival in this country.

A record of the births of the children of Francis Roussel, Isaac's youngest brother, has come down to us on what was evidently a fly-leaf of a folio Bible; this was undoubtedly used by the Rev. J.P. Hewlett for his genealogy, and from other early details which he gives - and omits - I conjecture that Francis had copied on to the adjacent leaf, now separated from its companion if not lost, the entries concerning his brothers and sister, parents and grand-parents, which appear in Isaac's note-book. With these, but without the rest of Isaac's record, the few omission and errors of Mr. Hewlett's table are entirely explicable.

Apart from pure genealogy, the story of the family flight and settlement in England is largely traditional and does not seem to have been committed to writing until a century or less ago. Some of it is contained in letters written about 1860 by my great-grandmother, Elizabeth Griffith Hewlett, which are now in my sister's possession; my third cousin, Miss Emma Mary Byles, used other archives preserved in her branch for a brochure which she wrote for her nephews and nieces a few years ago, and on which she has kindly allowed me to draw for this paper. For the rest, personal research at Somerset House, and in the registers of several Oxford parishes and notably St. Martin's-in-the-Fields, has supplied me with many important links; but there is still much to be elucidated, and I am not likely to exhaust this hobby of my scanty leisure for a long time yet.

The earliest record that we have of our Huguenot ancestors tells that in 1599, on the 3rd of October Laurens Roussel the son of Peter was born at 6 o'clock in the morning, baptised at Quilleboeuf by M. Claude Pincheron minister and had for godfather Mr. George Roussel, uncle of the said Peter and for godmother Marie Belleau his maternal grandmother. In the next 22 years the births of seven more children of Pierre Roussel are recorded, most of whom were baptised at Pont-Audemer, where they would all seem to have been born; the first four were christened by Mr. Pincheron, who is first described as 'minister of Quilleboeuf and afterwards (when officiating at Pont-Audemer) a 'minister of this church'. The two places are about nine miles part, and there would seem at this period to have been a close connection between those of the reformed faith living at both of them. Apparently Quilleboeuf had a Protestant church rather earlier than Pont-Audemer; but we could find no trace of one, past or present, at either place when on holiday last summer.

Who or what Pierre Roussel was we do not know. The Rev. J.P. Hewlett states at the head of his genealogy that "Gerard and Arnaud Roussel were intimate friends of Farel and Briconnet, the celebrated French Reformers. Early in the fifteenth [sic: an obvious slip for sixteenth] century Farel and the two Roussels were spiritual instructors of Margaret of Valois, afterwards Queen of Navarre. From one of the brothers Roussel, it is uncertain which, descended the head of this genealogy": Peter's name then follows. This last statement must be regarded as inadmissible in view of the fact that Gerard Roussel as a young man took Roman Catholic orders, and although he embraced the reformed doctrines does not appear ever to have actually broken away from nominal adhesion to the old church, which he rather aimed at reforming from within. There is certainly no evidence that he followed Lutheran example to the extent of marrying. We may therefore, I think, eliminate him as a

possible ancestor. As to his brother Arnaud, we know very little about him beyond the fact of his existence and association with Gerard in advocating reformed tenets - apparently as a layman; he may have been an ancestor of our family, but the name is a fairly common one, and in the absence of any positive evidence I feel that a sentimental desire to be linked with the great names must not usurp the function of a critical sense of historical accuracy.

In Mr. Hewlett's table, the name of Peter Roussel's wife is given as "(Mary) Belleau"; this would seem to follow naturally from the statement that the young Lawrence's godmother was "Marie Belleau his maternal grandmother". But a study of the fuller record of Isaac Roussel's notebook reveals the interesting fact that godmothers were almost invariably described under their maiden surnames, often with the addition of "wife of Mr. So-and-so [a different surname]". Thus, the godmother of Peter's son Peter, born in 1604 is described as his maternal aunt, Marie Malefrein, wife of Mr. Abraham Duval; and the godmother of his brother Daniel, born 2 and a quarter years later, as his maternal aunt, Marie Malefrein, wife of Francis Petit - she had clearly been widowed and remarried in the interval. The godfather to a sister was her maternal uncle, James Malefrein. Finally, when the Lawrence of our first record presented his parents with a grandchild, he described her godmother as " Madeline Malefrein my mother". This then was the name of Peter Roussel's wife, and the Mary Belleau of the first entry is the maiden name of a Madame Malefrein, Peter's mother-in-law.

(Here I may remark, parenthetically, that while as a Baptist I deprecate the practice that calls for godparents, as an amateur genealogist I have to thank the inclusion in these records of their names and descriptions for much information which would otherwise have been unavailable.)

Lawrence Roussel, the eldest of Peter's eight children, took to medicine, and is described as a surgeon when at the age of 28 he married Elizabeth Desormeaux, daughter of Francis Desormeaux, an apothecary. By her he had a family of eleven or twelve, the eldest son, born in 1628, being named Lawrence after his father, and following in his grandfather's footsteps to become an apothecary. He married in 1665 Marguerite Langlois, the orphan daughter of a Rouen goldsmith, who bore him five children:

Marie, born in 1666;  
Isaac, born in 1668;  
Laurens, born in 1670;  
Stephen, born in 1676,  
Francis, born in 1680.

By this time the fair weather the French Protestants had enjoyed under Henri IV was rapidly passing, and storm clouds were rolling up fast and threateningly. Just when the Roussels decided to flee before the coming storm is uncertain, but apparently Lawrence (the apothecary - his father, the surgeon, died in 1677) was a sufficiently active protestant to attract the attention of the authorities, and even before the Revocation of the Edict of Nantes seems to have suffered imprisonment for his faith; and although he was released some time before his death, he was under observation

of restraint to an extent which made it impracticable for him to fly the country. It was, however, decided that his wife and children should seek refuge in England; but as to the exact date and manner of their flight there is some uncertainty, as the traditions handed down in different branches of the family are not quite consistent as to detail, and there would appear to be no contemporary - or nearly contemporary - written account now extant.

One version says that the two elder boys were brought over in the beginning of the troubles by their cousin Montres, whom I have so far failed to trace apart from this one mention; but another tradition, that the mother and the daughter and three younger boys escaped together, leaving Isaac, the eldest son, to give what comfort he could to his father, is more consistent with Isaac's own statement that he came over in 1699, though this was eight years after his father's death.

At all events, the Calais route seems to have been chosen, and Marguerite - possibly with Lawrence - made her way thither in advance, leaving Marie to follow with the two youngest boys. Disguise being essential to avoid molestation and possible capture, she dressed herself as a peasant-girl, and placed her brothers in two panniers, covered up with vegetables, and slung on the back of a donkey. The little ones were charged neither to speak nor to move, whatever might happen on the road. A servant, dressed as a farmer, rode on horseback, moving in advance as if unknown to the girl. They traveled by night; but as time was precious, the latter part of the journey had to be taken by daylight. Suddenly a party of dragoons came in sight; they rode up, fixed their eyes upon her and then on the panniers. "What is in those baskets?" they cried. Before she could give an answer, one of them drew his sword, and thrust it into the pannier where the younger boy was hidden. No cry was heard, not a movement was made; the soldiers concluded that all was right and galloped off. As soon as they were out of sight the sister knocked off the inanimate contents of the pannier, the little boy lifted up his arms towards her, and she saw he was covered in blood from a severe cut in one of them. He had understood that if he cried, his own life and the lives of his brothers and sister would be lost, and he bravely bore the pain and was silent.

She bound up the wound and nursed him on the road with the fondest care and had the joy of finding that his life was spared, though he carried a scar from the wound all his days. Arrived at Calais, with great difficulty Madame Roussel and a fellow refugee - a widow also with five children - engaged a boatman to take them in an open boat to Dover for a sum which is variously stated as 30 guineas and 50 pounds each. In any case the man was thinking rather of his risks than of sympathetic help to co-religionists; but an attempt at further extortion failed. When some distance from the land he declared that unless they doubled his fee he would take them back again - a threat at which her companion fainted; but Marguerite boldly retorted that if he did so she would denounce him for aiding heretics to escape - an offense scarcely less dangerous than being one. The tables thus were shrewdly turned, he carried out the original contract, and landed them on English soil, the whole possessions of the Roussels being one trunk containing some 500 pounds worth of money, plate and valuables.

As to the date of the flight, Esther Hewlett's account gives the ages of Mary, Stephen and Francis as 16, 6 and 4 respectively. If the first two are correct, the date of the

flight would be 1682 (three years before the Revocation) and Francis would then be only 2 years old; if he was 4 the other two were 18 and 8 respectively, and the date 1684.

In Elizabeth Hewlett's letters - written about a dozen years after Esther's narrative - she speaks of the youngest boy being 8 years old at the time of the flight; but in this she may be confusing him with the next older brother. Even so, an eight-year-old boy would be getting rather big to be hidden in a pannier; on the other hand, a two-year-old seems very young for such an exhibition of understanding and fortitude as is attributed to the wounded Francis. However, in the absence of more definite evidence, we must leave the date an open question, within a range of at most half a dozen years - 1682 -1688, with the balance of probability inclining towards the earlier ones.

Just how the family fared on reaching England we do not know; apparently, they settled right away in London, and presumably Marguerite found some means of livelihood, as the boys were still too young to be earning. Nor do we know for certain how they were equipped for meeting the language problem; but my sister has in her possession an English Bible (an A.V. of 1653) which tradition says the refugees brought over with them from France. If so, they - or some of them- may have known some English: but I can only give this as unverified legend.

Their troubles were by no means over with their escape from persecution, for quite early in their London life a strange disaster befell them, even more dramatic than the episode of the pannier. Two traditions of this story exist, and perhaps I may be forgiven for choosing the rather more romantic version contained in my great-grandmother's letters, merely correcting a slip on her part as to the identity of the age of the hero.

Lawrence, the second son, then a lad in his early teens, was one morning going down the street where they lived, behind a little girl with her school bag on her arm, when a parrot flew out of a gentleman's window and settled on her neck, to her great alarm. Lawrence ran to her assistance and succeeded in beating off the bird, and then took the poor crying child home to his Mother, who comforted her and took her to her own home. The two families thus became acquainted, and the boy and girl were inseparable. But their happiness was rudely interrupted, for soon afterwards Lawrence got lost in the strange city, and it was several years before his stricken family had any knowledge of his fate. At length one of their neighbours, who had known of the boy's disappearance, happened to go over to Maryland; and when visiting a plantation heard the name Lawrence Roussel called over at a muster of a planter's slaves. He obtained an interview and found that the slave in question was indeed the missing Huguenot boy, who had lost his way somewhere down by the Thames and had been carried off onto a ship and taken to the colony and sold into slavery. He asked the gentleman to take back news of him to his Mother and handed him a small silver ear pick- one of his Father's surgical instruments - which he had in his pocket, the sole souvenir of home, which he was sure would identify him to his Mother. The planter gave him a most excellent character, but refused to part with him, as owing to his ability to read and write he had become indispensable.

However, the neighbours report and the production of the ear pick relieved the anxieties of his family and gave hope of a reunion; which took place a few years later when the planter died, leaving Lawrence his freedom and a comfortable fortune. Not only did he lose no time in returning to London and found that the girl he had rescued from the parrot had not forgotten him through his 15 years of captivity and exile, he made her his bride; and afterwards practiced as a physician in London.

Lawrence would appear to have been the first of the children to marry, for although I have only found dates of the weddings of the eldest and youngest sons, references to them or their spouses as grandparents show that their sister, Marie, was married to Michael Remy before 1698, and Stephen before 1701, Isaac married Elizabeth Scheult on 2 March 1701, and Francis was married on 3 July 1697, at the early age of seventeen, to Esther Heusse, who was four years his senior. I have so far found no reference to any child of Marie Roussel and Michael Remy; Isaac had ten, but only two daughters reached maturity (they both married, and each left a daughter, in whom apparently the line became extinct).

Lawrence had one daughter, who married her cousin and had no issue; of Stephen's family, we know less than of any of the others, but if I am right in my identifications, I have found external references to the baptisms of a son and daughter of his. So far as we know, therefore, it is from the youngest son, Francis - the hero of the pannier incident - that all the present representatives are descended, and that from his two youngest daughters, so that in this family Roussel became extinct as a surname within two generations, though as a given name it is having a considerable vogue among the younger generation today.

Of Francis's eight children, 3 daughters and 2 sons died unmarried, and the only married son had no issue; Elizabeth, the elder of the married daughters, married Peter Beuzeville, and had two sons, of whom only the elder, Peter, reached manhood; and as he married the daughter of his mother's sister, the youngest daughter, Mary Anne, was actually the ancestress of all who can now boast Roussel blood.

With regard to her marriage I am up against what seems at present to be a dead end. Her husband was Thomas Griffith Meredith (not, as Cooper erroneously gives it, Sir Griffith), whom she met in the north whither she had gone as a governess in a good family; they seem to have lived at Durham and Newcastle-On-Tyne after their marriage, but subsequently returned to London.

As to Thomas Meredith's identity, I have been able to find no external confirmation of the tradition that he was a scion of a family living at or near Wrexham. According to this his father was Sir Thomas Meredith (here again the title seems to be due to accretion in process of time rather than accolade) and his mother Catherine Griffith, a local farmer's daughter, who did not long survive her son's birth. His father married again, and sent the boy away to school, where he remained till he was about 18, when remittances suddenly ceased. It then transpired that his father was dead, and the second wife's son had succeeded to the estate. Tradition offers no explanation why the elder half-brother's claim was not pressed; but he is next heard of in Northumberland staying with an ex-schoolfellow and falling in love with a French governess. The young couple appear to have eked out a somewhat precarious

livelihood with teaching music and French, and the five of their eight children who survived to maturity were befriended by their childless uncles, in whose wills they figure conspicuously.

The eldest daughter married- as stated above - her first cousin, Peter Beuzeville, and like so many others of her relations had numerous children, but grandchildren only by two of her daughters, Bridget and Esther. Her brother Isaac married and settled near Oxford, but here again only one daughter made him a grandparent. Of the other two daughters of Marianne Roussel, Margaret married Francis Jolit and had a large family; Elizabeth married one Morgan Davies and I have been able to discover nothing more about them. With the Jolits I need not deal, beyond remarking that in three successive generations they provided directors for the French Hospital, since their pedigree had been worked out by Henry Wagner, and printed in *Miscellanea Genealogica et Heraldica*<sup>152</sup>, December 1908.

There remain the three grand-daughters of Marianne Roussel - Bridget and Esther Beuzeville and Elizabeth Griffith Meredith, each of whom became the ancestress of fertile branches of the family tree.

The Beuzevilles were also a refugee family, hailing from Bolbec in Normandy, and were largely connected with the silk- weaving industry. At some time after his marriage with Mary Meredith, Peter moved from London to Henley-on-Thames, and here for the first time we find a new religious orientation. So far the refugees and their children had worshipped with the Church of England, and their children were baptized according to its rites; but after their removal to Henley the Beuzevilles appear to have attached themselves to the Nonconformist meeting house. Here, as well as in commerce, they met a certain John Byles, a member of an East-Anglican family, also reputed to be of Huguenot origin; and in due course a marriage took place between Bridget Beuzeville and John Curtis Byles.

To this couple 10 children were born, though as was all too common in those days only half that number reached maturity. True to the family tradition, two of their boys were associated with the healing art- Samuel as a physician and James as a pharmaceutical chemist; both settled in London, and the doctor, who was connected with the French Hospital, acquired some reputation as a specialist in hernia. The second son, John Beuzeville Byles, was generally known by his second name; and as he as somewhat stern and uncompromising where principles were involved (though kindly enough at heart), the ancestral patronymic became easily corrupted into "Beelzebub Byles" by those who - perhaps not without reason - cordially disliked him. He established a brewery in Henley, in which his son Pierre Beuzeville followed him; but after the death of the latter at the early age of 49 the Henley branch became scattered.

Another son of Bridget Beuzeville Byles, William, turned his steps northward; after learning the printing trade at Oxford, and getting some journalistic experience in London and East Anglia, he moved in 1833 to Bradford, in response to an invitation, for which his Nonconformist connections were largely responsible, to assist in the

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<sup>152</sup> A copy Wagner's Pedigree is in my library.

starting of a newspaper - in the Liberal and Nonconformist interests - for the rapidly growing town of Bradford. Under his supervision the first number of the Bradford Observer was issued in February 1834; and for the next 57 years the history of William Byles was very much that of the paper with which his name was so long and honourable associated.

Twice married, he had a large family, no less than three sons subsequently joining him on the staff of the paper; the eldest, William Pollard Byles represented Shipley and North Salford in Parliament and was Knighted in 1911. The second son, William Holden Byles, entered the Congregational ministry; and his eldest son, who curiously enough reverted to Roman Catholicism, was one of the victims of the "Titanic disaster. Yet another son entered what may be called the family profession of medicine.

William Byles was throughout his life a strong pillar of local Nonconformity, and a vigorous partisan on most of the controversial problems of last century; though on son -for instance the educational question - he was not always in complete agreement with his co-religionists. Speaking at his funeral in June 1891, Dr. Fairbairn (then Principal of Mansfield College, Oxford) said of him: "In him were blended the traditions and the blood of the English Puritan and the French Huguenot, and he felt bound by traditions he inherited, by the blood that was his...Hence came the seriousness that gave dignity to his view of life, and also the gentle humour that never allowed life to become sombre, but always touched with grace. Hence came, too, the beautiful conscientiousness that marked him; the sense of duty, scrupulous, even rigid, that allowed him not to turn to the right not to the left when the way of God was clear. And this dutifulness descended to the humblest as it rose to the highest things. Well do I remember how he loved to tell that whilst he still worked in his early manhood as a humble printer, a great scholar entrusted to him a work of learning and very difficult, and he so put his heart as well as his inmost mind into that work that the scholar felt as if he stood in the presence of no mere workman, but a living artist indeed." Who among us could desire a finer tribute?

Two of the sons of John Beuzeville Byles responded to the call of the colonies, and in the next generation the great-grandchildren of Bridget Beuzeville found their way into almost every quarter of the globe' one of her great-great- granddaughters, Miss Marie Beuzeville Byles, has the honour of being the first woman solicitor in New South Wales.

Space forbids my dealing with more than these few of the more than 130 descendants of Bridget and John Curtis Byles; but enough has been said to show that the quality of the old Huguenot blood has not degenerated in their veins.

We have seen that Mary Meredith and her husband left London or Henley and Nonconformity; her brother Isaac also migrated to the same county, and settled in St. Clement's parish, which was then on the outskirts of Oxford, though now well inside the city boundary. He and his wife, however, promptly attached themselves to the parish church, which he served loyally for some 40 years not only as church warden, but also as the trustee of an important charity connected with it. This charity was by then more than 250 years old and it is hardly surprising that some serious irregularities

had crept into its administration - largely through ignorance of its original provisions; and his daughter has recorded how Isaac Meredith unearthed the musty, mildewed documents from an old chest, and having first mastered the unfamiliar Tudor alphabet by slow steps in his scanty leisure deciphered the deed creating the trust, and stamped its whole contents on a large plate of brass which to this day remains fixed to the wall of the church.

Isaac's wife was Mary Rudd, a Westminster girl who had been apprenticed at a very early age to Mr. Cairn, the Embroiderer to George II; and when she was only nine years old her tiny but clever fingers were chosen as the only ones able to work the motto into the diminutive Garter for the young Prince George (afterwards George III), who was installed as a Knight of that most noble order at the early age of twelve. Her skill with the needle was shared by her daughter Bridget, for my sister has in her possession a sampler worked by her at the age of 6, to commemorate her remarkable escape from lightning, which struck their house and did much damage in 1780.

Of Isaac Meredith's six children, only one daughter, Elizabeth, married; and the story of her courtship may perhaps be told in her own words, written many years afterwards to an intimate friend. "Now I am sure you will say our first meeting was a singular one for I had been confined in doors for three months with a fever, had lost all my hair, and my face was peeling so that I looked very oddly, my dear Mother had been up to dress me one cold morning in January she left me to look after the fire but did not return as I expected, however I felt it so cold that I determined on going down, to my great surprise when I opened the stair-foot door, I beheld a young man sitting by the fire. He was I found waiting for his skates, which my Father was finishing in the shop. [Isaac Meredith was a cutler. He seemed to be a wonderful young man for that day full of love for his parents and so particular to observe the Sabbath Day." Whence it would appear that Elizabeth had charms that were more than skin deep; and also, that the present-day branding of modern youth as irreverent and unfilial is by no means new under the sun. Elizabeth was only 19 when this exemplary lover swam (or rather skated) into her ken, and three years of devoted courtship preceded their marriage in June 1903.

William Hewlett also was the son of a loyal churchman, Thomas Hewlett, who served as church-warden in his parish of St. Mary Magdalen, Oxford; but the young couple soon seem to have found richer pasture for their souls at New Road Baptist chapel. Referring to this spiritual migration many years afterwards Elizabeth wrote: "I was much delighted with their singing altogether so different to our little Church in St. Clements, with poor Mr. Gutch for a preacher. Since then what wonderful changes have happened, my going to the Chapel with the dear children I heard the Gospel's joyful sound under dear Mr. Copley, the dead preachers at St. Mary Magdalen Church no longer satisfied me, I went to St. Ebbes and heard dear Mr. Bulteel there also my dear Husband came, which was a wonder of wonders for he had never once been absent from his own church since he was quite a boy. By God's goodness and mercy, he had been seeking the Lord from his Youth, and died full of faith and love, rejoicing in that blessed gospel which he had been seeking all his life but hardly ever heard preached."

The twelve children born to William and Elizabeth Hewlett did not, however, all remain with their parents in the Nonconformist fold. The eldest son, Alfred, after a brief career as a schoolmaster in Oxford, managed to pass through the University and take Holy Orders, and in 1832 became curate in charge of Astley in Lancashire. In 1837 he moved to Lockwood, but three years later returned to Astley as vicar, and remained there until his death in 1885. Twenty years before this he had marked a peak in his career by taking his doctrine in divinity at Oxford.

Alfred Hewlett thus affords a curious parallel to his cousin, William Byles, in seeking his fortune in the North of England; and except for being in different religious camps, they were men of very similar calibre. The Vicar of Astley was a staunch Evangelical and took a prominent part in the agitation against the revival of the Catholic Hierarchy in England about the middle of the century; he was also a strong supporter of the Temperance movement. He was an indefatigable worker, generally spending a couple of hours in his study before breakfast; the living was a poor one, and he eked out his scanty salary by taking private pupils, who lived in the roomy vicarage, and at least one of these ultimately developed into a son-in-law.

A forceful writer, Dr. Hewlett established a local magazine which had a successful career and contributed many pamphlets to the religious controversies of his day. Family affection was strong with the Hewletts, and Alfred's northern exile - as it must have seemed in those days of difficult travel - was mitigated by the monthly circulation of diary. Alfred seems to have been the most punctilious in this observance, and several volumes of his diary are still extant; certain of these, kindly lent to me by his grandson, the Dean of Manchester, have proved most instructive, and occasionally entertaining. Entries are made concerning every aspect of his life, from high questions of religion and politics to intimate domestic details; one may find an outline of his Sunday sermons immediately followed by a naive confession: "I cannot help noticing here, that today for the first time in life, I wore a pair of drawers, found them very warm, rather too warm". (This was on the first Sunday of January, in his 40th year.) Altogether a very human document, often throwing vivid side-lights on the life of the nineteenth century and the industrial development of the north.

Before taking orders, Alfred Hewlett had married Catherine Gibson, an Oxford girl of Irish extraction, who bore him 9 children; and unlike so many of the larger families of earlier generations, all lived to marry and contribute to the Doctor's respectable total of 61 grandchildren. All three of his sons were connected with the coal-mining industry, each reaching the highest directorate in turn; the grand children have achieved success in various walks of life, and like the corresponding generation of the Byles family have carried the blood of the Roussels into the farther regions of the Empire.

Elizabeth's second son, Edgar, my own grandfather, on the other hand, continued his connection with New Road Baptist Chapel, as did most of his children, so long as they remained in Oxford, which some of them did to the end of their lives. The subsequent generation followed suit; my eldest brother was organist there for 37 years, and was succeeded for a time by his daughter, who has graduated in music at the University. She took her B.Mus. degree in the Divinity School at Oxford on 29 March

1924, and by a curious coincidence her second cousin (once removed), the Rev. Hewlett Johnson, a grandson of Dr. Alfred Hewlett of Astley, and subsequently Dean of Manchester, took his Doctorate in Divinity at the same degree ceremony. At that date, however, the cousins were neither acquainted with one another nor aware of their mutual relationship. In this branch of the family there are no outstanding figures to record, but several lives of quiet and fruitful service, and one or two of an unobtrusive saintliness in comparison with which most of the rest of us will stand condemned - myself certainly for one, I fear.

The third major branch of the Roussel-Meredith tree sprang from Esther Beuzeville, younger sister of Bridget Byles and cousin of Elizabeth Hewlett. The latter's husband had a younger brother, James Philip, whose musical proclivities at an early age secured him a Chorister ship at New College, Oxford. Subsequently he matriculated as a member of Pembroke College, when only 17; but he seems to have migrated to Magdalen before graduating. At 24 he was ordained curate of St. Aldate's, Oxford; and somewhere about this time made the acquaintance of his sister-in-law's clever cousin, Esther Beuzeville. In spite of religious difference, or perhaps because of opposite polarity, the attraction was mutual, and the pair were married in 1809; but for the Huguenot bride wedlock with a church man by no means meant union with his Church, and it is on record that on Sundays they parted at the door of the sanctuary where he officiated, and she went on alone to the chapel of her choice. In days when religion was taken so much more seriously - and for the most part intolerantly - than it is today, it seems difficult to imagine how such an uncompromising couple could produce such a harmonious marriage; and possible that it lasted only 11 years was a blessing in disguise. Left at 34 a widow with 5 young children,

Esther Hewlett turned to her pen for a livelihood; and so varied and fertile were her literary powers that in the printed catalogue of the British Museum the entries under her name occupy a solid column.

Eventually she married again, this time the pastor of the Baptist Chapel to which she belonged, and with him she later moved to Eythorne in Kent; but this union was childless, and though a co-religionist, in other respects her second husband proved much less than ideal.

Of Esther's five children, the eldest, named James Philip, had a variegated career, following first his step-father into the Baptist ministry, and afterwards his own father into Anglican orders. For this I have heard his son-in-law - a Baptist deacon - refer to him as "James the Apostate", but whether, this was a strictly private nickname, or one openly recognized in the family I do not know. Of his own children two at least followed him into Orders, and a daughter went into the mission field. His eldest grandson entered the book trade, and became the managing director of Simpkin Marshall & Co., the well-known publishing firm; and his son followed his great-great-grandfather, at an interval of rather more than a century, into the choristers' stalls of New College Chapel. Esther's youngest son also took orders, after migrating to New Zealand, where he founded another considerable branch of the family.

Esther's two daughters, Emma and Esther, married two brothers, George and Ebenezer Sargent, and both had large families. The Sargents belonged to an old Sussex

family which had been settled in that county since the fourteenth century if not earlier; their parents had reared a family of ten children, of whom these brothers were the middle two. Somewhere in his later twenties George came to Oxford to take up a business post and had an introduction to the chapel which the Hewletts attended; the upshot was his marriage in 1837 to Emma Hewlett, who seems to have inherited a full share of her mother's ability and attractiveness.

For a time, they continued to live in Oxford, but when Esther Hewlett (by now Copley) moved to Eythorne, her son-in-law moved thither also, giving up his business to devote himself to literature. A deeply religious man, of strong Calvinistic views, most of his writings contained a large element of propaganda, and were published by the Religious Tract Society, in which he subsequently held an editorial post. His family of nine increased more rapidly than his income in the early days of his married life; but in Emma Hewlett he had a resourceful and heroic wife, in whom the cares of domesticity did not submerge her intellectual and cultural interests.

One son, like his father, was associated with the R.T.S<sup>153</sup>; another took Holy Orders; a third entered the banking profession and incidentally adhered to his grandmother's Baptist principles; a fourth took up fruit farming in Tasmania. Among the grandchildren, the family tendency to medicine again shows itself; the most notable of a group of nurses and medical men being Sir Percy Sargent a Harley Street surgeon, for details of whose distinguished career, I can only refer you to 'Who's Who'.

Esther Hewlett, the younger sister, married the elder brother Ebenezer, and excellent but rather eccentric man, who seems to have specialized in bizarre names for his children. This family has also scattered considerably, and I have not yet collected much information about their careers; but so far as I can gather they seem to have adorned the humbler levels of life, without producing any outstanding peaks.

As I have already hinted, this survey of a family history is very far from being exhaustive; there are many gaps in my records - some of the older ones perhaps cannot now be bridged, while the latest generations are so widely scattered that to keep touch with all the ramifications is too a colossal a task, at any rate for me. A complete record, including personal characteristics, might bring to light much interesting inheritance of tendencies, of which they are hints even in the comparatively small amount of data I have collected. There is distinct evidence of tendencies towards art and music, as well as the quite definite one towards medicine, which crop up from time to time; but just when they entered into the ancestral chromosomes is not so apparent.

In genealogical research such as this, one always enjoys the Stevensonian happiness of travelling hopefully, and need never fear the bathos of arriving at a final end. I shall never complete the story of the Roussels and their descendants; but if what I am doing forms a trustworthy introduction to these - both here and in far distant colonies - who may wish to add further chapters of their own, I shall not have laboured in vain.

In conclusion, I have to thank those many members of collateral branches who have so generously helped me in the collection of facts and taught me to endorse

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<sup>153</sup> Religious Tract Society

emphatically Mrs. Alec Tweedie's dictum that "cousins are delightful things". And I must also thank you all for following me so patiently through what I feel is, after all, a not particularly exciting by-lane of the Huguenot story.



## SECTION XII - APPENDICES

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A collection of papers and documents relating to our Ancestors.

These are only a few of the documents I have found during the 30 years researching this history. Of particular interest is a letter written by Esther Hewlett-Copley to her second husband, Rev. William Copley that lists the majority of her publications<sup>154</sup>.

The Mysticism of Gerard Roussel

With reference to Peg Jones: 'Centacle of Meaux' & Axel Uwe Schoeber: 'Gerard Roussel: An Irenic Religious Change Agent'.

A History of the first French Hospital in London

A History of the Silk Manufactory at 34 Steward Street, Spitalfields

Letters of Esther Hewlett (nee Beuzeville, afterwards Copley): To William Copley, Wilberforce House and Miss Peck.



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<sup>154</sup> This letter is reproduced in Richardson, Sarah (2015). 'The Political Worlds of Women' Routledge, Abington, Oxfordshire.

## A SHORT EXAMINATION AND EXPLANATION OF THE CONCEPT OF 'IRENIC'<sup>155</sup>

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### ‘The Cenacle at Meaux’ Peg Jones

*Peg Jones article is an attempt to present, in perspective, the historical background of religious thought which produced men like Lefevre and Briconnet, the founders of the group; a brief coverage of its place in sixteenth Century French history; an attempt to assess its significance within the contemporary movement for Church reform in France; and the political factors which contributed to both its formation and final disintegration<sup>156</sup>.*

First Peggy Jones puts her focus on the religious thought in Europe generally during the lead up to the Renaissance, drawing from that discussion she suggests many “mystical influences, which she calls the Theology of the Heart were the manifestation of a true desire for more simplicity in life-style<sup>157</sup> and belief which was spurred on by the small dedicated of theologians and humanists that comprised the Circle of Meaux. Brief mention is made of some of the reformers who were attracted to the Circle and Jones points out that these men were from the intelligentsia of France. She includes Jacques Lefevre d’Etaples, John Calvin, Lefevre, Farel and the Bishop of Meaux, Guillaume Briconnet (1472-1534).

Marguerite d’Angouleme (Queen Marguerite of France) was linked with the Circle and shared many of its aims and theological positions. She also provided a haven for some of the Circle members when they were facing serious consequences from the State for their heretical views of Christianity and the Catholic Church which they were proselytizing. One of the Group that she most favoured was Father Gerard Roussel, a man purported to be genetically linked with us in a Genealogy chart compiled by James Philip Hewlett II.

Jones argues that the “whole strength and weakness of the Group at Meaux rested on its inherent mysticism, so that it was not firmly aligned either with Catholic doctrine or against it” which made it a target for both parties, and that because its dominant belief was Catholic, the Sorbonne was forced to rest its criticism on side issues, such as the use of vernacular in the Liturgy. Yet, because the group did not attack the Church more bitterly it failed to satisfy those humanists like Farel and Vatables, and later Calvin who ultimately joined fully in the Protestant Reformation.

Jones points out that great persecution of many of the group members ensued and some were imprisoned, and others fled from France. Lefevre and Roussel went to

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<sup>155</sup> I believe that the concept of ‘Irenic’ is fundamental to a belief lost to Protestant thought in subsequent centuries.

<sup>156</sup> Sincere thanks to Peggy Jones for her generosity in sharing this article with me.

Strasbourg, Farel was already in Basel and Bricconnet reverted to the status quo by returning to a status that was consistent with church and state law.

Gerard Roussel remained in the public eye, preaching reform when he had the opportunity. He maintained a privileged position under the protection of Queen Marguerite. During Lent in 1533, with Royal sanction, he drew large crowds to a series of sermons he preached in the church of the Louvre, Paris which the church hierarchy loudly condemned.



*Location of Oleron in Southern France*

He was the “one remaining link between the reform movements within and without the Church and he was preferred to the See of Oleron<sup>158</sup> as its Bishop, and therefore into political obscurity.

### **‘Gerard Roussel: An Irenic Religious Change Agent’ Axel Uwe Schoeber,**

Schoeber’s (2003) in a doctoral thesis presented to the University of Victoria, Canada argues that Roussel was more effective than his peers and later historians have realised and is equal in stature to many of the early Reformers as well as being famous in his day.

Schoeber elaborates on Jones’ perspective of the ‘mysticism’ of the early Reformers and provides this definition of ‘Irenic’ which is a stark contrast to the rigid authoritarianism of the Catholic Church both in control and ritual.

“A form of Christian neighbourliness that took seriously Jesus’ call to “love your neighbour as yourself.” (Matthew 22:39) The general nature of this command means there are a considerable variety of ways to put it into practice. According to need and circumstances, it manifests itself in the sixteenth century through many pragmatic choices, a reality noted by many scholars recently, as we shall see. Difficult to define precisely, non-violence and a measure of doctrinal flexibility were generally characteristic of this neighbourly mindset.

Flexibility over beliefs could take the form of resisting pressure to be overly precise in clarifying dogmas or it could manifest in a conscious refusal to distance oneself from those whose doctrines were known to be different.

For Catholics like Roussel, it meant a rejection of schism, while still regarding most Protestants as companions in the faith. For Protestants—who had chosen schism—it meant an openness to pursuing reunion of the churches or, at least, to cooperating with Catholics and other Protestants (though usually the Anabaptists were not regarded kindly, even by such irenicists).

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<sup>158</sup> Oleron is a district in in Southern France located in the south of the Nouvelle- Aquitaine region on the border with Spain. This is obscurity indeed!

## A Still Point

Preachers and theologians, whatever their ecclesiastical affiliation would emphasize peaceable behaviour, seeking the welfare of others including opponents, and forgiveness for wrongs inflicted. Roussel's teaching and story will illustrate such an approach to life."<sup>159</sup>



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<sup>159</sup> Schrober, (2003) p.3.

## HISTORY OF THE FRENCH HOSPITAL IN LONDON

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*'Bless this habitation, which Thy good Providence hath prepared for those among us who are in distress'; both its meaning and the continuity of its use perhaps symbolise most effectively the long and fascinating history here condensed into a few paragraphs.<sup>160</sup>*

### THE FOUNDATION

France's persecution of her Protestant people, or Huguenots as they came to be called, brought the first refugees to England in the mid-16th century. The Edict of Nantes of 1598 allowed them tolerance and they were left in comparative peace by Cardinals Richelieu and Mazarin; however, this was but the lull before the storm, for Mazarin's death in 1661 marked the beginning of Louis XIV's plan for the cruel and systematic elimination of the French Protestants. The King's Revocation of the Edict in 1685 was the climax of his campaign of persecution, and for the Huguenots, escape to a Protestant country was their only hope. In the end, as is well known, France's loss was Britain's gain, for these Huguenots were the possessors of highly-developed skills in finance, industry and the arts, particularly metal working and textile manufacture, and they were to make a major contribution to the rise of Britain's industry and trade. But, of course, there would be some who would not succeed, for whom the terrors left behind and the flight to life in a strange land would be too much, and it was for these people that the French Hospital was founded.

The Huguenots were sympathetically received in an England that was seeking her own Protestant affirmation, which was to be marked by the Glorious Revolution of 1688. Charles II had ordered funds for the refugees to be collected in every parish, and it was William III's Queen Mary who founded the Royal Bounty for refugees' aid. The fund was administered as part of a self-help scheme by the Huguenot community, whereby those already established here helped to find homes and work for the new arrivals and cared for the old and sick. In 1708, Jacques de Gastigny, a gentleman of kind heart, sometime Master of the Buckhounds to William III, left £1000 in his Will to be of benefit to the refugees he had seen in pitiable conditions at the old Pest House 'in the parish of St Giles' Cripplegate'. It was his executor and friend, the Rev. Philippe Ménard, a Minister at St James's Chapel Royal, who worked to bring these wishes and means to a beneficial end with the building of the first Hospital and its incorporation by a Royal Charter from George I in 1718.

### THE FIRST HOSPITAL

The first La Providence, as it soon became affectionately known, was in Bath Street in the parish of St Luke's, Finsbury, very near to the place where Old Street and City Road meet today. It was built on the 'Golden Acre' near a local landmark, the 'Peerless

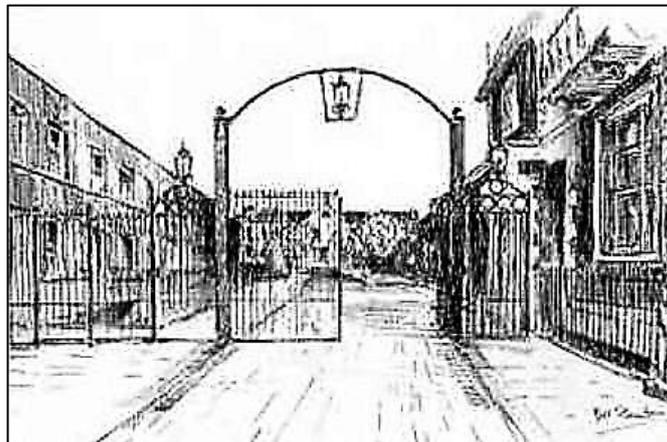
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<sup>160</sup> This plea lies at the heart of the prayer which has opened every meeting of the Court of The French Hospital since September 1718.

## A Still Point

Pool'; old prints show a three-storey building in plainest Georgian style set around two quadrangles. The garden was surrounded by the orchards and market gardens which lined the 'green lane' to Islington.

It was not difficult to find people in need of the Hospital, and there were 125 residents by 1723; the number rose steadily and was maintained between 220 and 230 for the next 70 years. Money and care were still distributed into the Huguenot community at large, and the records show that temporary treatment was given to the young and sick, as well as the old and poor. Several children, like 10-year old Nathaniel Bobin, were cared for, and the Hospital also accommodated the mentally ill - 'distracted persons' as they were called. One was Jacques Ray, a goldsmith, who had taken to 'running about the streets like a madman forsaking his business and crying Oranges and Lemons'. There is a wealth of detail in the Hospital's records, now, with its library, in University College, London, merged with the library of the Huguenot Society. These records present a sad catalogue of human failings and misfortunes (though not completely devoid of touches of humour): a vivid reminder that there was a darker side to that elegantly housed and landscaped world that we like to remember as Georgian England.<sup>161</sup>



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<sup>161</sup> A number of our ancestors were on the Board of this Hospital. They include Peter Beuzeville.

## A HISTORY OF THE SILK MANUFACTORY IN STEWARD STREET, SPITALFIELDS

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*24 Steward Street, Spitalfields 162 (1725 - 1889)*

**Abt. 1725** The family silk manufacturing business was established in Spitalfields, Old Artillery Ground, within the Liberties of the Tower of London, by Jacques Beuzeville, the original Huguenot emigrant of this branch of the Beuzeville family, and was carried on by various partners, first Beuzeville, Beuzeville & Levesque (a cousin) then, as partners died or retired, a son or son-in-law became a member of the firm.

**1743** The firm was then Beuzeville, Beuzeville, Levesque & Belconcle (son-in-law of Jacques).

**1785** Beuzeville, Levesque & Belconcle

**1790** Beuzeville, Levesque & Barbet. William Levesque was a cousin and James Barbet a son-in-law of Jacques Beuzeville (January 2, 1799) His son Stephen was born February 2, 1784.

Following the death of Jacques Beuzeville, Barbet objected to any portion of his capital remaining in the business, since there was no-one to manage it, Stephen B. being still a minor. Levesque objected to Barbet remaining a partner without capital. Jacques Beuzeville's executors, with the consent of all the interested parties, agreed to lend Barbet four thousand pounds, on his bond, from the Estate of Jacques.

**1800** William Levesque retired from the firm, and it appears that James Barbet purchased his interest. The firm was the Beuzeville & Barbet.

**1805** Stephen Beuzeville attained his majority and James Barbet repaid the four thousand which had been lent to Stephen Beuzeville by the executors because Barbet objected to him entering the firm without capital. The firm then became Barbet & Beuzeville.

**1809** Stephen's son, James Beuzeville, was born at 24 Steward Street, Spitalfields. This property was later sold by the Executors for One thousand nine hundred and ninety-nine pounds and the proceeds invested in London Dock Stock.

**1823** Stephen Beuzeville's home was 'Lavender House' Park Place, Berks. His son, James, sketched Charles Hovelles School in 1823/4 when a pupil there.

**1824** The firm of Barbet & Beuzeville was dissolved. Stephen left an undated memo as follows:

"James Barbet, Junior, was manager of the concern at Reading, at a salary. At the winding up of the concern my share of his defalcation was about eight hundred pounds. Thomas Fidkin was of the firm of Fidkin & Harrison with which house we (Barbet & Beuzeville) has a large Bill transaction, at the dissolution of the partnership

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<sup>162</sup> Thanks to Ralph Byles of Goolwa, South Australia for sharing this history.



*Weavers houses and manufactories in Steward Street, Spitalfields. The looms were on the top level with large windows letting in natural light and the Manufacturers and their families lived on the lower levels.*

of Fidkin & Harrison. Fidkin was in business by himself so we still continued the bill transaction despite the dissolution of the partnership of Barbet & Beuzeville. Fidkin owed Barbet two hundred pounds and Stephen Beuzeville one hundred pounds. Fidkin was in financial difficulties so went over to Ostend which Stephen Beuzeville, hearing of this, followed him and obtained the three hundred pounds owed him and also the two hundred pounds owed to Beuzeville. Sometime after Fidkin's assignees heard of the transaction and had Stephen Beuzeville up at Quality Court, and as Barbet did not wish to have his name in the business persuaded Stephen Barbet to take the whole amount on himself and he would repay him the two hundred pounds. This I agreed to do. (illegible)... I could not pay them by the time stated and an execution was put on the house of Hurley, which might have been prevented by Mr. Barbet paying me his two hundred pounds which he never did. Not to this day have I ever received one farthing of that amount".

At the time of the dissolution of the partnership of Barbet & Beuzeville, James Barbet owed the estate of his father-in-law, Jacques Beuzeville one thousand eight hundred and forty-six pounds fifteen shillings. this amount was never repaid by Barbet but was eventually recovered from his estate. However, the sum of one thousand pounds owed to Stephen Beuzeville by the Barbets (Father and son) was never recovered. this represented a considerable sum in the early 19th century.

James Barbet, senior, must have been, to say the least, an astute business man. at the time of his father-in-law's death in 1799 he was a junior partner in the firm, without capital, but by 1805 he had bought Levesque's share when the latter retired. thus, he had a two third holding in the firm of Barbet & Beuzeville.

**1825** The Townsford Mill, Halstead, Essex was converted from a corn mill to a silk throwing mill by Samuel Coutauld and his partners and operated by them for Stephen Beuzeville 1828 when it was acquired by them, probably from Stephen Beuzeville's assignees, following his insolvency.

**1827** Stephen Beuzeville declared himself insolvent. At the time, he was living at Hurley, Berks.

**1828** Stephen Beuzeville was living at Gibbons End, Braintree. James, his son, sketched there.

**1829** Living at Oxney House, Writtle, near Chelmsford, about 12 miles north of Braintree. Also sketched by James.

**1830** James Beuzeville went to Spain to manage a silk concern. He sketched the 'Fabrica de Vinaler(?)' near Valencia.

**1833** On March 12 James was admitted into the Freedom of the City of London. The certificate quotes him as being the son and later apprentice of Stephen Beuzeville. He visited England and was married December 7.

**1834** James Beuzeville returned to England because of his wife's health

**1838** Sometime prior, or during this year Stephen Beuzeville returned to Braintree, and lived at Bocking End until his death on November 4, 1862. His mother, Mary Beuzeville, died at Bocking in 1838 and possible Stephen had returned to take over her home.

**1848** On January 6, James Beuzeville, with his family, migrated to Australia on the 'Brankinmoor' under the command of Captain Pain(?). They arrived on 2 June 1848 after a voyage of 5 months. His daughter, Ellen, was then 13 years of age.

**1862** Stephen Beuzeville died at Bocking end, and his widow died on November 25, 1864.

**1889** Stephen's daughter, Eliza, died on 2 April. She was the last Beuzeville of this branch of the family remaining in England.



**LETTERS OF ESTHER BEUZEVILLE AKA HEWLETT & COPLEY**

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**TO WILLIAM COPLEY**

<sup>163</sup>My Dear Love,

You have very properly requested of me a statement of my literary property in order to your knowing how and where to apply for what would belong entirely to you and our dear children in case of my removal. I have thought it might afford you some gratification to give you a little history of each of my publications which will at once leave you in full possession of the information you desire and make you in some way share in the struggles and pleasures through which I have passed - and the great mercy and truth that I have been showed from time to time to one so unworthy.

I shall mention my little works in the order in which they were produced - except in one or two cases where two were disposed of together or where some exchange of property or other complicating circumstance connects them together.

**1815.** 1. 'Legend of Stuchbury' - 1st. edition printed at Mr. Collingwood's risk - the sale covered the printer's bill and not only relieved me of the great anxiety lest his generosity should be burdened but cleared the sum of £1.15s.6d. The entire copyright was then sold for £7.15s.0d. Making in all £10.10s.6d. The foundation of our library.

**1815.** 2. 'The Holiday week' 25 copies free. Entire copyright sold to Williams & Co. for £12.12s.0d.

**1816.** 3. 'Victims of pleasure' 25 copies free. Entire copyright sold to Williams & Co. for £26.5s.0d.

Of the above £12.10s. in books, the remainder in cash. These two made my dear Mr. Hewlett very happy when he took the notes and got them cashed at Walker's bank. On being asked "Who are Williams & Co?" he replied "Booksellers in London - these notes are in payment for works written by my wife".

**1816.** 4. 'Visit to Oxford' 25 copies free.

Entire copyright sold to William Williams for £31.10s., on condition of taking 200 copies at trade price - the rest in books - well it was so - for this I got my money which otherwise would have been lost in W. W's bankruptcy - poor Mr. Whessall did two copper plates for which he never got paid - I think his bill was £9.16s. (see next article). The thing was done at Mr. W's suggestion in order to work up the curious characters in Oxford of which he was to furnish plates - I was not at all at home in it - however had it been printed correctly in the form of a child's book, and sold at a reasonable price it might have succeeded - It is more calculated for children than 'London Characters', from which the idea was taken and which has had a good sale.

**1817.** 4. (sic) Wages of Dishonesty. 25 copies free.

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<sup>163</sup> Written at his request.

Written at the request of William Williams price fixed at +31.10s. - but before the bargain was concluded W.W failed all I had was between £8 and £9 in books - and I was advised not to prove my debt lest the dividend should not amount to as much - but as the bargain never was made to consider the copyright as my own for any future edition - or any other use I might choose to make of it. I once called on Mr. Westley who took to the business and stated the facts which his book (or rather W. W's book) confirmed. He admitted that he had made a gain of me but he had lost by others and was not at all inclined to make any restitution - all I asked was that he should pay Mr. Wessall's bill - I would then make a singular assignment and write the division of the work into three 6d tracts according to the original intention - also offered to do the same with 'Victim of Pleasure' - but that if he declined so moderate a proposal I should consider the copyright of 'Wages of Dishonesty' entirely my own - and forbade his reprinting it - full liberty to make any use of it. I did so accordingly so it stands - and I am at peace.

**1818.** 5. 'Persecution' 25 copies of each free.

6. 'The Races'. Entire copyright of both tracts sold to Simpkin & Marshall for £16.16s.

**1819.** 7 'The Young Reviewers' 25 copies free.

After offering me £5.0.0. the entire copyright sold to Wm Duston for £15.15s. N.B. These last two sums I received when in London in 1819. They furnished many comforts for my dear Mr. H. in his last months and I believe cheered his mind with the thought that a resource was mercifully pointed out for the supply of those most dear to him.

1817. 8 'The Radical Reformists' Written at the suggestion of a friend who offered it at Seely's and Hutchards where it was rejected with scorn and laid aside as use-less. Afterwards in 1819 brought forth and made to fit to the time of the Manchester Riots. It was then published by Simpkin and Marshall at their risk, but to give me half the profits - a large number was very quickly sold - not a few in and about Oxford. This humble attempt being seasonable, got into considerable notice in the University and proved the means of exciting great interest on my behalf - which produced several more acceptable presents during my dear husband's ill-ness, and wrought favourably for the children when he was no more.

Dr. Routh, President of Magdalen was so much pleased with it and showed it to a friend who felt the same, that he wrote a letter expressive of his appreciation enclosing £10. This letter was delivered on the day that I was gone to Newbury to fetch Dr Hemsted to my dear Mr. H. My journey cost £1.12s.0d, Mr. Hemsted's fee £8.8.0. - they unexpectedly and mercifully provided for. This is one instance among many - "He is kind to the evil and unthankful". - Had not this little tract, which was laid aside as worthless and then brought out just at the moment when there was interest from the academics was of the great value because it gave a favourable impression of me, I have little doubt but the circumstance of my being a dissenter would have operated greatly to my disadvantage in seeking education for my children.

I never came to any settling with Simpkin and Marshall about this tract but was very well satisfied in considering the large number of copies I received as my share of the profits.

**1820.** 9. 'The Contrast - or The Fair and the Holiday' Entire copyright sold to Nisbet for £7.7s.

N.B., I had offered Nisbet 'The Races and Persecution' and had some books on the strength of it - but when we came to settle Nisbet would only offer £10 for the two - which I thought too little - I therefore took them to S & M and got £16.16s. After my dear Mr. Hewlett's death, the first work I did was to write this tract to pay Nisbet's bill.

**1820.** 10. 'Eliza Harding' Written in hope of meeting the wishes of the Liverpool Rel. Tract Society who had made very liberal offers for leave to reprint or purchase a large quantity of 'The Legend of Stuchbury', of which they had seen several instances of usefulness - Westley refused all treaty of that kind - He said it sold well and those who wanted it might buy it at the regular price. He had raised it from 2d to 4d and would not consent to a wider circulation for the mere hope of doing good. Poor man! he made haste to be rich, but he pierced himself through with many sorrows after flourishing in trade for three or four years he failed. The Liverpool correspondence so far succeeded as to shame him to reduce the price of the next edition to 3d, at which it still sells - but this is a digression.

'Eliza Harding' was of a higher class, suited the Liverpool R.T.S., who, however, greatly admired it and recommended the enlarging of it and publishing in an attractive style for young persons of that class. Accordingly, it was enlarged and published by Mr. Hinton - on condition of dividing the profits - but he soon altered his line from publishing to printing - after about two years I received £5 on account of profits and afterwards sold the entire copyright of that and 'William Barlow' to Chalmers & Collins of Glasgow for £55 - making £30 each. 25 copies gratis & 6 in volumes.

**1821.** 11. Commenced the 'Sunday Scholar's Magazine' and conducted it through four years. The agreement was for £4.4s monthly after the first year - which was to depend on the success it obtained. As the expenses of establishing it were very great, Mr. Hinton could only offer me £10 for the first year ~ however. I got a receipt from Mr. Hinton Senior for a bill between £15 and £16 instead. The second year I had £2.2s monthly and towards the close of that year, finding my health fail under excessive labours, proposed to decline that as the least profitable - my salary was then raised to £3.3s monthly which lasted for 2 years. Messrs. B & H then found necessary to reduce it to £2.2s on which I declined it and recommended either Mr. Draper or Mr. Howlett as my successor. The former took it - I retain a full right in all my own pieces which are marked in a boarded set in my left-hand bookshelf.

**1821.** 12. 25 copies each Selections from the works of:

Watts -1 part £2.2s Doddridge

26 £4.4s Ditto Revising and enlarging second edition and writing the life of the author 10/6d and 25 copies more of the work.

Cowper, 1 part £2.2s

Bishop Hall, 2 parts £4.4s. These were selected for Mr. Hinton.

**1821.** 13. 'New Year Wishes' 25 copies free

An overgrown magazine paper published as a 2d tract. This was one of six tracts written for Mr. Hinton without any agreement as to price - at last in winding up our affairs he gave me £3.3s for each - but whether or not it included the entire copyright or only what he had already printed I do not know. This one I think was stereotyped - and if so, was sold to Westley Jnr. If so I have no further interest in it, and I do not think I should have.

**1821.** 14. 'The Warning Voice' 25 copies

Assertion of Mr. Hewlett's - an account of the death of a poor unhappy girl in the city prison. Entire copyright sold to Westley for £10.10a

**1821.** 15. 'A Sermon on Confirmation' by Mr. Hewlett. Sold to Mr. Hinton for £3.3s in the same manner as article 13.

**1821.** 16. 'Volume of Mr. Hewlett's Sermons' Published by Simpkin & Marshall at their risk but to divide the profits with me.

The copies I received to supply subscribers came to £90., after which I had 25 more for 50 speakers and 25 afterwards. This account has never been closed. I have an account against them for speaking which, if the above exceeds my share of the profits I should hope at least to meet the deficiency. (See Speaker - article 24) By these I cleared about £120.

**1821.** 17. 'The Floods'. 25 copies free.

Improved - received £3.3s. from Mr. Hinton as for article 13.

**1821.** 18. 'David Haggash' 25 copies free.

A thing I was engaged to do without having any idea of the disgusting details through which it would carry me I never wish to see it reprinted. Rec'd from Mr. Hinton £3.3s. as for article 13.

**1822.** 19. 'Tokens for Travellers'. 25 copies free.

Rec'd of Mr. Hinton £3.3s. as above. If this was not stereotyped (as I think it was not) I believe it is my right to reprint it if called for, but a right for which I should never contend as I do not feel certain how the engagement was.

**1822.** 20. 'The Osage Captive'. 25 copies free. Abridged from an American publication. Rec'd £3.3s as at 13.

**1822** (or 1821 - I forget which) 21. 2 copies.

Editing memoirs of Mrs. Barfield. Rec'd from Mr. Holdsworth £3.3s.

**1822.** 22. 'The Squire's Walk'. 25 copies free.

Rec'd £3.3s as part. 13. If this is not stereotyped, I think I have the right of reprinting, and that it would answer to do so.

**1822.** 23. 'William Barlow'. 25 copies free.

Undertaken at the suggestion of the late Bishop of Oxford ~ laid aside on account of domestic affliction, resumed in 1822. Sold with 'Eliza Harding' - entire copyright to Chalmers & Collins for £55.0.0 the two - about £30. each with £5 from Isaac Hinton.

**1822.** pub.

**1823.** 24. 'The New Speaker'. 25 copies free of 2nd edition.

This I was employed to do by Messrs. Bartlett & Hinton. My remuneration was 225 copies of the work - about £50 ~ afterwards, they are going into another branch of business, wished to dispose of the stereo-plates and offered them to me for Chalmers & Collins' note of £55, which they had in their hands which I accepted; but in 1825 'being embarrassed by the expenses of the 'Christian Gleaner' I disposed of it to Simpkin & Marshall. They gave for the plates and copyright £75 - and promised £25 more when it should come into good circulation. I believe it has not answered so well as to call for the said £25. Before they bought the copy-right in **1823** they had 50 copies in sheets, which I wished to stand against any excess of profit from 'The Sermons' that might be charged to me.

Also £50 agreed for 25 copies of 'Sermons'.

Also 101 copies bound in probably sheepskin leather or kid, which also I have to balance any excess of profit in 'Sermons' and against any speakers I may have had since. viz. 25.

**1823.** 25. 'The Cowslip Gatherers'. 25 copies free.

Entire copyright sold to W. Daston for £15.15s.

**1823.** 26. 'Old Man's Head'. 25 copies free.

Entire copyright sold to W.Daston for £15.15s.

**1823.** 27. 'The Schoolfellows'. 25 copies free.

1st Edition Dav. Brown Edinburgh £5.5s and 200 copies for leave to print 1000 more.

2nd Edition - 1820 - 1500 sold to Holdsworth & Ball for £25. Printer's bill - £16.10s.6d. Profit on 2nd edition beside 25 copies of book £8.9s.6d. Copyright still my own.

**1823.** 28 to 39. 100 free & 25 in Vols.

Twelve Sunday School Tracts at 1d. each. Entire copyright sold to Mr. Hinton for £2.2s each - (i.e. £25.4s) who afterwards sold leave to print six to The Religious Tract Society at £2.2s each and the whole twelve to Westley & Davies at £2.2s each.

**1824.** 40. Commenced 'The Christian Gleaner' - with flattering promises from several quarters which were never realized. The whole expense fell on myself which during the four years of its existence amounted to about £550. During that time, I received about £380, leaving me deficient about £170. Since the publication has closed I have received from Simpkin & Marshall £37.10s and £56, a final deficiency of +76.10s. MY stock in sheets is worth about £150, and my stock in sets about +25; also, debts due to me about £15. The pieces are my own property - 2 of them I have published as separate tracts - several more would answer for the same purpose. I once thought of publishing separately the 'Help to the Practical Study of Holy Scriptures' but having made some use of that in my 'Scripture History' and other works it would not do now.

If any publisher would take to the stock in sheets with leave to reprint, and sell it in numbers with a few pictures, I think it would become a sort of 'Kitchen and Cottage Spectator'. His right to the whole work should be entire, but not interfere my using any part in separate tracts as the 'Servant's Catechism', 'Motherless Family' and Co. Considering my stock in hand of debts and advantage made of pieces I am not now a loser and should I ever part with my stock should clear something.

**1824.** 41. Tract on Prophecy. 100 copies free.

Partly from Watts & Home, partly original.

Done for Vincent, for Home's introduction. Entire copyright sold.

**1824.** 42. 'Typical Connection', 50 copies free.

Done for Vincent for Scott's Bible. Entire copyright sold.

**1824.** 43. 'Anne and her Dolls'. 25 copies due

Entire copyright sold to W Daston for £12.12s.6d. Not yet published.

1824. 44. 'Summary of the New Testament' 25 copies free.

Entire copyright sold to Vincent and Simpkin & Marshall for £20 - £10 from each.

**1825.** 45. 'Cottage Comforts'

Entirely my own property. Expense of setting, casting plates, paper, working and boarding:

First edition of 2000 - Total Setting and casting £42.10s

Working - £17.00s, £130.10s.

Paper - £50.00s

Boarding - £21.00s

1826. 2nd Edition of 500

Working - £ 4.5s

Paper - £12.10s +22.00s.

Boarding - £ 5. 5s

1826. 3rd Edition of 1500

Working - £12.15s

Paper - £33.00s, £61.10s.

Boarding - £15.15s

1827. 4th Edition of 1250

Working - £10.10s

Paper - £26.00s, £53.10s.

Boarding - £13.00s

1828. 5th Edition of 1500

Working - £12.15s

Paper - £33.00s, £61.10s.

Boarding - £15.15s

1829. 6th Edition of 1500

Same as above, £61.10s.

Extra numbers (about 250) carriage and other incidental expenses - £5.10s.

Total expenses of 6 Editions - £396.00s.00d.

Total number of books - 8,500.

N.B. 6th Edition is not yet complete, consequently not paid for by me nor paid to me.

Receipts of 'Cottage Comforts':

1st Edition 1500, S.& M. @ 1s.3d - £93.15s

2nd Edition 1000, do @ 1s.6d - £75.00s

4th Edition 1000, do @ 1s.6d - £75.00s

5th Edition 1000, do @ 1s.6d - £75.0

6th Edition 1000, do @ 1s.6d - £75.00s

Remainder 3000 average price, 2s.0d - £300.00s

Total: £693.15s.00d

Less expenses - £396.00s.00d

Profits, including 6th Edition - £297.15s.00d

N.B. This book sprung out of an overgrown magazine paper.

**1826.** 46. 'The Mother's Friend' Chiefly extracted from 'Cottage Comforts'. Stereotype plates of the work and wrapper entirely my own. It was done at the suggestion of Mr. Parker, who bore great part of the expense - it cost me about £3. Mr. P. gave me 500 at first and said I might have 400 more. I have not had them. I do not expect it now, on account of the quarrel with his nephew.

**1826.** 47. Began 'Scripture Natural History' for Fisher & Go., at £3.0s. per sheet and 25 copies of the work. Published in 1828. Received for it £66.3s also 12 plain copies and 13 coloured, most of which have been given away.

**1826.** 48. Began 'Scripture History' for Fisher & Co. Same terms as above. Total amount for 29 sheets is £91.7s. Published in 1829, rec'd 12 coloured plates and 13 plain, - binding to be paid for by?

N.B. These works are not brought to a final settling, - but I have had cash from time to time also books for my use, some of which I keep, also half price - others to be returned - also an account of 'Scripture Natural History' for sale.

**1826.** 49. Began a cookery Book for Mr. Virtue, bargain made by Mr. Hinton, terms £2.12s.6d per number and 25 copies. The price of the last number was reduced, and the 25 copies withheld. N.B. It is wise to take a written agreement from our nearest friends.

Published in 1828. Total received £91.179.6d of which I never saw one farthing the whole being sunk in 'Christian Gleaner'.

**1827.** 50. 'Analysis of the Old Testament'

I have had 8 copies and may have more when I want them. Entire copyright sold to Vincent for £50, but when a 2nd edition is sold I am to have £25 more. This work was long in hand and too much extended, owing to my being otherwise engaged.

**1827.** 51. 'Test & Corporation Acts'

A bad speculation and the price of printing 1000 - £8.7s.0d.- still due to Mr. Hinton in consequence of his mistake in transferring the whole money for booking to Mr. Bartlett - Mr. B. being paid before due and caused Mr. Hinton to wait till after due. I

sold about £4.7s.0d. leaving the loss £4.0s.0d. I rejoice however that the evil complained of was so easily removed. Settled Jan. 7th, 1830.

**1827.** 52. 'The young Servant's Friendly Instruction'

Extended from 'Christian Cleaner'. Copyright entirely my own. Printed 1500, which came to £26., and sold 1000 to Simpkin & Marshall at the selling price amounting to £25. Sale of the remainder averages 8d ~ about £16 - and leaves me a clear gain of £15. 2nd edition 1831 sold to S&M 1000 for £30. Clay's bill £19, clear gain £11.

**1828.** 53. Commenced 'The Domestic Visitor' for the R.T.S - at £3.3s. per number and 50 copies, also 1 dozen in Vols. Have now done six numbers and cleared about £20. The payment is too low - perhaps if spaced to enter on another volume I may ask an advance but am not very anxious about it. I am at liberty to use my own pieces in any other form and have written one series 9viz: 'Family Sketches' with an express view to separate publication together with a few similar pieces from the 'Christian Cleaner'. This reminds me of two or three other little articles done for the R.T.S.

**1825.** 54. 'I am no Scholar'

An overgrown magazine paper. Received £5. and 200 copies.

**1825.** 55. 'Natural Theology for Babes' under the title of 'Little Mary' Several dialogues were inserted in the 'Child's Companion', but I never completed the plan - solely for want of time. I should like to complete it and publish separately.

**1827.** 56. 'The Grafted Trees', extracted from the Sunday School magazine for the last two articles and one or two more trifles.

**1828.** 57. 'The Motherless Family' Extracted from the 'Christian Cleaner'. Copy-right my own. Printers' bill £23. Sold the whole impression 1500 to Holdsworth & Ball at half price £37.10s - leaving a profit of £14.10s - beside surplus copies about 25.

**1828.** 58. 'Analysis of the New Testament' written for Vincent. For this I am not to be paid, but freely did it to meet the inconvenience he suffered from the excess of matter in the 'Analysis of the Old Testament'. I hope these two together will answer his purpose and that I shall receive the £25 mentioned article 50, not yet printed.

**1828.** 59. 'The Keepsake - a Parting Gift for a Female Scholar. Written at the request of the Sunday School Society, from whom I have received £10 and expect some copies when published. [Written later - Received 50 copies.]

**1829.** 60. Abridgement of 'Watt's Scripture History' done for Vincent. He spoke of £5 but I do not think that will pay me for my labour, however, that remains to be settled. He has always behaved pleasantly and liberally.

**1829.** 61. Now in hand: - 'Scripture Biography' for Fisher & Co. Completed 1830 - rec'd on account a note for £40.

If life and health are spared I hope to be less tedious on this than on the former volumes - but all this is uncertain. I have three other projects in view but wish habitually to feel the uncertainty of accomplishing either of them. May I be active and useful in some humble degree while opportunity is afforded and ever mindful of that night which cometh when none can work.

**1829.** 62. A sketch of my Dear Sister Marianne's life and character. It was scarcely completed when I was called to the dying bed of my Dear Sister Byles. Whether I shall ever do anything with it, or whether combine with it some account of Sister B. I know not. May my end be as tranquil as theirs and supported by a good hope through grace.

Published 1830 - cost £30 for printing 500 - expect to lose about half. I hope it is not like David numbering the people if I jot down on the other side the amount (or thereabout) of what I have been enabled to make by my pen. I do not over-state it and if I know myself at all, I only do it with feelings of humble gratitude for the seasonable and unexpected mercy thus afforded me - what more I am permitted to do will, I hope, be of a useful kind and also contribute to your comfort and that of our dear children, then it cannot fail of doing so most effectually to that of my wishes.

Yours most affectionately,  
Esther Copley.

Added later:

Legend of Stutchbury - £10.08  
Holiday Week - £12.12s  
Victims of Pleasure - £26.05s  
Visit to Oxford - £31.10s  
Wages of Dishonesty - £8.00s  
Persecution of the Races - £16.16s  
Young Reviewers - £15.15s  
Radical Reformers - £20.00s  
Contrast £7.07s  
Eliza Harding £30.00s  
Sunday School Magazine £116.12s  
Selections £13.02.6d  
New Year's Wishes £3.03s  
Warning Voice £10.108  
Confirmation editing £3.03s  
Editing Sermons £120.00s  
Floods improved £3.03s  
Tokens for Travellers £3.03s  
Osage Captive 3.03s  
Introduction or conclusion to Mrs Barfield £3.03s  
Squire's Walk £3.03s  
W.Barlow £30.00s  
Speaker £75.00s  
Cowslip Gatherers £15.158  
Schoolfellows £13.14.6d  
Sunday School Tracts £25.04s  
Prophecy and Types about £7.00s  
Anne and her Dolls £12.12s  
Summary of New Testament £20.00s

Script. Nat. History	£66.03s
Scripture History	£91.07s
Cookery	£91.17.6d
Analysis of Old Test.	£50.00s
Servants Instruction	£15.00s
Domestic Visitor	£18.188
Cottage Comforts	£297.15s
I Am No Scholar	£5.00s
Mary, Crafted Trees	etc. £10.00s
Motherless Family	£14.10s
Keepsake	£10.05s

Total: £1,330.14.06d - Value in 2017 - £76,382

Against the loss of this and Christian Gleaner the whole stock of books in the house, for which I should hesitate to take £22.00.

I do not take into account the value of my own copyrights for any future disposal nor the value of any copies received freely.

Servants Instruction 2nd Edition - £11.00s Cottage Comforts 7th Edition

£50.00s 7 Numbers Domestic Visitor £22.00s

An Account of Scripture Biography - £40.00.

3 Numbers Domestic Visitor - £9.09s.

Tract Society - on sale of the reward books £10.00s

Ditto on sale of Family Scripture Book £20.00s

Cottage Comforts 8th Edition - Roake & Vasty on account - £ 25.00

Jubilee Tract- £5.0s.58d.



A RARE REVIEW ONE OF ESTHER HEWLETT'S BOOKS<sup>164</sup>

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*Eliza Harding; a Tale, founded on Facts.* By Mrs. Hewlett, Author of the Legend of Stutchbury. 18mo. Oxford, 1821. pp. 197. Holdsworth, London.

THIS interesting and very useful tale does no discredit to the established reputation of the authoress of the Legend of Stutchbury. Its heroine is a spoiled, self-willed, deceitful, thoughtless girl — who, well trained to act her part in a fashionable boarding-school, where reading novels, and performing plays, were some of her principal occupations — and artfully led on to her ruin, by an unprincipled lady's maid, and as unprincipled a keeper of a circulating library, runs away with and marries a strolling player, under the persuasion that he was a baronet's son; though, in truth, he was a stage-struck apprentice, who had robbed his master; goes herself upon the stage; elopes from a husband whom she never really loved, and from children whom she knew not how to nurse, with a fashionable rake; and well nigh breaks the heart of her parents, whose foolish indulgence laid the foundation of all this dreadful catalogue of ills. So ends a story, which Mrs. Hewlett assures us is founded upon facts; and we believe the assurance, not only because it comes from her, but because the catastrophe, with which a fiction would have closed, is wanting, until the real history shall supply one melancholy enough. As an antidote to the too prevalent taste for theatrical amusements — novel-reading — confidences from which parents are to be excluded — romantic attachments — manœuvring — mysteries, and clandestine adventures — we ardently recommend this little book to parents. It will be an useful present to their children, especially to their daughters; whilst they themselves may derive from its perusal some valuable hints for the important work of training up a child, in the way from which they would not wish him to depart.



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<sup>164</sup> Author unknown.

## ARTIFICIAL RESUSCITATION, ESTHER COPLEY

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*Excerpt from 'Cottage Comforts', 1829.*

Persons Apparently drowned - In any such cases life has been restored by prompt and persevering exertions; and oh, what a reward, to have been instrumental in saving the life of a fellow creature! Should the distressful opportunity occur, let your best exertions be promptly, judiciously, and perseveringly rendered. First, dismiss all foolish prejudices about it being unlawful to take a body into any other than a public house &c. It is lawful to save life, and to use the best and readiest means for that purpose; and should his Majesty King George happen to be riding by, I am sure he would give his hearty approbation, very probably his personal assistance, to those who were in any rational way, endeavouring to rescue from death one of his liege subjects.

If a person is seen to fall into the water, while some are employed in getting out the body, let others be immediately dispatched in different directions for medical aid; not a moment is to be lost in such a case; if one doctor is not at home, another may, and all will be ready, immediately on hearing of the accident, to fly to the spot and render their best assistance.

As soon as the body is taken out of the water, let the wet clothes be taken off, and the body thoroughly dried by rubbing with cloths, then wrapped in a warm blanket and carried to the nearest house, keeping the face upwards, and the shoulders a little raised.

Having placed it on a bed or mattress made thoroughly hot with warming pan, rub it diligently, but gently, with warm cloths or flannels, all over, but especially over the belly, chest, and limbs; after a little time, the warmth of the body should be still farther promoted, by placing it in a moderately warm bath of water, brewer's grains, sand, ashes, or any other matter most readily obtained. Or if there be not a sufficient quantity of these things at hand to immerse the whole body, flannel bags filled with them may be applied to the hands feet, and under the armpits; or cloths made hot by warming pan, or heated bricks, or bottles filled, or bladders half filled, with hot water, or blankets and flannels wrung out of hot water, may be wrapped round the body and renewed as they become cold.

While these operations are going on, the pipe of a pair of bellows should be applied to one nostril, the other nostril and the mouth being closed; blow gently, till the breast be a little raised, then let the mouth be left free, and an easy pressure be made on the chest. This imitation of natural breathing should be repeated until signs of life appear, and then gradually discontinued. If bellows are not at hand, blow, in the same manner, with your breath through a quill, a reed, a small pipe, or a piece of stiff paper curled up like a funnel. \*

When breathing begins, touch the inside of the nostrils with a feather dipped in spirits of hartshorn, or sharp mustard, or blow some pepper or snuff into them.

If no medical gentleman has arrived to give directions, it will be right to administer an injection\* without delay; it should be composed of a pint of warm water, mixed with a wine glass full of any kind of spirits, or a tablespoon full of spirits of hartshorn, or essence of peppermint, or a large teaspoon full of flour of mustard.

## A Still Point

When the person recovers so far as to be able to swallow, give him, by spoonfuls, a little warm wine, or spirits mixed with water. When life is completely restored, the sufferer should remain at rest in a warm bed, taking warm and nourishing drinks, by which perspiration may be promoted and strength sustained.

Though success may not seem to attend the efforts used, they should nevertheless be persevered in for four hours at least; and if they should prove successful, they must not be too speedily suspended; several persons have been lost from being quitted too soon after recovery had commenced.

All violent and rough usage is to be avoided, such as shaking the body, rolling it over a cask, holding it up by the heels, also rubbing it with salt or spirits, or injecting the smoke of tobacco.

The above directions are compiled from the publications of Humane Societies, by which all those rough means are strictly forbidden.

\*If the apparatus for this purpose is not at hand, a substitute may be contrived with a tobacco pipe and a leather glove; or twenty things that are at hand will be thought of and contrived, if anyone be present with their wits about them.



## TO WILBERFORCE HOUSE

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*Copy of letter<sup>165</sup> from Mrs. Esther Copley to William Hone, presumably the editor of the 'Every Day Book' which refers to matters connected with a History of Slavery that she was preparing for publication.<sup>166</sup>*

Eythorne, March 20, 1839

My dear Sir,

I take the liberty to request of you a special favour in the literary way – you know what it is to be perplexed and unable to finish a work for want of some one article of reference – and you can sympathize with a sistership though of a humbler order – I cannot complete my new edition of History of Slavery for want of data as to the manifestations of a few weeks in the last year – the Abolitionists from No. XVI to XX inclusive would give me all I want – but I can neither purchase nor borrow it – I think the Patriot would answer – but ones unfortunately has not been feted but given away – can you help me out with either?

If you can and will trust me I shall not retain them more than two days. I say two rather than one because the post comes here at 12 o'clock and goes at 2, which would be rather hurrying – but you may depend on my carefully and punctually returning them within two days from the receipt thereof. – The period required is from the middle of May to the end of June 1838. – If you can comply with my request, the bearer of this will take charge of the papers and forward them to me.

Mr. Copley unites his very kind respects to yourself and Mrs. Hone, with, Dear Sir,

Yours faithfully and much obliged,

Esther Copley.



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<sup>165</sup> Sincere thanks to Marion Sargent, Launceston for transcribing this letter.

<sup>166</sup> DB 817 (old Museum number – sadly records lost in the Second World War) Clare Parsons, Assistant Keeper of Social History, Wilberforce House Museum, Hull, UK. 21 Jan 2003.

**TO MISS PECK**

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Ethorne  
June 15. 1851

My Dear Wifs Peck,

Permit me to offer a small contribution towards the Boys' Mifsion School in which you take so lively an interest – with my best wishes for your abundant succesfs – The packet contains – 1 Shetland Handkerchief – 6 Work bags – 2 Mats – I am sorry not to do more, but my time is fully occupied – especially having lately had family illnefs.

Permit me also to hand you a few cards and – in the hope that you may not be already engaged – earnestly to solicit your kind support of a very deserving case – and that you would have the kindnefs to distribute the cards in your family circle – I do not addrefs them individually, relying on your kindnefs to do better with them than I can suggest. Should they be so fortunate as to find you able and disposed to favour the cause a further supply would be most thankfully sent –

I have omitted to say that I well knew the father of the orphan for nearly 20 years and highly respected him as one who had risen by his own industry and goodness . . . the helping of Providence – his widow I do not personally know, but she has an excellent character as a consistent Christian woman – and the circumstances are very distressing.

I beg my kindest respects to Mr. & Mrs. Peck and all the family. I do not forget that I have in my pofsefsion a book kindly lent me by your brother with a view to a work, which press of other engagements has hitherto prevented my executing – When I next come to London I hope to do myself the pleasure of calling to return it.

I have just been stripped of my last copy, as I should have liked to enclose a little volume of mine just published by the R. Tract Society. Possibly you have met with it “Papal Errors – their side and progrefs”. There seemed a want of a cheap, familiar and non-controversial little book for the information of the many, but partially con . . . of the . . . in my . . . That want it has been my effort to supply.

Hoping that you are all in a family favoured with health and offering sincere and kind respects to each. I am, Dear Mifs Peck,

Yours very truly,  
Esther Copley.



## OBITUARIES

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James James Philip Hewlett I  
James Philip Hewlett II  
Arnold Melville Hewlett  
James Philip Hewlett IV  
James Philip Hewlett V  
Leslie Thomas Hunt  
Gertrude Esther Hunt  
(nee Hewlett)  
Esther Selina Nicholls  
(nee Hewlett)  
Gwenneth Elizabeth Matthews  
(nee Clark)



## JAMES PHILIP HEWLETT I - A MEMOIR OF HIS LIFE

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*The Christian's Pocket Magazine. Vol. VIII. New Series, Vol. II*



James Philip Hewlett was born in Headington in a house near the old Independent Chapel. At an early age, it became apparent that he had a beautiful singing voice and when he was 8 years old his parents were offered the opportunity for him to be educated at the New College Choir School. It was a valuable appointment as it included a classics education, a subsidy for a considerable portion of his board and clothing and an annual stipend. It is interesting to contemplate what William's point of view the subsidy of the cost of the education would have been welcome to a slatter and plasterer.

It is recorded that James was a good student and made respectable progress in learning. He was esteemed as a youth of an upright, noble and generous mind. Soon after completing his studies at New College he obtained a clerkship at All Souls and moved there gaining a B.A. He was then appointed Clerk of Magdalen College where, in 1803, took the degree of M.A.

It was often observed that he had a fine person, a clear man's voice, and would make an excellent church man. However, of the years spent in Magdalen College he often, in after life, spoke with feelings of deepest shame and regret. In the account of the world, they were not of a vicious cast, but they were marked by a levity and disregard to serious things which he could not reflect upon, but with deep contrition. His musical talents were considerable, and they were the means of introducing him into very gay and unprofitable society, and it was with a peculiarly feeling emphasis that he sometimes admonished young men of the dangers of college life.

Having attained the usual academic degrees, and being of an age for the ministry, he only waited a little for orders, and now, for the first time he seriously reflected on the weight of the office he was about to undertake; and his total insufficiency for the discharge of its arduous duties. Still, however, his convictions were not strong enough to deter him from entering upon it, but merely to arouse him to something like preparation which had hitherto been wholly neglected. He began to peruse and transcribe some of the most fashionable divinity of the day, yet he was not satisfied. It did not apply to the feelings of his own mind, nor could anticipate its being either very acceptable or edifying to his hearers. At this time in his life he had little idea of the duty and privilege of prayer, or of the value of the Holy Scriptures as a daily companion and directory but regarded the bible merely as a book of occasional reference for a text or a lesson.

Mr. Hewlett's character was, through life, remarkable for candour, humility and self-diffidence, but combined with much quickness of perception. He therefore eagerly received, and diligently improved knowledge though communicated to him by one in many respects so much his inferior. In him truth had no high notions - no

preconceived opinions to combat. He was ever ready to obey its dictates with childlike simplicity, neither hesitating at the sacrifice it required nor anxious about the consequences it might involve.

About this time, he began courting Esther Beuzeville who was to become his wife. She had a serious mind and a scholarly appreciation of the scriptures but no formal higher education. Under her guidance he gradually became a constant and diligent student of the sacred volume and adopting the petition "Lord, open thou mine eyes that I may behold wondrous things out of the law". Divine light gradually broke in upon his mind with kind and quickening rays. As he experienced and enjoyed the personal application of the truths of the gospel his heart flowered with earnest and increasing desires to be made useful in proclaiming them to others.

During this state of improvement in December 1804 James was ordained Curate of St. Aldates, an extensive and very populous parish. He was at that time earnestly seeking after the truth and perhaps his labours on the Sabbath might be considered as the history of his progress during the week. From the first he was highly and universally respected in his parish for his amicable manners and the regular and impressive performance of his duties; and so gradual were the advances of his mind towards more clear, decided and consistent view of Divine truth that perhaps two or three years had elapsed before any striking change was perceived, and even then, by some of the least observant of his hearers was scarcely admitted.

Mr. Hewlett was incapable of any attempt to disguise, or palliate by sentiment, in order to meet the prejudices of his hearers, yet he saw no reason for wilfully rendering truth unlovely in her appearance.

In his ministry her extended claims, her humbling statement and her awful sanction were neither suppressed nor compromised, although they might and would excite the enmity of the carnal mind: yet neither, on the other hand, was truth distorted and rendered hideous by the angry zeal and coarse declamation of an ill judging advocate. His uniformly gently, affectionate and unassuming deportment probably won over many to listen his message, whom hardships and bitterness would have repelled. But, having himself been invited by the 'still, small voice' of heavenly mercy and drawn by the cords of love, these communications tended to produce in his own mind that sweetness and gentleness of spirit which his whole conduct and ministry displayed towards others. The things which he declared to the people were those which he had himself handled and tasted of the 'Word of Life' he imparted to them, not the word of life only but even his own soul because they were dear unto him.

Nor let it be supposed that his preaching was destitute of energy. No, with earnest solemnity and unbending faith, fully he declared the terrors of the Lord and sinners were often brought to tremble and ask what they must do to be saved. It was probably the increasing numbers, and seriousness of his congregation, that first awakened the suspicion general of his having imbibed those sentiments which (too often as a term of reproach) are commonly denominated 'Evangelical'.

Mr. Hewlett was the last man in the world to enquire whether the avowal of those sentiments would, or would not, be the road to popularity and preferment. What he

thought he spoke with simplicity and godly sincerity, not as pleasing men, but God, which trieth the hearts, and the predominance of the principle will appear when it is stated that he numbered among his hearers the Heads (with their families) and other distinguished members of two colleges, the one of them the most extensive in Oxford.

Among the first, perhaps the very first, book of an Evangelical case which Mr. Hewlett met with was Dr. Watts' 'Psalms and Hymns'. He highly enjoyed the little volume and it became his constant pocket companion through life.

The writings of Hall, Owen, Baxter, Henry Doddridge, Newton and Cecil were likewise esteemed by him and became truly profitable. But perhaps, next to the Bible, the book most eminently useful in establishing and expanding his view was 'Scott's Torch of Truth'. It was put into his hand by the friend before alluded to and he perused it again and again, with feelings of delight and gratitude. Very shortly afterwards, he addressed his congregation from the appeal of the apostle (Romans 11:3) 'What said the Scripture?' And, adducing the narrative referred to as display in a striking instance of the Divine blessing attending a disinterested and determined investigation of truth, he earnestly recommended the volume to the perusal of his hearers. On his friend expressing some surprise at his having done so, he replied "Why should I not? The book has done me good and I hope by the same blessing it may do them good also". This little insight is characteristic of the simplicity and earnestness which marked all his conduct.

In the year 1808, Mr. Hewlett was united in marriage with Esther, the youngest daughter of Peter Beuzeville Esq., then of Henley-on-Thames but, for many years well-known as the active patron of almost every benevolent institution. This union formed on the purest principles was attended with the happiest results. Strangers to the forms and fashions of the world, both parties were peculiarly formed for domestic retirement. In the society of each other, and in their mutual charge of training up their beloved offspring, they found so much improvement and gratification that it was with the utmost difficulty they could be prevailed upon to spend even a few hours in other company, except indeed, it was with the sick and afflicted: a sphere in which the pious, affectionate and faithful Pastor appears to the greatest advantage and in which Mr. Hewlett both delighted and excelled. Very frequently were the subjects of his public discourses suggested in the chamber of affliction and hence they derived such a pleasing freshness, tenderness and force.

In the young of his flock Mr. Hewlett took a peculiar interest and delight, seldom, if ever, did he close a discourse without pointedly and affectionately addressing them while he also carefully catechized, and took every proper opportunity of conversing with them. He had no greater joy than to see his beloved youth walking in the way of truth, and he affectionately encouraged and admonished such hopeful inquirers, sometimes indulging the pleasing anticipation that should he be spared to become an aged minister these same should rise up and comfort him concerning the work of his hands.

In 1811 Mr. Hewlett was presented to the Chaplaincy of the City Prison, the painful duties of which situation he discharged with fidelity, prudence and tenderness, and it is hoped not without usefulness. The same year, impressed with the lamentable

deficiency of public instruction in the afternoon of the Lord's Day, he voluntarily undertook an afternoon sermon which he continued without any emolument, until declining health compelled him to relinquish it.

In 1812, he was made Chaplain of New College and in 1814 Chaplain of Magdalen College where he had been many years Clerk.

At the expiration of the 10th year of his curacy he was presented by the Parishioners with a handsome piece of plate bearing an inscription expressive of their respect and gratitude. This testimony, however pleasing, could not satisfy his pious and benevolent mind. He longed to have his ministry inscribed by the finger of God on the hearts of the people as a living epistle known and read by all men: and the satisfaction was not withheld from him. But, perhaps, no good man is permitted on earth to know the extent of his usefulness, enough is granted to serve as a pledge of the faithful assurance that his labour is not in vain in the Lord: but the rich harvest is reserved for a better and a brighter world.

In the commencement of the year 1817 the Chaplaincy of the House of Industry in Oxford became vacant. It was a laborious situation but afforded a prospect of usefulness and Mr. Hewlett's anxiety to provide for the wants of a rising family induced him to offer himself as a candidate. He was unanimously elected and continued faithfully to discharge its duties until incapacitated by illness.

Lest it should appear that Mr. Hewlett was influenced by mercenary motives in undertaking these numerous engagements it may be necessary just to state that for the six years of his curacy the annual stipend was 35 pounds and that it never exceeded 50 pounds; that the Chaplaincy of the Prison was 15 pounds and that of the work house 40 pounds; and that, including his college engagements, his in-come at best, scarcely exceeded 200 pounds.

Mr. Hewlett, however, was of a meek and contrite mind, always satisfied with the allotments of Providence and never disposed to murmur even at their distribution as committed to the hands of men. He was ever ready to sacrifice everything for peace and usefulness. Amidst all his trials he was happy in his mind, happy in his family, happy in the affection of his flock, in the hope of usefulness and in the prospect of Eternity.

The congregation during his ministry had increased at least three-fold many individuals erecting pews at their own expense and a proposal had been made, but was over-ruled, to build an additional gallery.

Under his accumulating weight of care, labour and anxiety, Mr. Hewlett's health and spirit gradually gave way. In the commencement of the year 1818 he was attacked with illness from which he had before frequently suffered, supposed to be inflammatory rheumatism.

On recovering from this attack an unusual degree of languor and debility prevailed over his frame which rendered every exertion painful. With the summer of that year he was compelled to close his gratuitous labours in the afternoon at St. Aldates.

Under the pressing expenses of illness and of an increasing family, it became necessary to relinquish the labour of the House of Industry, an important part of his income. It was a call for the increase of faith in Him who has kindly invited the confidence of His people, Psalm XXXVII:3. Our dear friend was enabled to cast his burden upon the Lord, and his mind was kept in perfect peace. Not one un-necessary thought appeared to have been suffered to harass him relative to the supply of his temporal wants and those of his beloved family.

With great difficulty, he continued his labours at St. Aldates. On the last Sabbath of September 1819, he adopted the pathetic appeal of the Prophet Isaiah I: iii "Who hath believed our report and to whom is the arm of the Lord revealed?" Little perhaps did either himself or his flock consider this as his closing testimony, yet so it proved. Through the week his indisposition increased. He was, however, on the Saturday evening engaged in the preparation for the Sabbath when receiving an unexpected offer of assistance, he was prevailed on to accept it. The sermon he had nearly finished. It was from the striking words of Elijah to the widow at Zarephath, (I Kings XVII:14) and with that he laid aside his pen, never to resume it.

In the course of the following week his disease was pronounced to be an enlargement of the liver and the usual measure resorted to for reducing it. But, his constitution could not bear up under the strain. The disease was indeed said to be removed, but debility was alarmingly increased, and dropsy produced.

In the month of January 1820 immediate danger was apprehended, but under a new course of treatment the unfavourable symptoms so far subsided as once more to allow the hope of his return to health and usefulness.

The people saw with delight their beloved Pastor able to take the air in a carriage and to return their smiles of regard and congratulations, but this hope was also of short duration.

Travelling having been recommended as likely to promote recovery he was re-moved, in February, to Newbury in Berkshire and from thence made short excursions to visit friends in the neighbourhood. So, satisfactory was the apparent improvement of his health that it was anticipated that in a few weeks he would be enabled to resume his beloved work. When speaking of this prospect he said, "All is uncertain, but do not be anxious for all is well". Yes, it was well, for when his friends anticipated his return to labour his Great Master saw fit to admit him to his reward.

On the evening of March 14, he retired to rest, apparently as well as usual but soon after observed to Mrs. Hewlett that he did not expect to obtain much sleep that night: restlessness was, as usual, the constant attendant of his complaint. She, however, replied expressing a hope that it might prove otherwise than he anticipated and adding "It is in the hands of our gracious heavenly parent and you know He giveth His beloved sleep". "Yes", he replied with sweetness and energy "We are in the best hands. He is able to do for us exceedingly abundantly above all we can ask or think". Then, clasping his hands as in the attitude of prayer he soon after fell into a more tranquil sleep than he had for some time enjoyed. (Initials J.P.H.)

About one o'clock in the morning he suddenly awoke and begged to be lifted up. Mrs. Hewlett instantly sprang round and raised him in bed. As she did so he cast his eyes upward and said, "Help me and be merciful to me, O Lord God of my salvation" and added at short intervals "A merciful and faithful High Priest"; "Unto them that believe he is precious"; "Able to save to the uttermost all that come unto God by Him"; "I am persuaded that neither life nor death shall be able to separate us from the love of God which is in Christ Jesus, our Lord". To the latter passage in particular he had, throughout his illness continually reverted with great delight, frequently saying "Read me a few verses from the 8th of Romans" and on one occasion "I awoke you to tell you what a sweet chapter the 8th of Romans is".

Having taken some refreshment, he begged to be dressed and taken to the fire which, on account of his extreme restlessness was frequently done two or three times in the course of the night. This wish was immediately complied with. He appeared very comfortable and uttered several expressions of affectionate gratitude to his anxious and unwearied partner, his sole attendant during his affliction.

After a while he lamented his inability to collect his thoughts in prayer; he was reminded of the great intercession, "The Father nearest always; and the Spirit also helpeth our infirmities, making intercession for us with groanings which cannot be uttered".

"Yes" he replied "What a mercy to know something of these delightful truths. Once I was apparently at the point of death when I knew nothing of myself as a sinner and of Christ as a Saviour. If I had been taken off, then? Oh! to grace, how great a debtor"

Mrs. Hewlett read a few verses from the 10th of John and repeated Dr. Watts' hymn 'Firm as the Earth thy Gospel Stands' which he evidently enjoyed.

Soon after he observed that he did not feel himself much relieved by sitting up and certainly was not quite so well. Mrs. Hewlett became alarmed and went to the chamber door to call a servant who slept in the next room. Returning, she approached the beloved object of her care to present some refreshment when he beamed on her a look of heavenly composure and joy, once more uttered her long familiar name, laid his head on her shoulder and sweetly fell asleep in Jesus.

*Five dear children, the eldest ten years old, survive their parent. He left them in faith to the guardian care of Him in whom the fatherless findeth mercy.*

*The mortal remains of this amicable and excellent man were removed to Oxford and deposited in the Chancel<sup>167</sup> of the church where he had so long and so faithfully proclaimed the way of salvation.*

*The solemn dispensation was improved by the Rev. J. Hill, vice Principal of St. Edmunds Hall in a sermon from Hebrews XIII: 7, 8.*

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<sup>167</sup> A part of a church near the Altar.

*Rev. J. Hinton<sup>168</sup>, an eminent dissenter minister with whom it had long been the happiness of the deceased to live in terms of cordial friendship and who, on this occasion, manifested the Christian liberality and sympathy so habitual to him by delivery and discourse in reference to the late solemn event from I Peter verse 4.*

The writer of this memoir, who intimately knew him through the whole of his religious course, can safely affirm that he never read a single page of controversy. Perhaps it might be added, scarcely a page of which he could not say, as indeed he often did, I find this highly instructive, it is a subject on which my mind has long been inquiring; or, this something to lay up for the people.

The people were upon his heart to live or to die and during his long affliction when any passage of scripture was read, or mentioned, with which he was particularly delighted he would say "Make a memorandum of this that I may bear it in mind for the people. It is a subject on which I have not dealt with enough before".

Once in particular, during the period of his temporary recovery, having sweetly sung the two last verses of Dr. Watts' 47th hymn, 2nd book 'Grace, 'tis a sweet and charming theme' he exclaimed with emphasis "Yes, grace is a sweet, a charming theme - I hope to enjoy and proclaim it more than ever".

It is not necessary that the pen of friendship should attempt particularly to delineate his character. Its leading features have been sufficiently marked in this brief and hasty sketch of his life and ministry.

It may, however, be permitted to glance at two particulars which, as they no doubt eminently tended to promote his happiness and his usefulness, are deserving of imitation. First, he was remarkably humble and therefore remarkably thankful. He thought lowly of himself and his deserts. He neither expected nor desired great things in this life. Consequently, all that he received came as an unexpected and undeserved favour and was enjoyed with double sweetness. The smallest instance of kindness and attention almost overwhelmed his grateful mind "Why should such notice be taken of me? What kind alleviations I am favoured with! No prince was attended upon like me and I am sure the Prince of Glory was not!" And, if he felt thus towards his fellow creatures, much more when numbering the mercies and condescensions of his God would lie in the dust of self-abasement and acknowledge himself less than the least of all the mercy and truth that had passed before him.

Secondly, the other particular referred to was his indefatigable industry. Owing to his numerous parochial duties he had seldom any time for private engagements after 9 or 10 o'clock in the morning. In order, therefore, to secure time for the cultivation of personal piety and preparation for the duties of the Sabbath, he accustomed himself to rise extremely early and was generally in his study by 5 o'clock in the morning.

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<sup>168</sup> The presence of Rev. Hinton, at this service and his cordial friendship with James Hewlett is testament to an openness and liberality of the thinking of these men.

Usually, on the evening of one Sabbath his subjects were arranged for the following and he reckoned himself distressingly behindhand if he had not pretty well digested at least one sermon before breakfast time on Tuesday.

Perhaps this may convey a useful hint to young ministers who are exposed to the danger from company, evening services and other engagements of driving off such preparation to a much later, often an inconveniently late, period of the week.

The writer<sup>169</sup> of this scanty memoir begs permission to close it with the concluding lines of a well-known poetical sketch which, any child acquainted with the character of the late Curate of St. Aldates, at the first glance would immediately suppose had been written to describe his portrait:

*As some tall cliff, that lifts its awful form  
Swells from the vale, and midway leaves the storm  
Though round its breast the rolling clouds are spread  
Eternal sunshine settled on its head.*<sup>170</sup>



A book of the sermons of James Philip Hewlett was posthumously published in 1821 'Sermons adapted for Parochial and Domestic Use', London, Simpkin and Marshall.<sup>171</sup>

Among the list of subscribers are the names of family members, and people closely linked to the family and include the following: Mr. Barbet (Henley-on-Thames); Mrs. Beuzeville (Woodford, Essex); Miss Beuzeville (Oxford); Mr. J.C. Byles, Mr. H.N. Byles, Mr. J.B. Byles, (Henley-on-Thames); James Guillemard Esq. (London); Mr. Jolit (Old Broad Street, London); Mr. Samuel Jolit (Kingsland), Mrs. Jolit, P. Levesque, Esq. (Montagne Place, Russell Square); Mr. W. Soundy, (Culham Farm, Wargrave, Berks).

**PROBATE** of the will of James Hewlett was granted in 1821 to his widow, Esther Hewlett. The value of his estate was £67 and in 2017 it value was £3,848. (Source: Death Duty Records, England)



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<sup>169</sup> The writer is anonymous but only Esther, his wife, could have known so many intimate details of his life and final illness.

<sup>170</sup> 'The Deserted Village' Oliver Goldsmith c1730-1774.

<sup>171</sup> Contents of the book include a sermon titled 'The Consolations of a Faithful Minister', preached September 20, 1819.

## JAMES PHILIP HEWLETT II

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*The North Wiltshire Herald. August 12, 1878*



It is with great regret that we record the death of the Rev. J. P. Hewlett<sup>172</sup>, vicar of Purton in this county, which took place on Monday last at the Vicarage. Mr. Hewlett had been for several months unable to perform his usual duties owing to an attack of Bronchitis in the autumn of last year which developed into a fatal disease of the heart, the seeds of which had been in his constitution for many years.

Mr. Hewlett was born at Oxford in the year 1810 where his father held the several offices of Chaplain to New and Magdalen Colleges and Curate of St. Aldates. From all such appointments we believe that in those days of pluralities and non-residence he received considerably less than £200 a year. Mr. Hewlett had the misfortune to lose his father when he was only 10 years old and the care and training of the boy fell to the church of his mother who was of an old Huguenot family of the name of Beuzeville. He was educated at the Clergy Orphan's School, St. John's Wood, and ordained deacon and priest by the Bishop of Gloucester. He was licensed to the Curacy of Teddington, near Tewkesbury, and served there for some years.

From the year 1859 until 1863 he was employed by The British & Foreign Bible Society as the the District Secretary for the West of England. This district includes the counties West of Oxford and as far as Cornwall, and his work therefore brought him into Wiltshire and made his name familiar in the area. In 1863, still working for the Bible Society he moved to the Metropolitan district and remained there until 1874 when Lord Shaftesbury, after the death of the Rev. Mitchell, presented him to the Vicarage of Purton. During his 6 years residence in London Mr. Hewlett acted as the assistant minister of St. Mary's, Hornsey Rise, Islington, under the license of the Bishop of London.

Such is a brief outline of an active and useful life which has now departed from us. There are many, no doubt, who remember him for the 9 years work for the Bible Society in the West of England and can tell us of his able and effective advocacy of that great cause. His massive intellect and his vigorous will dealt with each matter that came into his hands with peculiar force, and none ever heard from his lips on any platform those vague platitudes which fill up time and shroud weakness.

The principles of The Bible Society commanded his entire assent, and with that went the devotion of a strong man. Anyone who has heard him on the platform of the Society meetings will remember his facts were always pertinent to the true end before him, were well and graphically told, and carried with them that further charm or spell – the evident conviction in his own mind that these facts had, within themselves, the evidence of a great and Divine purpose with which he was at one.

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<sup>172</sup> Sincere thanks to Wendy Nixon for sharing this Obituary.

Mr. Hewlett belonged to the old Evangelical party in the Church of England. He would frequently refer to Cecil as his model and say that he was of that school. However, his large intellect and that silent education, which his connection with the Bible Society fostered, widened his faith with larger sympathies for varying opinions and differing creeds. Firmly holding his own convictions with that tenacity of will which was his gift, he yet learned in the fellowship of his work with Nonconformists and with the various character of minds he came into contact with, thus his own opinions did not monopolise all truth, and hence he respected the honest convictions of other men and found a common ground to work with many which intercourse and human sympathy made clear and aware to him. This was further witnessed in his own Parish of Purton, where the Nonconformists more than once asked him to take the chair at their Sunday School anniversary and have gladly heard his wise counsels and welcomed the warm expressions of his Christian faith and hope.

The 4 short years of his incumbency at Purton left their mark. We have heard from rich and poor alike a true appreciation of his able, temperate and earnest sermons. He was not only eloquent, if by that we understand the gift of words impassioned and strong, but he was a great master in the use of plain and forcible speech. His primary strength, however, was a careful working-out of the details, and the hard reasoning by which he faced conviction. It was by this that he commanded the attention of young and old alike, and men of various minds, who could appreciate the manner of his teaching, have admitted its power and submitted to its force.

His work in life had trained him more for the pulpit and the platform than for pastoral work, but where sickness or trouble called him he was found there. The work he did in Purton was too much for any man to undertake, and there can be no doubt that it hastened the final crisis. He would frequently hold three full services on a Sunday, an evening service in the schoolroom during the week, and generally two, sometimes three, cottage lectures during the week. If the register of his services were available for reference it would show a larger number of services performed in a year by an individual than could, perhaps elsewhere be compared with. This is the more remarkable when we remember the force and intellectual character of the effort thus spent.

But, now his work is done. The labours of his energetic life have ceased, and a great man, faithful to his trust, has reaped his reward.



**ARNOLD MELVILLE HEWLETT (1850-1893)**

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*By The Bishop of Madagascar, writing from Ambatove,  
Antananarivo, January 26<sup>173</sup>*

I have just received a telegram telling me of the death of the Rev. A.M. Hewlett, at Salazie, in Reunion. We lose in him one of the ablest, more conscientious, and most spiritually minded of our Mission Staff. He was a man who left his mark up-on all who came within his influence. Mr. Hewlett had been for more than three years in charge of the town and district of Tamatave. He was a good musician, and a man of very remarkable power, which is made manifest by the manner in which he commended himself to the little world among which he lived and worked. It was said to me of him by a man who is a very shrewd observer, 'Mr. Hewlett was always courteous and kind, always 'jolly', but he never forgot that he was a clergyman'.

A member of the Society of Friends writes to me concerning him: 'Knowing him, who could help loving him?' And again: 'You told me when he first came that Mr. Hewlett was a holy man; as I have thought of him and seen his consistent life and conversation and his earnest religious zeal very often have I remembered your words.'

There was nothing in his health, apparently, to cause any serious anxiety; he had been suffering from malarial fever, but not, as we supposed, so seriously as on former occasions, and we looked forward with no misgiving to his return to his work invigorated and refreshed by his month's holiday. He had been only a week at Salazie when he succumbed to what is called a bilious attack and breathed his last on January 16. He was respected by all, loved by many and will be universally mourned. Is it too much to hope that someone may be found to volunteer for the work for which he lived and died?



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<sup>173</sup> This second Obituary is included here because we know so little about Arnold Melville Hewlett.

## JAMES PHILIP HEWLETT IV

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*'Southern Argus', Wagin, Western Australia. November 1, 1919*

### DEATH OF MR. J. P. HEWLETT. MILITARY FUNERAL



The sudden death of Mr. James Philip Hewlett, on Tuesday morning from Chronic tuberculosis and heart failure, came as a shock to the town, and many expressions of sympathy for the bereaved wife and family were made.

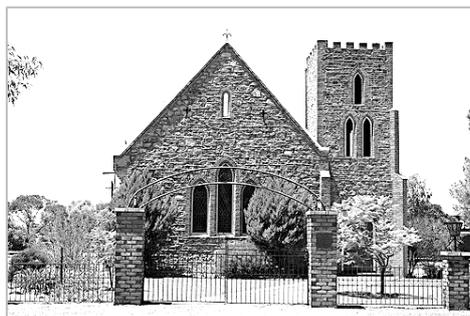
The flags of the town and the returned soldiers' flag were half-masted, and at the meeting of the Municipal Council on Tuesday night in adjournment for an interval was made in respect of the memory of the deceased, who had for various periods been on the municipal staff.

Mr. J. P. Hewlett (Hoyle) has a long service to his credit for King and Country, both in the navy and the army. He held a naval medal, and was, at the outbreak of the war, a naval reservist. He also held the South African medal for that campaign. Although over age he succeeded in enlisting in the A.I.F, and, with his knowledge as a hospital orderly, proved his usefulness during the Great War. He died at the age of 54 years and leaves a wife and two sons to mourn his loss.

The Funeral took place on Wednesday afternoon at St. George's Church, and was largely attended by his comrades, who accorded him a military funeral. The firing party, in charge of Lieut. P. Doig and Sgt. W. Turner, consisted of Privates J. Barry, G.F. Old, E.P. Byrne, D.Y. Byrne and J.M. Holland. The pall-bearers were – Privates J. Watkins, Jack Harvey, F. Stevens, J. Williams, C. Carrington, D. Pearce. The solemn notes of the Last Post were sounded by Mr. Baker during the volley firing at the end of the service, conducted by the Rev. T.E. Brewis.

Floral tributes were sent by Mr. and Mrs. Austin Piesse, Mr. and Mrs. Horace Smith, Mr. and Mrs. T.E. Bates, Mr. and Mrs. Brandenburg, Mr. and Mrs. Frank Piesse and family, Mr. and Mrs. Cox and Mabel and Mrs. Sweet, Mr. and Mrs. W. J. Piesse and family, Mr. and Mrs. Chellew, Mr. and Mrs. Jas. Smith and family, Mr. and Mrs. E.H. Absolon, Mr. and Mrs. Davey.

The Funeral arrangements were in the hands of Messrs. Morris and Parkes.



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JAMES PHILIP HEWLETT V

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Funeral Service: 9<sup>th</sup> June, 2008  
Perth, Western Australia<sup>174</sup>



On this sad day we are all here to honour 'my' Uncle Jim:

James Philip Hewlett has been part of my life for seven precious years!

Thanks to an amazing set of co-incidences.

Some of you may not know that Jim's father, James Philip Hewlett 4<sup>th</sup> was my Grandfather. And, prior to meeting me, Jim had no idea whatsoever of his father's past life and family in Melbourne - nor did my mother have any idea that she had a half-brother in Western Australia.

We are all aware that Jim was a very special human being: a good man, caring, loyal, supportive and strong . . . very strong.

Today, for the purpose of giving you my perspective of Jim's background, I like to ponder upon three factors that I believe contributed to that strength. And, at the same time give you an overview of a part of his life that you may not already know about.

**First we think about the hardships of Jim's early years –**

Imagine what it must have been like for Jim's mother when his father died in 1919 in Wagin. She had two sons to rear and money was scarce. She had no family support whatsoever as she was estranged from her family of origin in New South Wales, and had assumed the name and identity of the first wife of Jim's father, Helen Laura Foley (my grandmother).

To complicate matters Jim's father and mother, (who was Lavinia Marvell), assumed the surname 'Hoyle' when setting up their home in Wagin. It was only after the death of his father, when he was just 8 years old, that Jim was informed that he was to be known as Jim Hewlett, not Jim Hoyle.

That Jim overcame the stigma of this unusual situation in a small country town, in the early 1920s, in Western Australia reveals his strength of character and is a great credit to him, and to his mother.

There is no doubt that Jim had a healthy self-esteem and was a well-respected member of that community. This was evident when my husband and I visited Wagin with him in 2001.

What a great achievement that was!

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<sup>174</sup> Written by and read at the Funeral Service in Fremantle, Western Australia by Marion Helen Clark.

**Second, let us think about Jim's fascinating family history.**

His ancestry is illustrious and exceptionally well documented. He is descended from the French Noble families of Roussel, and Beuzeville, of Normandy. His 6<sup>th</sup> G. grandfather, Laurens Roussel, was a surgeon in the Court of Louis 14<sup>th</sup>, as was one of his sons.

Both of these eminent families were Huguenots (that is, Protestants following the religious persuasion of Martin Luther and John Calvin).

The Huguenots suffered horrendous persecution from the Catholic Church because of their religious beliefs. Tens of thousands were killed and many more tortured. It is estimated that 200,000 took refuge in foreign places.

Jim's direct ancestors fled France in the 1680s escaping to the safety of London, England.

In 1809 a daughter of these two families, Esther Beuzeville, married, in Henley-on-Thames, England, the first James Philip Hewlett, (Jim's 2<sup>nd</sup> g. grandfather) who was of English Puritan descent. (He was born in 1780 and died in 1820).

The first James Philip had a beautiful singing voice and was educated in the Choir School of New College, Oxford and later became a Chaplain to that College and to Magdalen College.

His wife, Esther, was a well-known author and published, in England and America, more than 45 books during her lifetime.

With the passing of Jim this 'James Philip Hewlett' line ceases.

The characteristics of the Huguenots and Puritans include standing up for what one believes in, goodness, self-sacrifice, care and support of others, loyalty, integrity, and hard work.

It is interesting that Jim's life was consistent with these values even though he knew very little about his forebears.

**Lastly, we shall briefly consider Jim's own nature -**

Jim was a very intelligent man and that intelligence served him well. We all aware of his fierce determination, his ability to get a job done efficiently, his good humour, and his extraordinary willingness to care for and support, his family, his friends, and his mates.

He had a big heart and a generous spirit and was very happy to help other people out. He was one of a minority of people who 'made a difference' for good in his world.

I regard Jim as one of those people who can truly be described as 'the salt of the earth'.

We admire Jim not only for the way he lived, but also for the manner in which he prepared for his death. Not everyone can accept their own mortality in the way that he did.

## A Still Point

With Margaret and John's help Jim sorted through his belongings and set his finances in order prior to leaving his unit. He even planned his funeral in great detail and today surprise - surprise we are doing exactly what he wanted!

It is very important now that we honour here Olive, Margaret and John and their family for taking Uncle Jim into their hearts and lives. You are truly Jim's family and you have done him proud. While it is true that he had no known blood relations after the death of his brother – really, he didn't need them. He had you! And I know that he loved you all deeply.

James Philip Hewlett 5<sup>th</sup> leaves us all an invaluable legacy; and has given us an example that challenges us, enriches us, and inspires us as we live on in the ever-changing world of our times.

Yes, this is a sad day - but also a day of thanksgiving as we celebrate also Jim, the man, and his life.

Thank you, Uncle Jim!  
We are all so proud of you . . .  
We are blessed because you lived . . .  
We shall always remember you . . .  
We love you . . . Farewell!



## LESLIE THOMAS HUNT – (1897-1956)

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*Oakleigh Times Newspaper, January 1956*



By the death of Mr. Leslie Thomas Hunt<sup>175</sup>, at his home at 658 North Road, Ormond, on January 8, a wide circle of friends and business associates extending throughout Australia and New Zealand lost an amiable and courteous gentleman, a staunch friend and a courtly personality.

The late Mr. Hunt was a native of Glen Alvie, Gippsland, where his people followed farming pursuits. He developed a keen sense of business and at the age of 21 went to reside in Dandenong where he remained until 1934 when he and his family came to reside in Oakleigh, the late Mr. Hunt establishing a bus run in Oakleigh and later a Real Estate Agency in McKinnon. He later concentrated on the McKinnon business which he conducted with outstanding success for nearly 20 years.

Retiring from business activities in 1949 the deceased gentleman decided to embark on a 12 months' tour of New Zealand by motor caravan. He and his wife and young daughter, Marion, during the tour of the Dominion, developed a strong affection for Maoriland and its happy and generous people and they made many strong friendships which have endured. His deluxe caravan attracted much attention wherever it went, and Mr. and Mrs. Hunt and daughter Marion took every possible opportunity of telling the people of New Zealand about Australia and its scenic attractions. But on his return to Victoria the late Mr. Hunt avowed his undying affection for New Zealand and the mode of life there.

On returning to Australia, Mr. and Mrs. Hunt and Marion toured Australia in their caravan, selling, as Mr. Hunt loved to say, 'selling New Zealand to Australians'. The following year (1953) the Hunt family, which had by this time been aptly termed The Happy Wanderers made a return tour of New Zealand visiting their former friends and establishing new friendships wherever they went. Last year they returned home, and the late Mr. Hunt planned a two-year tour by the deluxe caravan of the United Kingdom and Europe, on which they were to have started last October, but it was not to be. Mr. Hunt developed cardiac trouble a few months ago and, after a heart attack, he passed peacefully away on the morning of Sunday, January 8.

News of the passing of The Happy Wanderer will be sincerely regretted by his wealth of friends in Victoria and particularly those he cherished in New Zealand. The deceased gentleman is survived by his widow, Mrs. Gertrude Hunt, and one daughter, Marion, to whom condolences are extended in their sad bereavement. The Rev. W. Salter B.A. officiated at a service on January 10 at the Gardenvale Church of Christ, and his brother Rev. H. Hunt officiated at the graveside. A profusion of floral tributes from friends and business associates was further evidence of the respect in which the deceased gentleman and his family are held.

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<sup>175</sup> Photo: Leslie aged 21 with Rechabite Collar (A Temperance Society).

## **GERTRUDE ESTHER HUNT (NEE HEWLETT) - (1899-1990)**

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*Funeral Service for Gertrude Esther Hunt was held in Wesley Central Mission Church, Lonsdale Street, Melbourne in the small chapel where Gertrude and Leslie were married in 1935.*

*The services at both the Chapel and Graveside were conducted by Rev. Peter Burnham, a Church of Christ Minister.*



The great dividing line of our existence in this world is the gap between life and death. There is nothing extraordinary about dying, it is one of the natural things that happen to us, particularly when it is after a long life. Once we accept life, we accept too that life will end someday, somewhere. As winter follows spring, and decay follows growth, death is the final act of our lives. And so, it was for Gertrude on Monday of this week. While we experience the sadness of her death let us not lose sight of the magnificent life that she lived.

It is certainly not my intention today to intrude into those special times, events and places that form part of the fabric of your relationship with Gertrude. Those experiences will always be unique and special. But my purpose in these brief moments is to try, together, through words and thoughts to reflect on the essential qualities of this special woman.

Gertrude Esther Hunt was born in South Melbourne in 1899 to James Philip Hewlett and Helen Laura Foley. Her early life was not an easy one. She knew and experienced much hardship and deprivation in her early years, like many people born into the early part of this century.

Her father deserted the family in 1903 when Gertrude was 4 years old and her mother was left to raise her and her two sisters, Edith and Elsie. One can only imagine what a difficult task that was: to raise and care for a family at that time without the help and assistance of welfare. The eldest daughter, Edith, died in 1903 and this left Gertrude and her younger sister, Elsie. They were like twins and their relationship was to be very close down through the years until Gertrude's death.

Gertrude attended Victoria Park Primary School and later Princes Hill Primary School. She always regretted not being able to continue with her education, but like many of her generation, while not lacking in intelligence, other factors necessitated her leaving school and joining the work force.

She worked as a machinist at the Bedgood Shoe Factory in Collingwood as a machinist of the uppers of the Company's range of sample shoes which meant that she was capable of using her hands. A skill that was to be used time and time again as she painted and maintained many of the properties she owned.

At a Sunday School picnic, she met Leslie Thomas Hunt, who was an owner-operator bus driver. They were married in this chapel (Wesley Church, Russell Street,

Melbourne) on March 30, 1935. One of the things the family loved to do together was to travel. Whether it was to embark on an adventurous expedition driving along what were in the 1920s and 1930s survey tracks in the high country of Victoria, or to go overseas, nothing seemed to daunt them.

In 1949 Leslie and Gertrude had a bus chassis fitted out as a caravan and had it shipped across the Tasman to New Zealand. There they stayed for a year cruising from town to town and from farm to farm. They were great celebrities wherever they went. Both Leslie and Gertrude were friendly people and a testimony to their friendliness was at one Christmas, they sent off 500 Christmas cards to friends they had made while in New Zealand. They returned to New Zealand in 1953/54 and stayed for 14 months also travelling from place to place, renewing old friendships and making new ones.

Just a month before Leslie died in 1956, he had written a letter to a friend in Greymouth, N.Z. praising his wife, Gertrude, in these words:

*"I am pleased to say that I am getting better in health, and I thank God for giving me such a wonderful life companion to help me -No man ever had a better wife than me".*

What a glorious testimony to be able to write such a word about your wife. There is no greater word of praise that married partners can give each other than "life companion". That is a beautiful phrase. The meaning of the word 'companion' is 'one who shares bread'. At the simplest level it means that we are one with others, sharing in our common humanity. In the midst of life's struggles, in our fears and fragility, in our tensions and anxieties, we support the other in word and action.

On another level, a companion enters the other's life for a while. A companion interrupts his/her own preoccupations and pitches in their lot with the other who has a need. That was certainly the kind of companion Gertrude was; to her own family and to all who encountered her. She was a most generous person, preferring to do something tangible to help rather than to articulate her feelings. She knew what was happening to people when they were hurting in life, and out of her bounty she was able to give of herself and her substance to others.

She supported Owen and Marion's ministries in many ways, enabling them to do things they would not have been able to do on the resources of a minister's stipend. Those who were tenants in her properties had a special relationship with her as she cared for them as one of her family, treating people as people.

Gertrude's early childhood experiences forged in her an independence of spirit that enabled her to be an active woman right up until the last few months of her life. Owen mentioned to me yesterday that when she was 75 years of age she was a formidable character with a paint brush, painting a house or repairing spouting; he found it hard to keep up!

As parents, we may often wonder how we can best prepare our children for life and for what we may imagine it holds for them. We can give them no greater gift than

love and solid, substantial and enduring values upon which to build their lives. That has been Gertrude's gift to you: she has given you love, an open heart, an adventurous spirit, a selflessness that put herself second, a generosity that is large and unsparing, and a genuineness that has no place for image or status. You always knew that you were dealing with her true self.

These are her gifts. They will live on if we embrace them with gratitude and seek to emulate them in our own lives.

In these moments of sadness today, in our thankfulness that our lives have been blessed with the companionship of Gertrude, perhaps these words of Marjorie Pizer may provide us with some comfort.

Russell Clark read: 'On Giving' by Gibran. Stuart Clark read: I Corinthians 13. Stuart also gave a beautiful talk about what his Nanna meant to him.

She was laid to rest with her husband, Leslie Thomas Hunt at the New Cheltenham Cemetery. The graveside and chapel services were led by Rev. Peter Burnham. Pallbearers included Stuart and Russell Clark.

THE EXISTENCE OF LOVE<sup>176</sup>

I had thought that your death was a waste and a  
destruction, a pain of grief hardly to be endured.  
I am only beginning to learn that your life was a gift  
and a growing and a living left with me.  
The desperation of death destroyed not the existence  
of love, but the fact of death.  
I am learning to look at your life again, instead of your  
death and dying  
They cannot destroy what has been given.



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<sup>176</sup> Marjorie Pizer, (1981) 'To you the Living, Poems of Bereavement and Loss'. (from Selected Poems 1963-1983, 1984, Pinchyt Press: Sydney)

## ELSIE SELINA NICHOLLS (NEE HEWLETT) - (1900-1994)

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Elsie Selina Hewlett was born in South Melbourne on August 30, 1900 – an auspicious year: the beginning of a new century.

She was the third daughter of James Philip and Helen Laura Hewlett. The eldest daughter was aged 3 years at the time and died when Elsie was just 3 years old. The middle child was Gertrude Esther Hewlett, my mother.

When Elsie was two years old James Philip deserted the family, never to return. This left Elsie, Gertie and Edith and their mother in straitened circumstances. There were no maintenance payments, and no social security benefits. Elsie's mother found work as a laundress and did other menial tasks to provide basic food, shelter and clothing for the family. They were extremely poor: the girls never owned more than one dress, but they "always had good food which included fruit and vegetables and were warmly clad".

The two remaining sisters attended the Princes Park Primary school. Elsie was a high-spirited youngster who was more interested in socializing and having fun that she was in scholarship: a tomboy, climbing trees, playing boisterous games often returning home with muddied shoes and torn clothes, much to the consternation of her mother.

Helen Laura, Elsie's mother, was a difficult woman and Elsie's relationship with her was not always easy. Elsie left home as soon as she was able in her late teen years while working as a machinist at the Bedgood shoe factory because she "wanted to have a life of (her) own". However, in spite of the difficulties in the mother-daughter relationship Elsie played a significant role caring for her Mother during her later years when she was an invalid.

At the age of 19 years Elsie met Walter Nicholls, a Queenslander, who was passing through Melbourne on his way home from the killing fields of France after the Great War. The couple were married at the Toowoomba Presbyterian Manse on February 23, 1921 and settled in Queensland living for some years at Gatton. Walter obtained work there as a butcher, a trade he remained in for the duration of his working life.



A son, Roland Walter (known as Ron) was born on August 30, 1922. This day was, Elsie's birthday but at the time she believed that her birthday was on the previous day. She did not discover her actual birth date until 1969 when she applied for a passport and of course she was delighted to learn that her beloved son was born on the actual date of her own birth.

When Ron was three years old the family moved to Victoria and settled in Emerald living in a timber house adjoining the railway station. The 25 years spent there were generally happy ones for the family only marred by the death of a second son, William David Nicholls in 1925 at Belgrave, Victoria who died when he was only a few hours

old; and by the anxiety of Elsie and Walter when Ron enlisted and served in the Australian Air Force during World War II.

While living in Emerald Elsie entered into the life of the village (as it was in those days) with great enthusiasm. She served on various committees and was involved in the Anglican church where she played the organ. She kept 'open house' and local people were always welcome. During the years of the Great Depression of the 1930s Walter always had work, and Elsie helped needy families by providing food for them even though Walter's wage was small. Later she supplemented Walter's income by selling eggs and dressed poultry, and during summer months she took in paying guests on a full board basis. Two of these guests, Marie Gall and Dorothy Walker became her life-long friends.

Food always played an important part in the life of the Nicholls family. Elsie will be remembered by many for her marvellous cream sponges (no one could match them), swiss rolls and Chinese chews. She always had a well-stocked larder and would whip up a tasty meal in a few minutes if unexpected visitors arrived. She loved her flower garden which thrived in the rich mountain soil. Evenings were spent around the large open fireplace with Elsie knitting and rug making and telling stories of the day to day life in the village; stories that were told with graphic verbal images and colour.

The years of World War II were dark ones for Elsie. Ron had enlisted and served for some years in Port Moresby and on the island of Morotai, Northwest of New Guinea which was heavily bombarded by the Japanese. Elsie and Ron were avid correspondents during that time, and Elsie kept all his letters. Prior to Ron's departure for overseas a code was devised because letters from servicemen were censored. Ron, via that code, was able to indicate to his mother when he was likely to be coming home on leave.

In 1949 Elsie suffered a severe depressive illness which necessitated hospitalization. At that time, she and Walter decided to move to the city and they resided at Bentleigh. Wally obtained work at 'William Angliss Limited' in Footscray, and Elsie worked for several years in a local knitting mill enabling her to buy some luxuries. These included a cream baby Morris car which delighted her. She liked nothing better than to drive around the outskirts of Melbourne with a picnic lunch packed in the boot. She was thrilled also to obtain a driver's licence, and in the course of doing that put her age back 10 years because, she said, "I intend to drive for as long as I am able, I am not going to let the police tell me when to stop." However, although she drove until she was in her mid-80s, she very sensibly sold her car when she felt that it was no longer safe for her to be doing so.

Ron married Nancy Whittam in 1968, and after spending two years living in a flat at the rear of Elsie's home in Bentleigh they moved to Albury, New South Wales and later moved to Sussex Inlet in New South Wales.

From earliest times the two sisters were particularly close, probably because of the deprivations of childhood. Their relationship can be described as a 'twin-ship'. After Walter's death they did most day to day things together and owned identical cars, had the same pattern carpet and vinyl flooring in their homes, and the same covering on

similar lounge suites. In Elsie's words "we always looked after each other". Although they never lived together they would stay at each other's homes during severe illnesses.

A weekly ritual related to the Saturday roast dinner at Elsie's house which she baked, and my mother paid for the ingredients. The type of meat was chosen after much discussion and careful selection at a local butchers' shop and woe-betide him if the meat was tough; and woe-betide Gertie if she was late for lunch!

It was a wrench for Elsie and Wally when Ron and Nancy moved to Sussex Inlet several years ago, they were greatly missed. This couple had an excellent marriage and were devoted to each other. Ron died in 1990 at home at Sussex Inlet.

The years after Ron's marriage were marred by Walter's ill health, a legacy from WWII when he inhaled mustard gas when he was in France. Elsie was his devoted nurse and prided herself on the excellent care she gave during his many crises.

The couple celebrated their golden wedding anniversary in February 1971 at the home of Bill and Molly Whitham in East Ormond; Nancy's parents and close friends of the family. In June of that year Walter died.

Elsie then resumed her social activities become actively involved in two Senior Citizens Clubs. She had several trips overseas with her sister Gertie visiting Canada, United States, Europe, Africa, Japan and Asia.

1990 was a tragic year for Elsie; Gertie died on September 17, and her beloved son, Ron, died on December 27. Her world fell apart: she was then 90 years old and living independently in her home with difficulty. She remained there until late 1991 when she moved into a Baptist Hostel and remained there until 3 weeks prior to her death. During that time, she struggled with failing health, and in January 1992 she had a stroke which left her partially blind. This was a terrible blow for her. However, she had the emotional resources to pick up her life again and continued a limited involvement in the social activities of the hostel.

During the last few years of her life Elsie was supported by her close friend Merle who was like a daughter to her. Eileen and Jim, her loyal neighbours of many years were always willing to shop for her and provide basic necessities; Nancy, arranged for Elsie to have access to talking books, and other aids to improve her quality of life; Russell and Stuart, Marion and Owen's sons, telephoned and visited her, and Marion managed her financial affairs and liaised with Hostel and medical personnel.

Elsie faced death and dying with remarkable equanimity and courage as her body broke down. She is to be admired for her strength. During her last 10 days she carefully assigned her belongings to her friends and relatives and made her peace with those who were closest to her. She wanted to die, and expressed that desire clearly saying "I have had my day. I am tired. I do not want to struggle any more. Every night I cry and ask the Lord to take me, so I will not wake up in the morning".

Elsie died at 8.30 p.m. on January 27, 1994 from a pulmonary embolism. She did not suffer undue pain or distress and for that we are very thankful.

In other days I sang of simple things,  
Of summer dawn, and summer noon and night,  
The dewy grass, the dew-wet fairy rings,  
The Larks' long golden flight.

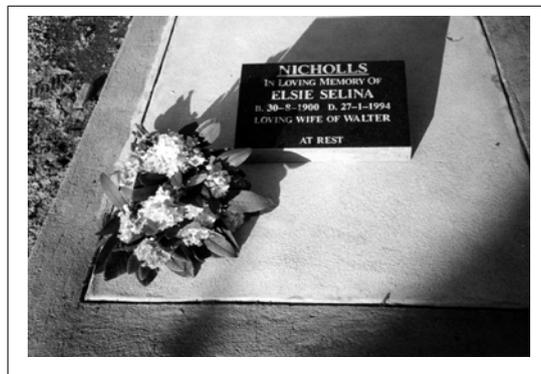
Deep in the forest I made melody  
While squirrels cracked their hazel nuts on high,  
Or I would cross the wet sand to the sea  
And sing to sea and sky.

Then came the silvered silence of the night  
I stole to casements over scented lawns,  
And softly sang of love and love's delight  
To mute white marble fauns.

I played with the toys the gods provide  
I sang my songs and made glad holiday,  
Now I have cast my broken toys aside  
And flung my lute away.

A singer once, I now am fain to weep.  
Within my soul I feel strange music swell,  
Vast chants of tragedy too deep – too deep  
For my poor lips to tell. . . . By Leslie Coulson.

The pall bearers included Stuart and Russell Clark and the song 'The Carnival is Over' by 'The Seekers', my Aunt's favourite group, was played as the casket was carried to the hearse. Elsie was buried in the New Cheltenham Cemetery with her husband, Walter Nicholls.



**GWENNETH ELIZABETH MATTHEWS**

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Thursday, December 8, 2011<sup>177</sup>



*Gwen & Dong Matthews with grand-daughter Anna*

Not long ago<sup>178</sup> – probably earlier in the year, Auntie Gwen<sup>179</sup> said to me “You certainly know how to talk”. I can’t recall what prompted this remark but I had to agree with her. This will be a real challenge to my ability to talk – but I feel honoured and privileged that Gwen wanted me to speak today on behalf of the Clark family.

Auntie Gwen was an amazing woman. She was eleven years and three months old when I was born. For me, she was a big sister as well as an aunt. In some ways she was also a mother – and a good friend. I have never known anyone who was so selfless and considerate of others. She was beautiful, demure, slender, intelligent, quick-witted, accomplished, affectionate, loving – in an unsentimental way, caring, thoughtful and generous. She was not self-indulgent or vain. And she was always ready for a good laugh. One of her finest qualities was her frankness. One could always sense what her views were. If she disapproved of your actions it was usually made clear – but this was done without unpleasantness. She could be direct without being brutal. Even in the last few weeks she has maintained her interest in life around her and was still tackling the crossword in the Saturday Age – sometimes with my sister Margaret’s help – and no doubt Nolas as well.

Gwen was born on June 2, 1925 while her parents were living on their beautiful property called ‘Tuerong Park’ in Moorooduc. In 1925 my father, the eldest child born to Ernest and Ethel, was seventeen and Uncle Alan, the second child was almost nine and a half. When her parents left Tuerong after the sale of the property in 1930, Gwen always stressed that her mother had told her father that he could always return – under

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<sup>177</sup> Edited by Marion Clark.

<sup>178</sup> Written and presented by Dr. Shirley Trembath, Gwen’s niece.

<sup>179</sup> Gwen Matthews is a second cousin of Marion Helen Hunt.

certain conditions. He never did. We know that Ernest adored Gwen. My father never talked about the separation of his parents but he did keep in touch with his father.

Gwen's two brothers, my father, Norman and my uncle Alan, went into business in Mornington. We lived in Mornington and when I was four – and my sister Margaret probably three, my parents moved from a house in Nunns Road, which was a fair walk from the town, into a house in Barkly Street which was almost opposite the house in which Gwen and her mother lived.

Our poor little Aunt Gwen was often called upon to look after her two nieces. I suspect that she spent much of her youth keeping an eye on us. We must have been difficult children! She has often said that she was sometimes called upon to leave her class to look after us. Over the years Gwen developed certain strategies to cope with all of our questions. When we asked her what she was making, the answer would be: "A wigwam for a goose's bridle". When we asked her to play with us or to take us somewhere she would say that she couldn't because she had a bone in her leg. And when we asked 'why' about something or other, she would say "Why's a crooked letter never made straight?" I suspect that some of these retorts she had learned from her brother Alan who was very fond of teasing. Gwen always admired him because he was a real character.

At this time, Gwen's brother Alan and his wife Stella were also living in Mornington. Their first child, Marj. was born there in August 1941. Their second daughter, June, was born in June 1947 in Kyabram, while their father was farming in the Goulburn Valley. Their little brother Les was born in Camberwell in August 1951. It is wonderful to have Marj, June and Les here today. They have always been very dear to Auntie Gwen and she has watched over them with living care.

It must have been at about this time that Doug and Gwen met. Doug had been sent to the Balcombe Army Base. My mother and father used to invite the young soldiers who attended the Sunday evening services at St. Andrew's Presbyterian in Barkly Street to join a group at our home – at 49 Barkly Street – for supper. Doug was then eighteen and Gwen sixteen. And that was that!

In due course, Alan and Gwen began to work at GMH at Fisherman's Bend Grandma and Gwen moved into a spacious flat in Glen Eira Road, Caulfield. From what I can recall, Gwen enjoyed her time working in the office. I am sure she used to talk about playing games (Black Jack was mentioned at one time). Doug had been sent to New Guinea. They kept in regular touch with each other. We all remember the large coconut which arrived from Doug in the mail one day. In spite of the distance between Caulfield and Mornington our aunt was still called upon to look after Margaret and me when we went to stay with our grandmother. We used to go for lovely walks and our grandmother would buy beautiful presents for us. On one occasion Grandma arranged for us to have 'curly cuts' which proved to be a great success. Gwen referred to the curly cuts on one of my last visits.

Doug and Gwen were married at the Littlejohn Memorial Chapel at Scotch College on September 14, 1946. It was a very exciting event. Cousin Marjorie was a lovely little

flower girl. Gwen and her attendants (one of whom is here today) looked absolutely stunning and Doug and his best man and groomsman very dashing.

Gwen and Doug looked after Grandma until her death. My sister Margaret remembers that Grandma was full of praise for Doug and declared that “he was kindness itself”. Nola was born in 1949 and they were by now living at No. 2 Richards Avenue. At the beginning of 1954 my parents asked Doug and Gwen if they could look after me. I was due to begin my course at the Conservatorium in February. An arrangement with an aunt on my mother’s side of the family had fallen through because of family illness. It was typical of Doug and Gwen’s amazing generosity that they agreed to look after me – but Gwen told me that it could only be until October, because she was expecting a baby that month.

So, once again, Auntie Gwen had to look after me and put up with all my chatter. And poor Nola had to share her bedroom with me. She had just started attending Kindergarten at Korowa. It was a wonderfully happy year for me. I had lots of fun with them but I am sure there must have been times when they would have loved to have been on their own. Doug and Gwen tried – in vain- to stop me from spending money (I had won a bursary from the Education Department so received a small allowance).

Being a music student, I was supposed to do lots of practice – both piano and singing. I don’t think Gwen had too much trouble with the piano practice, but if she happened to be home when I did my singing practice, she would usually pop her head in the door of the lounge room and say “I’m going for a drive”.

On Wednesday nights Doug and Gwen would always do the books. On Wednesday October 13, in the middle of this weekly exercise, Gwen announced that it was time to go to the hospital. Knowing that she hoped that the baby would be born on the 13th, I wished her good luck-but she didn’t think that the baby would arrive before midnight. I went to bed and was woken by Doug in the early hours of the 14th to tell me that they had a son and that he had managed to appear before midnight.

Gwen and Doug were very proud of their children. Both Nola and Ian excelled at school-Nola being Dux in Year 12 at Korowa and both went on to complete degrees at The University of Melbourne. Nola began a career as a secondary school teacher and, after many years as a fine teacher she has recently retired. She and Richard were married in 1978 and some years ago bought a house very close to Doug and Gwen. Ian once told me that, while he was a student at Scotch he went on a school trip to Queensland, and decided that he would like to work there when he had finished his training-regardless of what he ended up doing. When he graduated with a degree in Medicine he went to live in Brisbane and eventually set up a practice in Mapleton in the lovely Blackall Ranges. Doug and Gwen bought a unit in Buderim and spent winters there. Their last trip to Buderim was in the middle of this year.

The births of Ian and Bev’s three children brought tremendous joy and happiness to Doug and Gwen – and to their aunt, Nola. Nick (now 17, Tom (15) and Anna (13) adored their Nan. She never lost her ability to relate to children. Last week, Ian, Bev and children were in London. At the end of last week, Tom told his parents that he

wanted to talk to Nan. They rang. All five of them were able to speak to Gwen. It was for the last time.

When Gwen married Doug, she acquired two delightful sisters-in-law and two young brothers-in-law. She became very fond of them and their families. Gwen also acquired new friends when she married Doug. Sometimes friends become estranged after marriage but Gwen became very close to their remarkable friends of Doug's such as the Reids, the Shepherds, the Chittys and the Goddards. Gwen also kept in close contact with her old Mornington friend Elaine Castles and her husband and family.

How did Gwen become the caring person she was?

Gwen's grandparents were William and Elizabeth Flatman. Elizabeth had been born Elizabeth Collings and had a great number of sisters, some of whom were quite large women. Their parents had brought them to Australia from the eastern part of England-from Colchester in Essex. Gwen's maternal grandmother Elizabeth was a beautiful woman. She died at the age of forty-six. Gwen's maternal grandfather, William Flatman was a very wealthy timber merchant in St. Kilda. His father had migrated to Australia from England. Gwen described her maternal grandfather as a very cold man. He was also extremely handsome. When he remarried he became very religious. Much of his fortune was left to the Plymouth Brethren.

Gwen's mother kept in close touch with her two brothers, Ern and Stan, and their families – as well as the large number of cousins in the Collings family. Gwen grew up in an environment in which there was much visiting and entertaining and she continued to stay in touch with many of these cousins after her mother died. She was always concerned about them.

Gwen's paternal grand-parents were Scots. Her grandfather, John Clark, born in Port Glasgow, had migrated to Australia in the 1850s. He had spent two years living with his father's sister and her family in London. This aunt, Agnes Clark, had married a wealthy jute merchant from Dundee. John's mother had died leaving him alone in the world, and probably penniless. Agnes had two stepsons, James and Charles Ritchie, also involved in the jute business, had visited Australia and had worked on sheep stations. Perhaps it was they who gave John the idea of migrating. (James was later Lord Mayor of London and Charles became the First Baron Ritchie of Dundee, having served as Chancellor of the Exchequer).

When John Clark arrived in Melbourne at the age of twenty-four he set up in business in Richmond as a grocer. It is possible-even probably-that the Ritchie family gave him some financial assistance. Judging from his photograph, John Clark appears to be a fine gentleman. He and his wife, Jeannie (nee Morrison) from Paisley had five sons and two daughters – but not all of them lived for long.

Gwen's father, Ernest, seems to have been educated at Scotch College (Gwen wondered if he had won a scholarship because neither of his brothers, Beith or John went to Scotch). After leaving school Gwen's father began working for the London Bank – which later became the E.S.&A Bank. He was a wonderful musician. In fact, it was music that brought Gwen's parents together. Her mother was a very accomplished singer.

Gwen's paternal grandmother was a neat-looking little lady. Gwen remembered her as "dressed in black with a hat and a veil over her face". Gwen recalled that "she didn't seem as tall as Mum and EK (Gwen's father) and Mum used to say that I was 'about as tall as Ern's mother

This was Gwen's life: caring about family and friends – not just a few but many; not just the close ones but also the distant ones. She never stopped thinking about the people in her life and planning ways of helping them. Her life at Tuerong -when there were neighbours and family members to help in times of trouble – must have been the beginning of this life of service to others. Those early years at Tuerong must have been happy ones – but they were also difficult years. Perhaps her experiences at that time – in spite of her youth – helped her to be resourceful and resilient. It is interesting that over the last few years, I imagine dating from when Tuerong became part of the Dromana estate and therefore open to the public, Gwen became very fond of driving down to Moorooduc to visit her old home. She was very excited earlier this year when one of the local newspapers printed an article – with photo – about her memories of Tuerong.

This year has been a very difficult one for Gwen's family because day by day she gradually became weaker and weaker – but not mentally, which was a great blessing. Doug, Nola and Richard have been wonderfully caring and attentive. Ian had always taken care of his mother's medical needs and has travelled to Melbourne several times in the past few months to advise and comfort his mother whenever he felt he was needed. Gwen had insisted that Ian, Bev and children go ahead with their plans for a family trip overseas – because this was the last opportunity to travel together as a family. The planning had begun eight years ago.

My aunt was a remarkable lady. We will all miss her cheerfulness, her sense of fun and her loving nature – but we are relieved and comforted to know that she is now at peace.

*Dr. Shirley Trembath (nee Clark).*





## WILLS

For the family researcher, Wills are of great interest. They reflect the character and maturity of those who leave one, as that of Peter Beuzeville; and often wills give clues to family researchers about family members that have been lost over time.

Ancient English Wills are extraordinarily difficult to decipher because they are hand written in a cursive script. I was most fortunate when a lady, Joyce Cracknell, from Essex, England responded to my family history website because she was very distantly related to me; she offered and transcribed several Wills that are relevant to this history. A random act of kindness!

*Translated out of French.*

In the Name of God Amen

Francis Rousset living in the Parish of St Martin in the fields in the Liberty of Westminster finding my self indisposed in Body but by the Grace of God of sound Mind have made my Testament and Disposition of last Will in manner following In first place I doe recommend my soule to God the Father Almighty beseeching him to be Charitable and Mercifull unto me in the Name and through the Merits of his deare and only son Iesus Christ my Redeemer leaving my Body to the Earth to raise again in happy Immortality I doe give and bequeath to Ioseph Rousset my Wife the sum of ffive hundred pounds sterling of lawfull Mony of Great Brittain which my son Isaac Rousset shall pay as soon as he shall come to age and bequeath to Mary Rousset my daughter the sum of One hundred and fifty pounds sterling Item I doe give and bequeath to Elizabeth Rousset the sum of One hundred and fifty pounds sterling Item I doe give and bequeath to Moses Rousset the sum of One hundred and fifty pounds sterling Item I doe give and bequeath to Mary Anne Rousset the sum of One hundred and fifty pounds sterling Item I doe Will that all the Goods and Plate shall be for my Wife exclusive of those of the Trade which I doe Will shall be for Isaac and for Moses those of his Trade which I doe Will they shall have to do with as they please Item I name and constitute for Executors Ioseph Rousset my Wife and Isaac Rousset my son to whom I leave two hundred pounds sterling In case he will not take upon himself to pay the foresaid One thousand pounds sterling Item I doe Will that the four hundred pounds sterling which I leave my Wife to live

*Will of Russell Rousset, the small boy who travelled in a Pannier on the back of a donkey while escaping from France after the revocation of the Edict of Nantes. He is my sixth great- grandfather.*

**FRANCOIS ROUSSEL - (1680-1734)**

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<sup>180</sup>In the Name of God Amen

Francis Roussel living in the Parish of St. Martin in the Fields in the Liberty of Westminster finding myself indisposed in body but by the grace of God of sound mind have made by testamentary Disposition of last Will in manner following: In first place I bequeath my Soul to God the father almighty beseeching him to be gracious and mercifull unto me in the name and through the merits of his . . . and only son Jesus Christ – my Redeemer leaving my Body to the Earth to raise again in happy Immortality.

I give and bequeath to Ester Roussel my Wife the sum of four hundred pounds sterling of lawful money of Great Brittain which my son Isaac Roussel shall pay as soon as he . . . and bequeath to Mary Roussel my Daughter the sum of one hundred and fifty pounds sterling. I give and bequeath to Elizabeth Roussel the sum of One hundred and fifty pounds sterling. I give and bequeath to Moses Roussel the sum of One hundred and fifty pounds sterling. I give and bequeath to Mary Roussel the sum of One hundred and fifty pounds sterling. I Will that all the goods and plate shall be for my Wife exclusive of those of the trade which I Will shall be for Isaac and for Moses those of his trade which I will they shall have to do with as they please. I name and institute for Executors Ester Roussel my Wife and Isaac Roussel my son to whom I leave two hundred pounds sterling. In case he will not take upon himself to pay the aforesaid One thousand pounds<sup>181</sup> sterling I Will that the four hundred pounds sterling which I leave my Wife to live upon b\the interest of be divided when she dyes equally among my children.

I revoke and make void and annul all other former Wills and Dispositions and will that this shall be my last of last Will and that it avails as such or otherwise in the best manner it can avail.

In Witness whereof after having read over this my Testament and found it entirely agreeable to my Will I have signed and sealed the same in the said Parish of St. Martin in the fields.

Francis Rufsel

Signed Sealed Delivered published pronounced and declared by the said Francis Roussel to be his last Will and Testament in presence of us the underwritten who have signed in presence of the said Testator February 27: 1732/3.

Signed and sealed in the presence of us -

John Nicholson  
Charles Wiggins.

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<sup>180</sup> Transcribed by Joyce Cracknell, Essex, England.

<sup>181</sup> In 2017 £1,000 sterling was equivalent to £117,792.

THIS WILL was proved at London on the Eighth day of July in the year of Our Lord One Thousand Seven hundred and Thirty-four before the Worshipfull George Lee, Doctor of Laws Surrogate of the Right Worshipfull John Bettesworth Doctor of Laws Master Grooper or Commissary of the prorogative<sup>3</sup> Court of Canterbury lawfully constituted by the Oath of Esther Roussel Widow the Relict, and Isaac Roussel the son of the said deceased and Executors named in the said Will to whom was granted administration of all and singular the Goods Chattels and Credits of the said deceased they being first sworn only to administer the same.



## PETER BEUZEVILLE- (1742-1812)

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*The Will of Peter Beuzeville, our grandfather, dated November 15, 1775, is included here together with various proceedings that occurred in a long battle to obtain a Grant of Probate. This meant that his estate was tied up from his date of death in 1812 until Probate was granted in November 15, 1864 – 89 years later.*

*Peter Beuzeville at the date of his death was a very wealthy man, most likely a billionaire in today's money, however over the years, the value of his estate was diminished by the cost of legal proceedings that were entered into by various potential executors in their efforts to obtain a Grant of Probate.*

*Value of estate at date Probate granted: under £50.00 which in 2017 amounts to £2,956.*

### IN THE NAME OF GOD AMEN.

I Peter Beuzeville<sup>182</sup> of Stewart Street in the Liberty of the Old Artillery Ground within the Liberty of His Majesty's Tower of London, Weaver being of sound and disposing mind memory & understanding {thanks be to God for the same}'but considering the certainty of death and the uncertainty of the time thereof do make & declare this my last will & Testament as follows Viz. I dispose of the Custody & Tuition of my Children surviving me during their continuance under the age of 21 years to my Dear Wife Mary Beuzeville & my affectionate Cousins James Beuzeville of Stewart Street Weaver in the Liberty of the Old Artillery Ground aforesaid & James Guillemard of the same Liberty Weaver & the Survivors or Survivor of them And I do hereby nominate & appoint my said Wife & the said James Guillemard & James Beuzeville Executors of this my Will & Trustees for the intents & purposes herein mentioned hoping that the <sup>183</sup>ffriendship which subsists between us will incline them willing to take upon them the execution of this Trust And I give & bequeath to each of them the said James Guillemard & James Beuzeville the sum of fifty pounds of lawful money of Great Britain for their trouble in the execution of the Trusts hereby in them reposed Item I give & bequeath to each new Trustee who shall be appointed as hereinafter is mentioned under this my Will for any of the purposes herein mentioned the sum of ten pounds ten shillings of like lawful money for his trouble in the execution of the same Trusts & purposes And I give & bequeath to my said Wife All my Household Goods & ffurniture of Household Plate Pictures Linen & China for her own use & Benefit And I give & bequeath to my said Wife the sum of One thousand pounds of like lawful money for her own use & Benefit And I give & bequeath unto my Cousin Susan Le Court the sum of ten pounds ten shillings of like lawful money if she shall be living at the time of my Decease and if not then I give &

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<sup>182</sup> Transcribed by Joyce Cracknell, Essex, England.

<sup>183</sup> Using a double f (ff) in certain words was the custom in the 1700s and in the 1800s and early 1900s an f was often used to replace an s when a word contained a double s (ss).

bequeath the said sum of ten pounds ten shillings to Mary Ann Le Court her daughter And I give & bequeath to my Cousin Ann lawful money to be paid her as my Executors shall think proper And I give & bequeath to the Treasurer for the time being of the French Hospital called La Providence situate in the Parish of Saint Luke Old Street in the County of Middlesex the sum of ten pounds ten shillings of like lawful money if she shall be living at the time of my decease And if not then I give & bequeath the said sum of ten pounds ten shillings to Ann Hubert her daughter And I give & bequeath to Lewis ffichot my fforeman if he shall be living with me at my decease the sum of ffifty pounds And I give & bequeath to Jane Collandraux who many years ago lived as a servant with my ffather the sum of twenty pounds of like lawful money ---- Middlesex the sum of fforty two pounds of like lawful money for the common uses of the poor of the said Hospital And I give & devise to my Wife Mary Beuzeville & to her --- & Assigns for ever all my Right Share & Interest of and into two ffreehold Messaages or Tenements with their Appertenances situate & being in Long Acre & in Phoenix Court in the Parish of St Martins in the fields in the County of Middlesex & now or late in the tenure or occupation of Adam Wright & James Swift subject to such Annuity as the same or my Share thereof is made liable to in & by the last Will & Testament of my late Uncle Moses Ansell Deceased And I give & bequeath to my following Relations viz. my Mother in Law Susannah Beuzeville my Uncle John Guillemard my Aunt Bridget Russell my Aunt Elizabeth Beuzeville widow my Uncle Samuel Beuzeville & my Aunt his spouse my Uncle Stephen Beuzeville & to each of my Brothers & Sisters to each a Gold Ring of one guinea value / And all the rest and residue of my personal Estate & Effects whatsoever & wheresoever I give & bequeath to my said Executors & Trustees In Trust as hereinafter is mentioned And accordingly I direct the same as soon as conveniently may be after my Decease to be laid out & vested & from time to time vested either by way of purchase or at Interest in some of the Government or Public Stocks ffunds or Securities in the names or name of them or the Survivors or Survivor of them or of such other person or persons as shall be chosen or appointed Trustees for or concerning the same in the manner hereinafter mentioned for the account & benefit & at the risque of the persons to be beneficially interested therein as hereinafter is also mentioned viz. to be In trust to pay to my ffather in Law Thomas Griffith Meredith & my Mother in Law Mary Ann Griffith Meredith & the Survivor of them out of the Dividends and Interest arising from such Stocks ffunds or Securities as aforesaid one Annuity or clear yearly Sum of twelve pounds for & during their lives & the life of the Survivor of them the said Annuity to be payable Quarterly & the first payment thereof to begin & be made on the day of my Decease And as to one equal moiety or half part of the Stocks ffunds or Securities wherein the residue of my Estate shall be vested in {subject to the payment of one half of the Annuity aforesaid} In Trust to permit & suffer her my said Wife to have receive and enjoy the Dividends or Interest thereof during her life and from & after her decease then {subject as aforesaid} In Trust to Assigns & Transfer this Moiety or half part of the Stocks ffunds or Annuities aforesaid to & equally between such child or children of mine surviving me as shall be living at the Death of my said Wife & shall then have attained or shall afterwards attain the age of twenty one years And as to the other Moiety or half part of the Stocks ffunds or Securities wherein the residue of my Estate shall be vested {subject to the payment of

the other half of the Annuity aforesaid} In Trust to pay to or permit & suffer her my said Wife to have receive and enjoy the Dividends or Interest thereof whilst my Children surviving me shall continue under the said age of 21 years respectively she in the meantime maintaining educating bringing up my Children in a decent & proper manner suitable to their respective fortunes & placing them out in the world if & as occasion may require And upon further Trust {and subject to as aforesaid} from time to time when & as any Child or Children of mine Surviving me shall respectively attain the age of twenty one years to Assign and Transfer the same last mentioned Moiety or half part of the Stocks funds or Securities aforesaid to & equally between such Child or Children on their attaining the said age respectively And if no child of mine shall live to be entitled to the Stocks funds or Securities whereon the residue of my Estate shall be vested --- In Trust to Assign and transfer the Stocks funds or Securities wherein such whom shall be so placed as follows that is to say one equal moiety or half part thereof to my four Cousins Elizabeth Belloncle Hesther Olivier James Beuzeville & Elizabeth Charity Beuzeville {the Children of my Uncles James & Samuel Beuzeville} or the Survivors or Survivor of them equally if more than one such Survivor or Wholly if but one And the other equal moiety or half part thereof to my four Brothers & Sister in Law Moses Griffith Meredith Isaac Griffith Meredith Elizabeth Griffith Davies & Margaret Griffith Meredith or the Survivors or Survivor of them equally if more than one such Survivor or Wholly if but one Provided always & my mind & will is & thenceforward do hereby direct that it shall & may be lawful to & for the Trustees or Trustee for or concerning the Trust powers for the time being {with the priority & consent of the person or persons either absolutely or most presumptively for the time being beneficially interested therein if of years of discretion & if not then without such priority or consent } from time to time as often as shall be thought proper to choose & appoint by Deed or writing signed in the presence of & Attested by two or more credible Witnesses some person or persons whom they shall think fit to be Trustee or Trustees for all or any of the Trusts & purposes herein contained either alone or jointly with the said Trustees or Trustee for the time being as the case shall be or be thought proper & thereupon the said Stocks funds or Securities or any part thereof shall or may be Assigned & transferred in such manner & sort as that such Trustee or Trustees so to be chosen & appointed shall from thenceforth either alone or jointly with the said Trustees or Trustee for the time being or any of them {as the case shall be} be entitled to & interested in the same to & for such of the several Trusts Intents & Purposes aforesaid as shall thence remain unperformed & no way determined so as & to the end that the same Trusts intents & purposes may be the better or more properly executed & effected by fit & proper Trustees {at least three in number} from time to time during the Continuance thereof And that the Trustees or Trustee for the time being of or concerning the said Trust premises shall or may from time to time at his or their discretion pay or apply all or any part of such Dividends or Interest or other monies as shall or may be by virtue hereof in his or their hands {In Trust} either absolutely or most presumptively for the benefit or advantage of any person or persons under the age of twenty one years for or towards the maintenance & education advancement & perferment in the World or other necessary use or uses of the person or persons whose benefit & advantage the same shall be so In Trust for respectively And also that it shall & may be lawful

to & for the Trustee or Trustees for the time being of or concerning the Trust premises from ---as often as shall be thought fit or proper by & with such purity & consent as aforesaid or without {as the case shall be} to exchange & alter or sell & dispose of the Stocks ffunds or Securities aforesaid or of any part thereof & with the produce thereof or any part thereof or any surplus Dividends or Interest or other monies in his her or their hands by virtue hereof to buy purchase & procure any like other like Stocks ffunds or Securities to & for the several Trusts intents & purposes aforesaid or such of them as for the time being shall remain unperformed & no way determined or some other Trust intents & purposes as near thereto as may be & consistent therewith & that no person or persons acting in & according to the Trusts aforesaid shall be chargeable or liable to make good any loss or damage which shall or may happen to the said Trust premises or any part thereof without their respective wilful neglect default or collusion or with or for any monies or Securities them or any of them paid or delivered to or for any Act Deed or Default of any other or others of them of for or relating to the premises & that each and every one of them may deduct & retain to themselves respectively out of the said Trust mines & Securities & the Dividends & Interest thereof all such monies as they shall expend or lay out in or about the execution of the said Trusts respectively or by reason or means thereof but that all charges & Expenses unnecessarily occasioned concerning any particular part of my Estate & Effects or any particularly Legacy or bequest in this my Will shall be paid by the person or persons occasioning such expense

I revoke all other wills by me made In Witness whereof I the said Peter Beuzeville the Testator have to the three first sheets hereof set my hand & to this fourth & last sheet hereof my hand and & seal this ffifteenth day of November in the year of our Lord one thousand seven hundred & seventy five Peter Beuzeville LS Signed Sealed published declared & delivered by the above named Peter Beuzeville the Testator as & for his last Will & Testament in the presence of us who have herewith subscribed our names as Witnesses thereto at his request & in his presence & in the presence of each other Peter Serret ~ Davit Serret ~ George Hebert

APPEARED PERSONALLY James Barbet of Stewart Street in the Liberty of the Old Artillery Ground in the County of Middlesex Weaver Francis Jolit of Broad Street London Upholsterer and made Oath that they knew and were acquainted with Peter Beuzeville formerly of Stewart Street in the Liberty of the Old Artillery Ground in the County of Middlesex but late of Henley in the County of Oxford Esquire Deceased for thirty years & upwards before & to the time of his Death that during such acquaintance with the said deceased they have frequently seen him write & write and subscribe his name to writings whereby they have become well acquainted with his style and Character of handwriting & subscription And they these Deponents having now carefully viewed and perused the paper writing hereunto annexed purporting to be & contain the last Will & Testament of the said deceased with three Codicils or additions at the foot thereof the said Will ---this 'In the Name of God Amen Peter Beuzeville of Stewart Street in the liberty of the Old Artillery Ground within the Liberty of His Majesty.s Tower of London Weaver ending thus In Witness whereof I the said Peter Beuzeville the Testator have to the first three sheets hereof set my

hand & to this fourth & last sheet hereof my hand & seal this fifteenth day of November in the year of our Lord one thousand seven hundred & seventy five and thus subscribed Peter Beuzeville the first of the said Codicils or additions being in the words following to -- I further Bequeath to Abraham Bonte if he shall live with me at my decease the sum of ffifty pounds Witness my hand 15 July 1779 & thus subscribed Peter Beuzeville but the same is struck through with a pen & has the following figures records & initials written at the foot thereof 1810 March 7 Cancelled P.B The second of the said Codicils or additions being in the words & Figures following to wit 2d Codicil I further give & bequeath to my Extors. three hundred pounds sterling for the purpose of buying an Annuity to the best advantage for Eliz.th fflammare Daughter of my late Companion Daniel fflammare deceased the said Elizabeth fflammare I having taken under my protection since her ffathers death but the same is also struck through with a Pen & has the following figures words & Initial written at the foot thereof May 15 1795 the above Cancelled as to Eliz fflammare P.B The third & last of the said Codicils or additions being in the words & figures following to wit I further bequeath to Lewis ffisket if he shall live with me or my Partners at the time of my decease the sum of ffifty pounds and a Gold Ring Witness my hand this 27Novem.r 1785 & thus subscribed P Beuzeville but the same is also struck through with a Pen & has the following words & Initials written at the foot thereof Error as Lewis ffishet is in the Body of the Will P.B And these Deponents having carefully inspected the word Money interlined between the 26th & 27th lines of the first sheet of the aforesaid Will the word thereof between the 2d & 3d lines the following words & Initials to wit my Mother In Law Mary Ann Griffith Meredith P,B written in Red Ink in the margin of – And words Child or interlined between the 28th & 29th lines of the 2d sheet of the said Will the word Huet written over the Name Olivier & the name Lempriere written over the name Beuzeville both respectively between the 4th & 5th lines the name Jolit also written over the name Meredith between the 8th & 9th Lines of the 3d sheet of the said Will severally computing from the top of each sheet & having also carefully inspected the aforesaid several figures words & Initials written at the foot of the aforesaid Codicil or additions hereuntofore aforesaid to they these Deponents say that they do verily & in their Consciences believe that the aforesaid Interliniations in the said Will & also the aforesaid to several words figures & Initials are all of the proper handwriting and subscription of the said Peter Beuzeville Esquire deceased ~ John Barbert ~ Francis Jolit ~ on the 29th day of September 1812 the said James Barbet & Francis Jolit were duly sworn to the truth of the above affidavit Before me C Townley Surr: Prest Wm.N Pulley Noty. Pub

On the 2d October 1812 Admin {with Will annexed} of the Goods & --of Peter Beuzevilleformerly of Stewart Street in the liberty of the Old Artillery Ground in the CO. of Middx. but late of Henley in the County of Oxford Esq.deceased was granted to Bridget Byles {wife of John Curtis Byles} the Daughter & one of the Residual Legatees she being first sworn {by C--} duly to admin. she having attained the age of 21 years & James Guillemardthe surviving Exor. & surviving Residual Legatee In Trust having first renounced //

On the 19th August 1839 Admon. {with the Will annexed } of the Goods Chattels and Credits of Peter Beuzeville formerly of Steward Street in the Liberty of the Old Artillery Ground in the County of Middlesex but late of Henley in the County of Oxford deceased left unadm'd by Bridget Byles [Wife of John Curtis Byles} deceased whilst living the Daughter of the as such one other of the Residuary Legatees named in the said Will having been first sworn duly to administer Mary Beuzeville the Wife of the Testator and James Beuzeville two of the Executors and two of the Resd.y Legatees In Trust namely in the said Will having respectively died in the lifetime of the said Testator and James Guillemard the other Executor and other Residuary Legatee In Trust named in the said Will having heretofore renounced as well the Probate and execution thereof as the Letters of Admin [with the said Will annexed of the Goods of the deceased said deceased and one of the Residuary Legatees named in the said Will - was granted to Esther Copley {Wife of the Reverend William Copley} the natural and lawful Daughter.

On the 15th November 1864 Admin. {with the Will annexed} of the personal Estate and effects of Peter Beuzeville formerly of Stewart Street in the Liberty of the Old Artillery Ground in the County of Middlesex but late of Henley in the County of Oxford deceases who died 13th July 1812 at Henley aforesaid left unadministered as well by Bridget Byles {wife of John Curtis Byles} as also by Esther Copley {wife of the Revd. William Copley /respectively decd. whilst living two of the natural and lawful Children of the said decs'd and as such /having attained the ages of twenty one years/ two of the Residuary Legatees named in the said Will as to one moiety and two of the Residuary Legatees substituted -- the said Will as to the other moiety was granted to John Beuzeville Byles the Administrator of the personal Estate and effects of the said Bridgett Byles he having been first sworn James Guillemard – surviving Exor. and Residuary Legatee ... Trust named in the said Will having formerly renounced ... probate and execution thereof And Mary Beuzeville wife of the said deceased the Residuary Legatee for life or Widowhood named in the said Will as moiety having died in his lifetime Marianne Beuzeville Spinster the natural and lawful only other child of the said deceased and as such the only other Residuary Legatee named in the said Will to a moiety and the only ..Residuary Legatee substituted in the said Will to the other ..being dead.



WILLIAM HENRY HUNT - (1834-1902)

In the Supreme Court of Victoria  
 In the Probate Jurisdiction  
 In the Will of William Henry Hunt deceased, deceased in the State of Victoria Gentleman  
 This is the last Will and Testament of me William Henry Hunt as present of Bay Street Brighton in the State of Victoria Gentleman I appoint my son Ernest Edward Hunt and my son in law Richard Ward to be the Trustees and Executors of this my Will I declare that the expressions my Trustees appearing herein shall be deemed to mean the trustee or trustees for the time being of this my Will I give devise and bequest to my said son Ernest Edward Hunt my allotment of land in Eva Street Melbourne in the said State for his own use and benefit I give to my wife Margaret the use of my household furniture chattels and household effects belonging to me at my decease if she shall desire to use the same and so long as she shall so desire And subject and except as aforesaid I give devise and bequest all my property of every description to my trustees their heirs executors administrators and assigns Upon trust that they to continue the same in the state of investment it or any part thereof may be in at the time of my decease or when they shall think it most advantageous so to do to sell and convert into money the same or any part thereof and to invest the monies arising from such sale and conversion or otherwise coming to their hands in part of such property in accordance with the directions hereinafter contained And upon trust that they to pay the interest or income of the

In the Probate Jurisdiction  
 In the Will of William Henry Hunt deceased, deceased in the State of Victoria Gentleman  
 This is the copy of the original Will of me William Henry Hunt as present of Bay Street Brighton in the State of Victoria Gentleman I appoint my son Ernest Edward Hunt and my son in law Richard Ward to be the Trustees and Executors of this my Will I declare that the expressions my Trustees appearing herein shall be deemed to mean the trustee or trustees for the time being of this my Will I give devise and bequest to my said son Ernest Edward Hunt my allotment of land in Eva Street Melbourne in the said State for his own use and benefit I give to my wife Margaret the use of my household furniture chattels and household effects belonging to me at my decease if she shall desire to use the same and so long as she shall so desire And subject and except as aforesaid I give devise and bequest all my property of every description to my trustees their heirs executors administrators and assigns Upon trust that they to continue the same in the state of investment it or any part thereof may be in at the time of my decease or when they shall think it most advantageous so to do to sell and convert into money the same or any part thereof and to invest the monies arising from such sale and conversion or otherwise coming to their hands in part of such property in accordance with the directions hereinafter contained And upon trust that they to pay the interest or income of the

In the Supreme Court of Victoria  
 In the Probate Jurisdiction  
 In the Will of William Henry Hunt deceased, deceased in the State of Victoria Gentleman  
 This is the copy of the original Will of me William Henry Hunt as present of Bay Street Brighton in the State of Victoria Gentleman I appoint my son Ernest Edward Hunt and my son in law Richard Ward to be the Trustees and Executors of this my Will I declare that the expressions my Trustees appearing herein shall be deemed to mean the trustee or trustees for the time being of this my Will I give devise and bequest to my said son Ernest Edward Hunt my allotment of land in Eva Street Melbourne in the said State for his own use and benefit I give to my wife Margaret the use of my household furniture chattels and household effects belonging to me at my decease if she shall desire to use the same and so long as she shall so desire And subject and except as aforesaid I give devise and bequest all my property of every description to my trustees their heirs executors administrators and assigns Upon trust that they to continue the same in the state of investment it or any part thereof may be in at the time of my decease or when they shall think it most advantageous so to do to sell and convert into money the same or any part thereof and to invest the monies arising from such sale and conversion or otherwise coming to their hands in part of such property in accordance with the directions hereinafter contained And upon trust that they to pay the interest or income of the



**ALFRED THOMAS HUNT – (1866-1911)**

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THIS IS THE LAST WILL AND TESTAMENT of me ALFRED THOMAS HUNT of Glenalvie in the State of Victoria Farmer I APPOINT My Wife Amelia Madeline Hunt and my brother Arthur Robert Hunt of Hawthorn in the said State Baker Executrix and Executor and Trustees of this my Will (hereinafter referred to as my said Trustees) I GIVE DEVISE AND BEQUEATH unto the use of my said Trustees ALL and singular the real and personal estate whatsoever and wheresoever of or to which I may be in any manner possessed or entitled or over which I have any disposing power at the time of my decease UPON TRUST in the first place out of any ready money of which I may die possessed and if the same shall be insufficient then out of the proceeds of the sale of such part of my personal estate as my said Trustees may deem necessary to sell for that purpose to pay and discharge all my just debts (other than Mortgage debts) funeral and testamentary expenses and Probate duty AND then in the next place to hold and stand possessed of all my real estate and the rest and the residue of my personal estate upon trust to permit and allow my said wife to have the beneficial use and occupation of the same and of the rents profits and annual income thereof and therefrom so long as she shall live my widow and so that my said wife shall properly maintain educate and support all my children being sons until they shall attain the age of twenty one years or being daughters shall attain that age or marry under it AND ALSO so that my said wife out of the rents profits and income of my said residuary estate shall pay and discharge all Crown Rents Interest Rates, Taxes Insurance, Charges for repairs and maintenance and all other outgoings payable in respect of the said estate and so that my said wife shall keep all the buildings and erections on the said property fully insured and also keep all such buildings erections and fences in good and tenantable repair and condition AND in the event of my said wife not complying with the above conditions or any of them or desiring to live elsewhere I give my Trustees power to lease or let to some person other than my said wife all or any part of my said real and personal estate but not for more than three years in any one term upon such terms and conditions as they may deem just and to pay the rents issues and profits thereof after payment thereof of any interest due on any mortgage debt or charge to my said wife during her widowhood on condition of her maintaining and educating our children as aforesaid AND upon the death or remarriage of my said wife whichever event shall first occur I DIRECT my trustees to lease or let my said real and personal estate as aforesaid until the eldest child shall attain the age of twenty five years whereupon I DIRECT my Trustees within two years thereafter to sell and dispose of my said real and personal estate upon such terms and in such manner as they in their absolute discretion shall deem most advisable and in the meanwhile to pay and devote the rents issues and profits thereof towards the maintenance education and support of all my said children (or their issue if dead per stirpes and not per capita) share and share alike and on the sale and disposal of my said estate I DIRECT my Trustees to stand possessed of the

moneys to arise from such sale and after payment thereof of all mortgage debts or other charges thereon to pay to my daughter Amelia Madeline the sum of Two hundred pounds for her own absolute use and thereafter to divide the residue in equal shares amongst my three sons Harold Alfred, Leslie Thomas, and Arthur Robert, share and share alike AND I DECLARE that if any child of mine shall predecease me or shall die before the vesting of his or her share under the trusts of this my will leaving issue him or her surviving then such issue shall take and if more than one equally between them the share which his, her or their deceased parent would have taken in my estate had he or she survived as aforesaid I EMPOWER my Trustees to pay and devote the whole or any portion of the share to which any child or grandchild of mine shall be entitled under this my Will towards the maintenance education advancement in life or support of such child I FURTHER DIRECT that upon any lease of my land being granted by my Trustees they shall have power either to let therewith the whole or any portion of my Stock, Implements, and other chattels or to sell the same In the event of any of them being let with the said land my Trustees shall bind the Tenant to maintain such stock and chattels as he or she shall take up to the number or value received by him or her In the event of a Sale of any stock Implements or chattels I direct the proceeds to be invested and the income therefrom to be paid to the person or persons for the time being entitled to the beneficial use or to the persons for the time being entitled to the beneficial use or to the rent of my said land and in the same shares and proportions LASTLY I here revoke all Wills Codicils and other testamentary dispositions at any time heretofore made by me and declare this to be my Last Will and Testament IN WITNESS whereof I have hereunto set my hand this Twenty second day of July One thousand nine hundred and seven.

twenty-second day of July One thousand nine hundred and seven

SIGNED by the Testator ALFRED THOMAS HUNT and by him declared to be his last Will and Testament in the presence of us present at the same time who at his request in his presence and in the presence of each other have hereunto subscribed our names as witnesses

*Alfred Thomas Hunt*  
*22.7.07*  
*A.R.*

*Harry Gillard*  
*Managers Clerk to Backhouse & Mellor*

*Albert Reynolds*  
*clerk to Backhouse & Mellor*

*John Hornum*  
*Solicitor, Koroitumbura*

THIS is the paper writing marked "A" referred to in the annexed affidavit of Amelia Madeline Hunt SWORN before me this *22nd* day of January 1912

*H. E. Smith*  
 A Commissioner of the Supreme Court of the State of Victoria for taking affidavits.

THIS is the paper-writing marked "A" referred to in the annexed affidavit of Arthur Robert Hunt SWORN before me this *16th* day of January 1912.

*Frederick John Mearns*  
 A Commissioner of the Supreme Court of the State of Victoria for taking affidavits.

**INVENTORY OF GOODS AND CHATTELS AT DATE OF PROBATE GRANT**

Landed property held under Lease or License from the Crown, consisting of about 211 acres being Allotments 43, 44A, 44B Parish of Wonthaggi North, County of Mornington. The whole used as a dairy farm by deceased. Municipal value £7 per acre. -  
-£1,477/00/00

Livestock, consisting of 1 horse £27, 1 filly, £20, 1 horse (old) £5, 1 foal, £5, 1 boar £2, 3 pigs, £5, 4 pigs £3, 6 young pigs £2.8.0, 2 bulls, £2.10. 0, 30 cows, £120, 3 heifers, £\$6, 7 yearlings £7, 13 poddies £7.16.0 - £210/14/00

Farming implements consisting of 1 chaff cutter (old), £10, Plough10s, separator (hand), £7.7.0, 7 cream cans £2.16.0. - £20/06/00  
1 wagon (old) - £2/10/00

Shares consisting of 10 ordinary and 20 preference shares in Kongwak Cream Factory - £10/00.00

Amount owing by Amelia M. Hunt - £160/00/00

Value of Estate at Date of Death, 1911: £1,885.0.0.

Value in 2017: \$248,616.00.



## ACKNOWLEDGMENTS

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I acknowledge, with gratitude, the help and encouragement I have received from generous family members, researchers and strangers around the world. There are many more than those who appear in this list – some whose names I don't recall and others have slipped my mind.

Without the constant support of my husband, Owen, this collation of research would not have been as comprehensive as it is. He has, for the past 30 years supported me in my research with enthusiasm and generosity of spirit in a myriad of ways: crawling around the churchyard at Henley on Thames late one evening to pull ivy from gravestones, endless photocopying at the British Museum and enabling me to visit ancestral sites in England, France and Australia. His generosity has even extended to proof reading this book.

Also, my son Stuart who has on numerous occasions supported me: driving in France, viewing the note of James Philip I at the Bodleian Library, designing the head-stone for my parents grave, and much more.

The following people from several countries have over the past 30 years shared their research, given me documents and photographs and guided me through the vicissitudes of writing a comprehensive family history:

Alan Byles, Florida, USA; Ralph Byles, Goolwa, South Australia; Mike Coventry, Western Australia; Joyce Cracknell, Essex, UK; Dr. Carolyn Dalton, Archivist, New College Oxford; Jennifer Escott, Ruthven, Ontario; Alan Fincher, Victoria; Christopher Green, Oxford; Nicholas Hunt, Kalangadoo, South Australia; Ken Jago, Archivist at Christ Church, Henley on Thames; Jeff. James, Queensland; Stephanie Jenkins, Historian, Oxford; Olwyn Jones, Melbourne; Peg Jones, Balwyn, Victoria; Carol and Paul Lamy, Swanley, Kent; Linda Lawless, Mt. Gambier, South Australia; Sue Matthews, Historian Oxford; Graeme Murphy, Ringwood, Victoria; Wendy Nixon, Balwyn Victoria; Annie Pawley Gippsland, Victoria; Julie Retallick, Victoria; Romi Richardson, UK; Megan Sprog, South Australia; Andrew Robinson, Taranaki, New Zealand; Mm. Maddy Roussel, Bolbec, France; Geoff Sargent Mundaring, Western Australia; John Sargent, Busselton, Western Australia; Marion Sargent, Launceston, Tasmania; Stuart Sargent, Launceston, Tasmania; Rev. M. Senecal & Rev. M.P. le Chevalier, Eglise Reformee de France, Bolbec; Ruth Staal, Calgary, Canada.

My memory is good but there are people whose names have slipped my mind and I apologise for leaving them off this list. Nevertheless, my gratitude remains.





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