



Guide Lines

The *Occasional* Newsletter
of the
Winchester Area Tourist Guides Association

Issue of December 2018

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I've put this Newsletter together from items sent in over the summer. I hope you find it interesting. Many thanks to all the contributors, and apologies to those whose articles couldn't be included because they relate to events which have now been and gone. Clare

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| Item: 1 | Title: Winchester at Christmas - blog |
| | Contributor: Graham Reynolds |

A blog has just been published (26th Nov) on the Guild website that their chief blogger-in-charge asked us to write - I got nominated to write it! Five good reasons to visit Winchester at Christmas - actually entitled Five Festive Treats In Winchester. <https://britainsbestguides.org/blogs/five-festive-treats-in-winchester/>

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| Item: 2 | Title: Royal Hampshire Regiment in Mesopotamia |
| | Contributor: Colin Cook |

I dare say most of us are only too familiar with the spelling “mistake” on the Royal Hampshire Regiment’s memorial - ‘Mespotamia’ instead of ‘Mesopotamia’? But I only learned the other day from one of the staff at the museum that the mis-spelling on the memorial was deliberate, not accidental, since for those soldiers who served in the conflict in that theatre of war it was always referred to by them as “Mespot”. For more information on the infamous siege of Kut-al-Amara, where many members of the regiment died or were captured by the Turks, go to <http://www.royalhampshireregiment.org/about-the-museum/timeline/mesopotamia-1915/>



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| Item: 3 | Title: Useful traffic tip |
| | Contributor: Judith Hoskins |

For the latest traffic information in Hampshire (very useful if the group you are meeting are delayed in traffic) go to www.romanse.org.uk Included on the homepage of the website is a live traffic map and the Twitter feed showing constant updates of traffic issues around Hampshire. You don’t need to be signed up to Twitter.

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| Item: 4 | Title: And a tip for finding your name on the Rota |
| | Contributor: Judith Hoskins |

Another handy tip, this time for finding your name on the WATGA rota spreadsheet. If you click in any box on the sheet and then press CTL (control) and F a box appears. Type your name where it says Find in Sheet and it will then search for every instance of your name. Click on the down arrow next to your name to see each instance highlighted in green. So much easier than looking down the list and going word blind looking for your name in the list.

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| Item: 5 | Title: Edward Knight |
| | Contributor: Pauline Shier |

Snippet of information about Jane Austen's nephew Edward Knight. He was Mid Hants (Watercress Line) first Chairman.

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| Item: 6 | Title: Winchester Gates in the Isle of Man |
| | Contributor: Judith Hoskins |

Earlier this year when I was visiting Milntown near Ramsey on the Isle of Man (see www.milntown.org) I noticed that the entrance to the gardens was through the "Winchester Gates". There is a brass plaque next to the gates which states:

These gates originally stood in Winchester College at the college end of what was known as "Crimea". Believed designed by Butterworth.

I think that means they preceded the modern style glass doors that now lead into the lobby entrance to Chapel known as Crimea (where you can find the memorial to Old Wykehamists who lost their lives in the Crimean War 1853-56). Alongside the Winchester Gates at Milntown is a QR code which led me to a webpage with the following information:

These beautiful gates once graced Winchester College. Sir Clive Edwards, the last owner of Milntown, was a former pupil at the College. He purchased the gates, which were due to be scrapped, in 1979 and installed them here at the south side of the house. The pond seen on the other side of the gates was built by Sir Clive and the fountain was once a feature of his former family home, Hendrefoilan, in South Wales.



Sir Clive became the youngest baronet in Britain when he inherited the baronetcy of Edwards of Treforis on the death of his father in 1922. He was six years old. His father, Sir John, had been created a baronet because of his involvement in the tin plate industry in Swansea during WW1. He had a lifelong interest in motor sport and collected vintage and sports cars. He moved to Milntown in 1963 with his mother, Lady Kathleen Edwards, and his friend Bob Thomas and spent a considerable amount of time and money improving the Milntown estate. Milntown was the ancestral home of the Christian family, the same family as famed mutineer Fletcher Christian (my very distant cousin!). Sir Clive died in 1999 and bequeathed his estate to the Milntown Trust so that it could be enjoyed by the public. There is a beautiful garden, a lovely conservatory café, which I can highly recommend, and regular tours of the house.

Out of curiosity, I googled Hendrefoilan House. It's now owned by Swansea University but is in a derelict state. What the Manx would call a tholtan.

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| Item: 7 | Title: Cathedral souvenirs |
| Date: 2018 | Contributor: Pauline Shier |



148 & 149. A small industry developed, selling souvenirs made from the wood William Walker excavated. Even today, small wooden objects like those shown in the picture above emerge in the antiques markets of the city. The overseer of the work

Dear all, this fascinating 'photo shows some of the artefacts made from the materials brought up from the foundations of the Cathedral. Very enterprising Mr. Laverty. Apparently the chopping boards were very popular. (Some advertised now on ebay!) His granddaughter gave permission for me to use this as she had posted it on the Winchester Pics site.

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| Item: 8 | Title: French Priests at the Kings House |
| | Contributor: Mike Craze |

During my continuing family research, I came across a Hants Field Club article on the French Priests at Kings House 1792-96 which gives an interesting insight into the lives of the priests during their time at Kings House.

It also mentions an ancestral cousin of mine Robert Reeks Corbin. He was attorney, deputy clerk of the peace and one of the coroners for the county and married Elizabeth Earle 26 May 1798 at St Lawrence church. She was the daughter of Alderman Earle who lived at Soke house Chesil Street. Distant family connections aside, I thought the article might be of interest to fellow guides as a bit of cpd.

THE FRENCH PRIESTS AT THE KING'S HOUSE, WINCHESTER, 1792–1796

By D T J BELLENGER

SUMMARY

The King's House, constructed on the site of the medieval Winchester Castle, was designed as a residence for King Charles II by Wren. Building began in 1683, and ended with the monarch's death two years later. In its two centuries of existence (it was destroyed by fire in 1894) it was put to several temporary uses, mainly military. Between 1792 and 1796 it provided accommodation for a large number of French priests, mostly natives of Brittany and Normandy, who were refugees from the French Revolution. What follows is an examination of the life of these clergy, and their impact on late Georgian Winchester.

The Great Hall, built between 1222 and 1236, and much restored in the last century, is the chief remaining fragment of the medieval castle of Winchester. The adjoining barrack, however, stands on the site, and, to some extent, parallels the scale, of a more recent royal residence which was once planned, with Charles II as patron and Christopher Wren as architect, to be an English version of the palace of Versailles. Work began on the building in 1683, and came to an abrupt end with the King's death in 1685. The incomplete hulk of what was to become a grandly conceived folly, finally destroyed by fire in 1894, remained an important ingredient of the Winchester townscape for over two centuries, and, perched on its prominence, provided a visual foil to the great cathedral church below.

In its time this building, the King's House as it was invariably called, served many functions, all of them of a temporary nature (Fig 1). It was frequently used when there was an emergency need for a public building within easy reach of London and the Channel, capable of accommodating large numbers. In times of war, during the course of the eighteenth century, it served at different periods, as a residence for soldiers and for prisoners of war (Bellenger 1982, 101–2). Its

most singular use was, perhaps, between 1792 and 1796, when what 'had been intended as the abode of royalty' became 'the seat of royal benevolence, being converted into an asylum for the refugee clergy of France' (Ball 1818, 150).

In the decade following 1792 England became the home of several thousand French refugee clergy, 'the émigré priests', who were unable, in conscience, to accept the ecclesiastical reordering of France which followed the French Revolution, and who sought exile rather than face execution, or adhesion to the new regime, in their native land. To many Englishmen, even among those who had no time for their religion or their country, they appeared innocent victims of a revolution which, by 1792, was being increasingly regarded with suspicion, if not horror. Committees for the care of the exiled priests were formed all over the country under the direction of a central committee in London. The presiding genius of this central committee, set up as a voluntary body, but eventually brought under the aegis of government was John Wilmot, M P for Coventry, who had wide experience of emigrant relief work from his period of office as commissioner in charge of the refugee American loyalists (Bellenger 1980, 3–7). He was given much assistance by the Bishop of Saint Pol de Léon in Brittany (Fig 2) who became, through his personal authority and toughness, the dominant figure among the exiled clergy (Plasse 1886, 61–94).

It is not clear who first suggested the use of the King's House for the French priests, but it was probably John Vane-Temple-Grenville, Marquess of Buckingham, a member of Wilmot's committee, and a man of wide political influence, who made the first move (Brindle 1855, 119). Dundas, the Home Secretary, took up the idea readily, and, with royal approval,

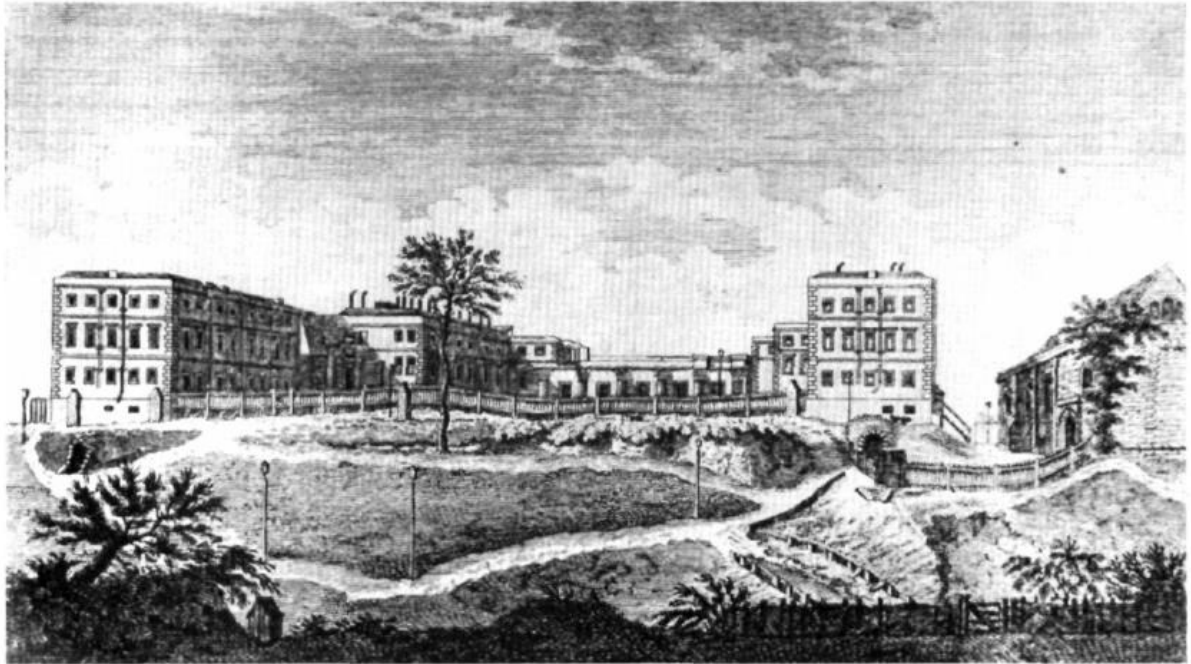


Fig 1. The King's House, Winchester, in the late eighteenth century (by courtesy of Winchester City Museum).

began to make the property habitable (PRO T/93/53, f 3).

When the priests moved into the house it retained something of its grand conception. 'The edifice', wrote Charles Ball less than a generation after the priests had left Winchester, 'which is surrounded on the south-east and west side by remains of the deep fosse of the castle, is built of a red brick and Portland stone, and forms three sides of an irregular quadrangle, enriched, in the centre of each front, with columns of the Corinthian order. The principal front, which is on the east side, consists of a range of lofty pillars, with a pediment bearing the King's arms, and even in its present condition, so infinitely inferior to the original design from which it was executed, presents on every side an appearance truly royal and magnificent' (Ball 1818, 151). Appearances were deceptive: by 1792, the buildings were very dilapidated and, according to a report prepared by surveyors from the Board of Works, although structurally sound needed considerable improvements to make them habitable; all the windows (weatherboarded and glassless)

needed immediate replacement, as did many missing doors and rotten floors. It was estimated that it would take five weeks to fit up the south wing for 500 clergy at a cost of £500, while some of the lower rooms could be made ready in about ten days for as many as 200 clergy. The report had been prepared by 26 September 1792 and it appears, from the rapid arrival of the priests, that the repair operations were launched without delay (BL Add MS 18591, ff 7–10).

The first priests moved in during the autumn and winter of 1792, and, by 8 February 1793, there were 221 priests lodged in 30 'lately whitewashed' rooms (BL Add MS 18591, ff 74–76). By 21 April 1793 there were 595 priests, approaching what the authorities considered the optimum level of 650, a figure exceeded by 21 November 1793 when there were 680 resident priests (BL Add MS 18591, f 130; PRO T 93 53, 169). By the time of its closure, in the early months of 1796, the house sheltered upwards of a thousand clergy (Milner 1809, 178).

Life in the house seems, from the picture that emerges from the accounts of Robert Reeks

Corbin, secretary to the local Winchester emigrant relief committee and appointed general administrator of the house by the London committee, to have been well-ordered, and relatively austere. Furniture was kept to the minimum required, while the diet of the establishment (albeit plentiful and nourishing) made few concessions to French dietary sensibilities. There were two main meals a day, dinner at twelve, supper at seven. Daily personal rations included a pound of meat, a pound and a half of bread, two ounces of cheese and two quarts of beer. Perhaps the generous allowance of food was to compensate for the daily ration for heating and lighting which was limited to a bucket of coal, and two candles for each room (BL Add MS 18591, f 41; PRO T/93/46 *passim*).

The house, in its four years as an asylum for French priests, had about it the atmosphere of a major seminary of a type familiar in pre-revolutionary France. This feeling was encouraged by social structure, personnel and horarium. The house was divided into groups, determined by 'room', each with its own president. Meals were taken in common (Loth and Verger 1899, 110). The general superior, Abbé Noël-Paul Thomas Martin (1745–1811), had formerly been rector of the seminary at Lisieux in Normandy, and was a man of great experience and competence, who had the complete trust of the Bishop of Saint Pol de Léon (Scantlebury 1932, 130). Martin was assisted by Abbé Aprix de Bonnière, who acted as bursar, a role for which he was qualified by his 'ci-devant' career as an official of the cathedral of Evreux (PRO T/93/46; EA, G 1816). The daily horarium had about it an almost monastic character. From early morning until eight pm there were always two priests in adoration before the Blessed Sacrament. On Sundays and Feastsdays there were conferences on dogmatic and moral theology, and three times a week a conference on scripture (Isherwood 1972, 130). There was much time for private prayer and reading. There was an allotted period for recreation, and walks were encouraged both in the city and cathedral precincts (Twining 1887, 200). There were times, too, for shared work, and for individual money-making activities, essential to supplement the

small state funded pension. It was these activities which brought the French most into the life of the city.

In August 1793 manual labour was organised on a grand scale and, eventually, 200 were employed in the manufacture of tapestry under the direction of the Marchioness of Buckingham, who, with her husband, was the chief benefactor of the establishment (Brindle 1855, 119–20; Marshall and Woods (1968, 395). Many clergy were employed as French tutors, an occupation which encouraged much informal contact between exile and native (BL Add MS 18592, f 130). A few turned to writing, but this activity was frowned upon by the authorities of the Established Church. Dr Sturges, the spokesman for the Chapter of Winchester Cathedral, seeking to avoid a possible area of controversy, reached an agreement with Abbé Martin that the priests in Winchester should print nothing, and have nothing to do with the press (BL Add MS 18592, ff 117–118).

The danger of waywardness, even of apparent waywardness, among the priests, feared by the dignitaries of the cathedral, was shared by the government who backed up Corbin's general responsibility for the good conduct of the house with a supervisory committee which included representatives of the municipality, the cathedral and the local Catholic community whose pastor was John Milner, the historian of Winchester, who later became a bishop (BL Add MS 18591, f 53). These inspectors were assisted, in supervising the French, by the domestic staff, all English, who included a steward, a doorkeeper, a cook and an under-cook, who were only gradually replaced by the priests themselves (BL Add MS 18591, ff 31, 57, 60–61).

The administration of the house worked well practically and politically. The clergy were kept under one roof, and their good treatment 'served to prove to all the world the pre-eminent Liberality and Munificence of Great Britain'. (BL Add MS 18591, f 31). There were some carefully orchestrated scenes of common patriotic fervour for the cause of 'Throne and Altar' which revealed the potential propagandist use of the priests. A requiem mass for the guillotined Louis XVI organised for the French in Winchester's

Catholic chapel was supported musically by a regimental band, and personally by the attendance of many 'of the clergy and principal citizens of the city and neighbourhood' (AAW/1793–1794, 231).

Such scenes were, however, comparatively rare, and relations between the exiles and some residents of the city quickly became somewhat strained. The local tradesmen, in particular, did not have a good 'rapport' with the French. Abbé Martin, in January 1795, made some general complaints about high prices and low quality to the relief committee, complaints which he hoped would not cause a further deterioration in relations (PRO T/93/46, f 420). In their turn the shopkeepers, and the townspeople in general, began to look with increasingly hostile eyes to the house on the hill. Rumours about what was going on in the King's House multiplied, and it became widely believed that a plague was raging there (Loth and Verger 1899, 112). The French priests who ventured out of their refuge were 'continually exposed to insult' (BL Add MS 18592, f 100).

In the autumn of 1796 the priests left the King's House. This happened partly because of the growing problems in the town, which reached crisis point with reports of active

French proselytising (Bellenger 1978, 64–67), but mainly because of the urgent need, as the French wars dragged on, for barrack space (S J Milner letters, f 156). In retrospect Wilmot, the problems notwithstanding, saw the life of the Winchester priests as one of 'prudence and good sense' (Marshall and Woods 1968, 265), and the attitude of the priests themselves is summarised in the marble tablet which they left behind as their memorial, and which is now preserved at St Peter's Catholic Church in the city [see Appendix below]. The departure was a restrained one, and, to avoid attention the priests were dispersed gradually to the houses requisitioned for their use at Reading, Thame and Paddington. A number of priests chose to remain, in lodgings, at Winchester; in July 1798, for example, thirteen clergy and a servant were lodged with a Mrs Fleetwood in St Thomas's Street (WCL/O/C 103, f2).

The life of the priests at the King's House was a restricted, and in many senses, an artificial one, and its impact on the native populations was restricted, but the presence of the priests added a numerous and unique element to Winchester's life, and for 'four years 'the mighty wave of their prayer could be heard all over the city' (Leslie 1953, 20).

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| Item: 9 | Title: Sources of info on Great War Dead |
| | Contributor: Geraldine Buchanan |

The Great War Dead of St.Paul's, Fulflood, & St. Matthew's, Weeke

Three years ago, the **Commonwealth War Graves Commission** website was an invaluable starting point for our work. The organisation was set up in 1917 as the Imperial War Graves Commission with the aim of giving every identifiable dead service person a dignified grave and their name on a memorial for those for whom there is no known grave. It is not just a British organisation but involves five other Commonwealth countries: Australia, Canada, India & New Zealand. However, not all the men in the memorial book in St. Matthew's, Weeke, and the memorial boards at St. Paul's, Fulflood, are mentioned on that website. If they were discharged wounded from the army and died subsequently, they are not included. Even if still in the armed services and died of wounds or an illness contracted as a result of war service after the cut-off point of 31st August 1921, they were not included. In our parish, for example, we have **Arthur Charles Stuart Caine**, a PT teacher, who lived in the parish at 29, Elm Road and later at 14, Brassey Rd, who was active in parish activities, as captain of the football team, and who did not die until 1924 but died of a lung related disease. He could well have been gassed in the Great War. This is supported by the fact that he has been added onto the Peter Symond's memorial at a later date. This is where he went to school but that is his only remembrance. He is not on the parish memorials, nor on the

Winchester Training College one, where he trained to be a teacher, and nor on the Commonwealth War Graves Commission site. He is in the Winchester War Service Register: but as surviving the war!

Winchester's, Hampshire's and the Isle of Wight's Great War memorial is the cross facing the west front of the Cathedral. This lists the number of dead from these areas and the names of all the Hampshire Regiment related military units as it is their war memorial as well. Some of the citizens of Winchester felt something more personal was needed to complement the stone monument.

The Winchester War Service Register, published in **1921 by Warrens**, was the result and it could be purchased. This lists not only those 459 who died from Winchester but, unusually, all those from the city who served in the Great War as well and, invaluable, included an address they were connected with. A copy can be consulted at the Hampshire Record Office. The names of 20% of those 459 deaths, are listed on our parish memorials. However if a soldier on the parish memorials was not living in Winchester in 1914, he was not included and we have several men who are not listed in that register .

The **Hampshire War Memorials** website, www.hampshirewarmemorials.com, is a further invaluable source. Winchester residents and local historians, Steve and Jenny Jarvis, have spent years, decades even, listing all the names on war memorials from both world wars in Hampshire and adding some information about most of the men who died. Also included, where known, are all those who served and survived. Where the names on memorials have begun to disappear, they have been consulted to find out what were the original names! One can search this website by name, and location of memorial. It brings out clearly that the same names can appear on several memorials.

We have also had the advantage of the website **Debt of Honour Winchester** <https://debtofhonourwinchester.weebly.com> This was created by Tom Beaumont-James of Winchester University, assisted by Jennifer Best. This has brief biographies of the lives of all 459 deaths who are in the Winchester War Service Register. We were able to expand on this information; as long as "our" men appeared in that document. A book of these brief biographies of most of Winchester's Great War dead will shortly be published.

The **Censuses** have been invaluable in building up a picture of the men's family background & their locations. **Warren's and Kelly's Directories**, also to be found in the HRO, have been essential in locating the modern equivalent for many of the addresses in the 1921 Winchester War Service Register and the Censuses. Fulflood and Weeke were developing as suburbs of Winchester in the early twentieth century and there were several changes of numbers on houses and even street names. Modern St. Paul's Hill used to be the Upper Stockbridge Road and part of modern Stockbridge Road used to be known as Lower Stockbridge Road from the Albion "Hotel" until opposite Elm Road. The West End Terrace end of Cheriton Road to the Fulflood Arms has been known as Green Hill, Western Road and finally Cheriton Road by 1914.

Local newspapers during the Great War very often had a brief account shortly after the death of any Winchester man in the armed services.....and even a woman. Thanks to this source, we have

discovered a nurse who lived in the parish at 30, Elm Road, who worked at the Red Cross hospital in St. Thomas Street and who died of Spanish flu in 1918. She was given a military funeral – a most unusual accolade.

We have been very fortunate to be in touch with **relatives** of three of the men so far and there has been a mutual exchange of information. One relative, whose great uncle, **Leslie John Jacobs** died in the war, lives just around the corner from where he did in Western Road. She was able to put us in touch with a friend who was a relative of **Herbert Leslie Tong**, whose family ran a tobaccionists at 11, Stockbridge Road and where he grew up. Sadly, No.11 is now the derelict building in the row of shops at the bottom of Elm Rd.

Winchester's "local" regimental museums, the **Royal Hampshire Regiment Museum** (25% of the names on the parish memorials belonged to the Hampshires.) and the **Rifles Museum** have been an important source of information and photographs. As have relevant regimental websites.

Commercial websites, such as the family tree ones, **Ancestry** and **Find My Past** and also the **Forces War Records** site have been extremely useful.

There are numerous military history chat lines to use when all else fails!

Public and prep schools' memorial webpages have been very good for information on officers. Inevitably, the NCOs and Other Ranks are less well documented. However, local **school log books and registers**, where they survive, again help to build up an image behind the names. And the logbooks do survive for the relevant "secondary" schools in our parish; Peter Symond's Grammar School, now the Sixth Form College, and St. Thomas' Elementary School in Mews Lane, now a private house. The latter school was eventually merged into The King's School, off the Romsey Road and that is where its memorial board is now kept. Even the Winchester County School for Girls, now The Westgate School, in Cheriton Road, had a casualty; their caretaker's son, **Francis William Dobson**.

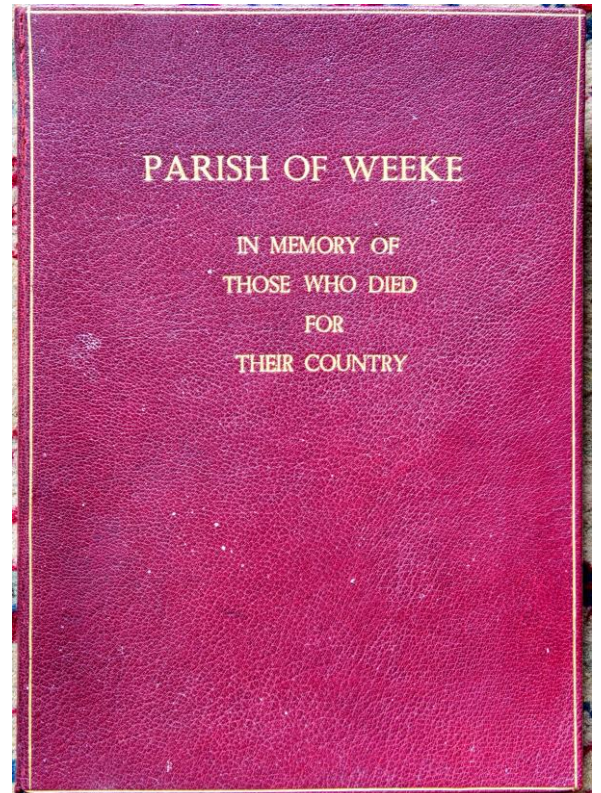
Recently the group have been in touch with the people creating the Great War Memorial website for **Winchester Training College**, later King Alfred's College and now the University of Winchester, and there has been a mutually beneficial exchange of information as several of "our" men went there. <https://wtcfallen.com/>

The **Internet** has made researching into the past so much easier and speedier but **errors abound in all types of records**, even on the **contemporary memorials** themselves. In **St. Matthew's Memorial Book**, an H.T.Chapman is listed. After extensive research, we do not think he exists! There are mistakes in the **Winchester War Service Register** but none that have affected us so far but men have been listed dead who weren't and vice versa. There are errors in the **Commonwealth War Graves Commission** website as they used Optical Character Recognition (OCR) on their handwritten records to convert them into printed text online. It is a similar problem with the commercial websites. They have used OCR to "hoover" up handwritten records. And you can't just blame errors on technology! Even in **contemporary records**, there is human error. **Edwin Walter Whitcher**, one of "our" men, has his surname spelt differently on the parish

memorials and in the Winchester War Service Register. It is only because in the 1911 Census, where the householder had to fill out and sign the census record, that we presume we now have the right spelling!

On the website below is more information about our project and more photographs. **It also lists all the names on the memorials.** Please do not feel obliged to donate. What is more important to the research group is that people look at the list in case a name springs out as a possible relative. Also you may know someone with a surname on that list who might have lost people locally as a result of the Great War? We want to make contact with more than the 3 relatives we have done so far as they are the most rewarding source of all and complement the stark record of most of the official sources.

<https://www.leetchi.com/c/remember-the-great-war-dead-fulflood-weeke-winchester>



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| Item: 10 | Title: ... and finally |
| | Contributor: photo by David Atraghji |



A reminder of warmer weather and our summer walk at Avington, when Patrick was obviously in receipt of divine guidance!

WATGA Dates for the diary

- Monday 14th January 2019, New Year Lunch (tbc)

WATGA takes no responsibility for the accuracy of the information in this Newsletter. Please contact individual contributors with any queries.

Send contributions to: watganewsletter@gmail.com in editable format (Plain text or Word please)