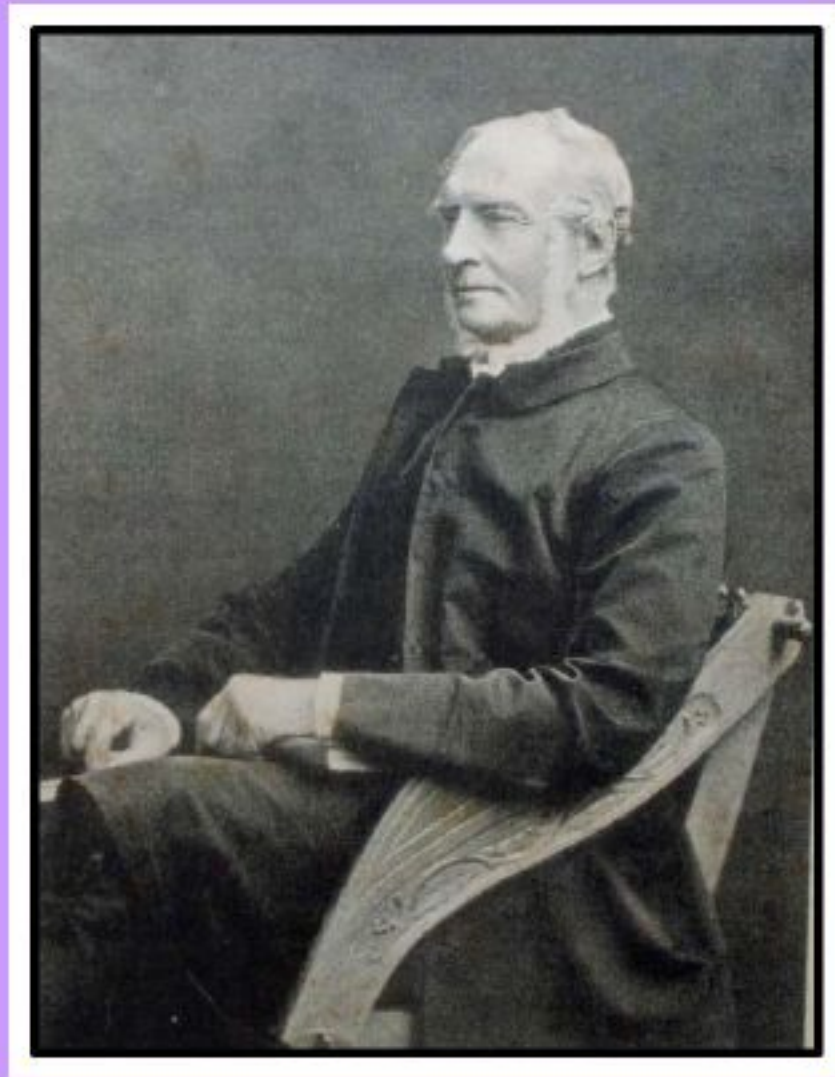


OLD JULIUS



THE REV. HENRY RICHARD JULIUS
His Background, Life and Achievements in
Wrecclesham and Rowledge

By John Birch and Roy Waight

Farnham and District Museum Society
Occasional Publications

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The Rev. Henry Richard Julius
*His background, life and achievements
in Wrecclesham and Rowledge*

By John Birch and Roy Waight

"The Farnham and District Museum Society was interested in developing a better understanding of some of the outstanding characters in Farnham's outlying villages. With this in mind, John Birch, the Wrecclesham historian, and Roy Waight, decided to research the Revd Julius and his roles in setting up the church of St. Peter's in Wrecclesham and the daughter church of St. James in Rowledge. The book that resulted showed, if nothing else, how much is owed to those George Elliot referred to when at the end of 'Middlemarch' she says: "the growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs."

The Revd. Julius was one such, little acknowledged, but important none the less.

R.W.

2014

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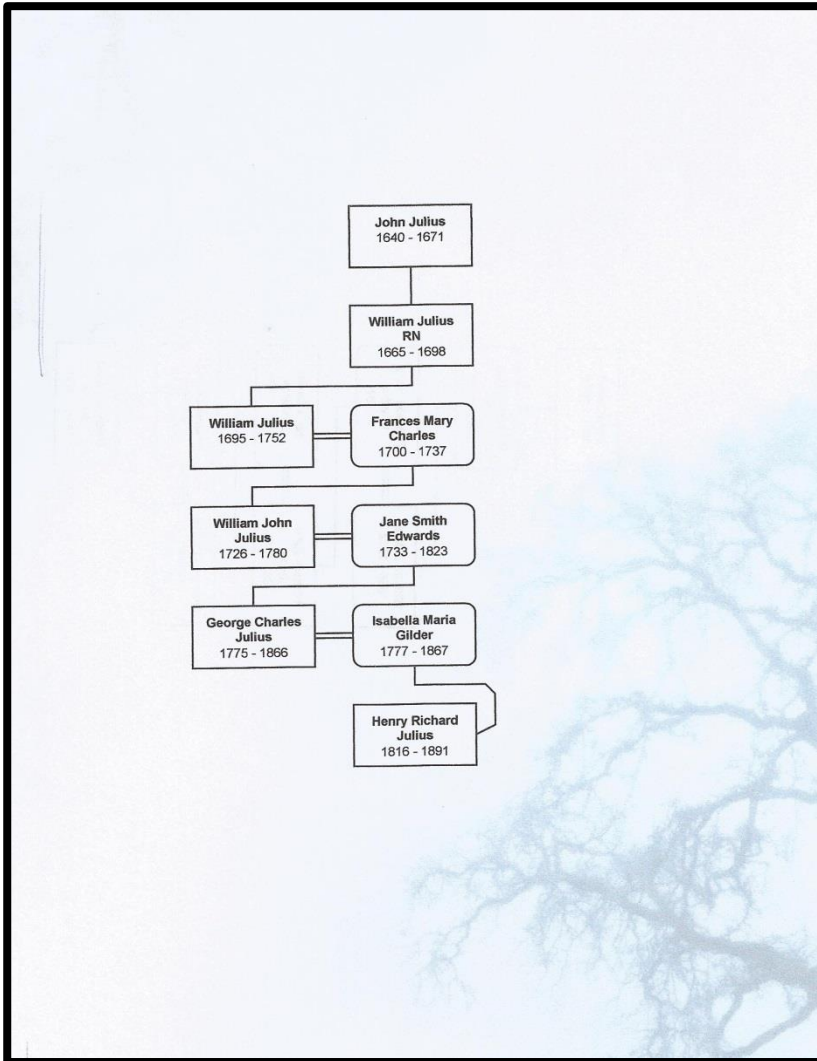
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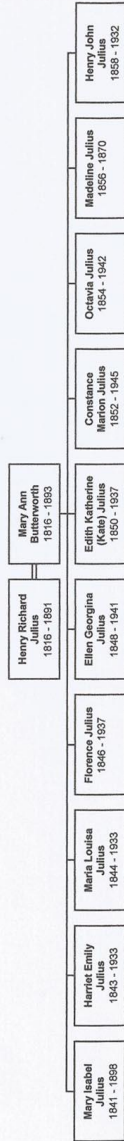
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THE JULIUS DYNASTY





THE FAMILY OF REV. HENRY RICHARD JULIUS

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The authors would like to thank a number of people and organisations who have contributed to this study

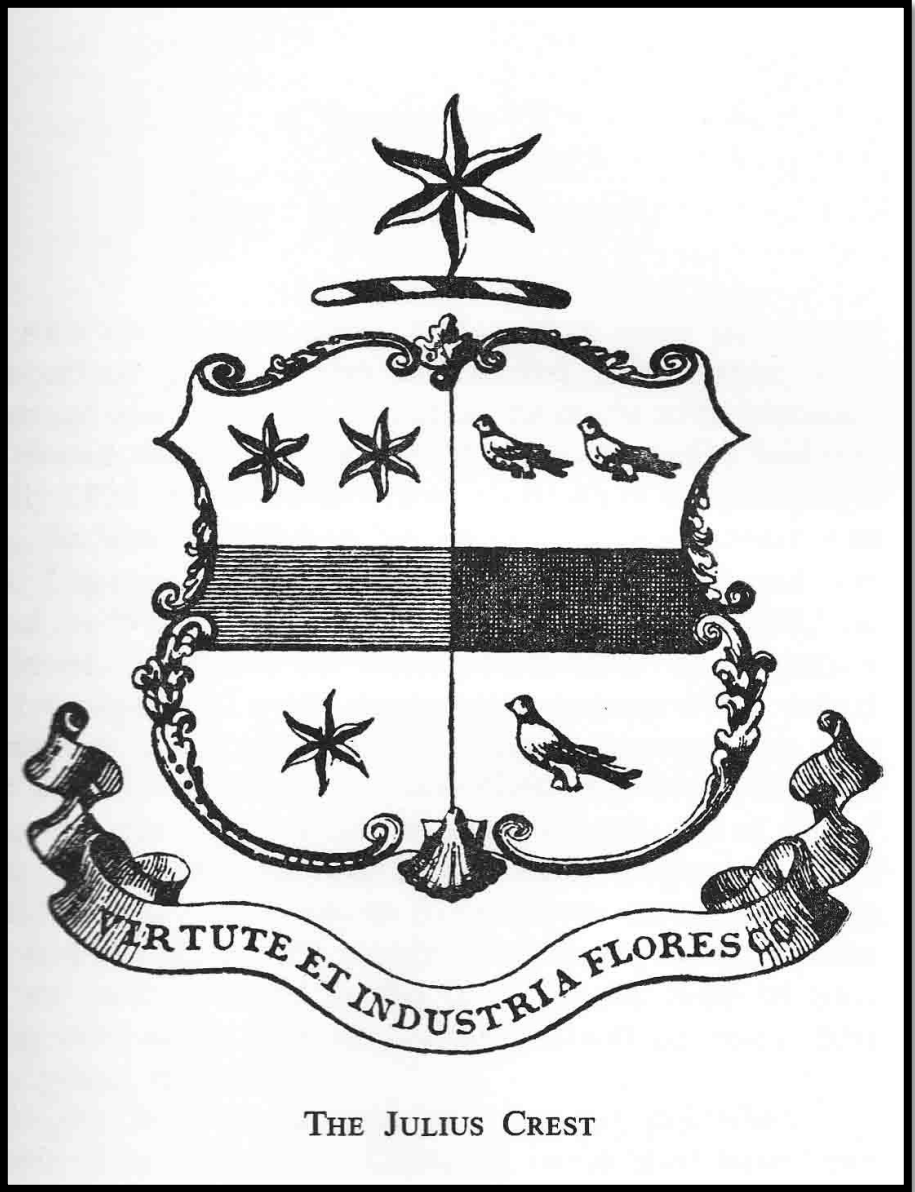
In respect of the Julius family, we have drawn extensively upon the studies of Mr. Edward Fenn included in his comprehensive Web site, www.thekingscandlesticks.com. Not only has he permitted our use but he has generously and helpfully commented on our drafts.

The sections on Wrecclesham's schools have been assisted by unpublished research undertaken in the 1940's by Harold Percy Bunting, the head teacher of St. Peter's School from 1940 to 1963.

We have benefited from the generous support of staff at both the Church of England Record Centre, in Bermondsey and the Surrey History Centre in Woking. At the more local level, David Picken at the Farnham Museum has been helpful in identifying sources of information held in the museum's extensive and valuable collection. We have been helped considerably by the work previously undertaken about Wrecclesham by Pat Heather.

In Rowledge, guidance was given by the Rev. Clive Richardson, in particular regarding the Florence Parker "History of Rowledge".

Finally, we have valued the advice and support given by Nick Hughes and Andrew Millett of the Society's Publications Committee who have throughout our study most helpfully guided the work and meticulously examined what have often been less than adequate drafts.



THE JULIUS CREST

PREFACE

In 2010, as a contribution to celebrations of the 170th anniversary of St. Peter's Church, Wrecclesham, John Birch produced a collection of essays under the title 'Know your Church', which gave life and substance to the many generous benefactors who had gifted furniture, artefacts, windows etc. to the church in its early years.

At the same time, Roy Waight conducted two exercises involving Rowledge. The first of these was to edit the 'History of Rowledge', compiled in diary form by Florence Parker during the 43 years that her father, the Rev. Arthur William Parker, was vicar of Rowledge, diaries which she invited following incumbents to keep up to date. This history covered the life of the church and village since the church's consecration in 1871. The second was an investigation of the history of the original vicarage in Rowledge, of which he is now owner.

Neither of these works has been published, although copies of the "History of Rowledge" and "Know Your Church" have been deposited in the Farnham Museum and the Surrey History Centre. In the course of these studies, it was inevitable that the two authors should meet. After all, the church of St. James in Rowledge owes its very existence to the diligence of the vicar of Wrecclesham, Henry Richard Julius, and Arthur William Parker was his son-in-law. John and Roy agreed to combine their studies as they related to the activities of the Rev. Julius and produce a work celebrating his contribution to the local area.

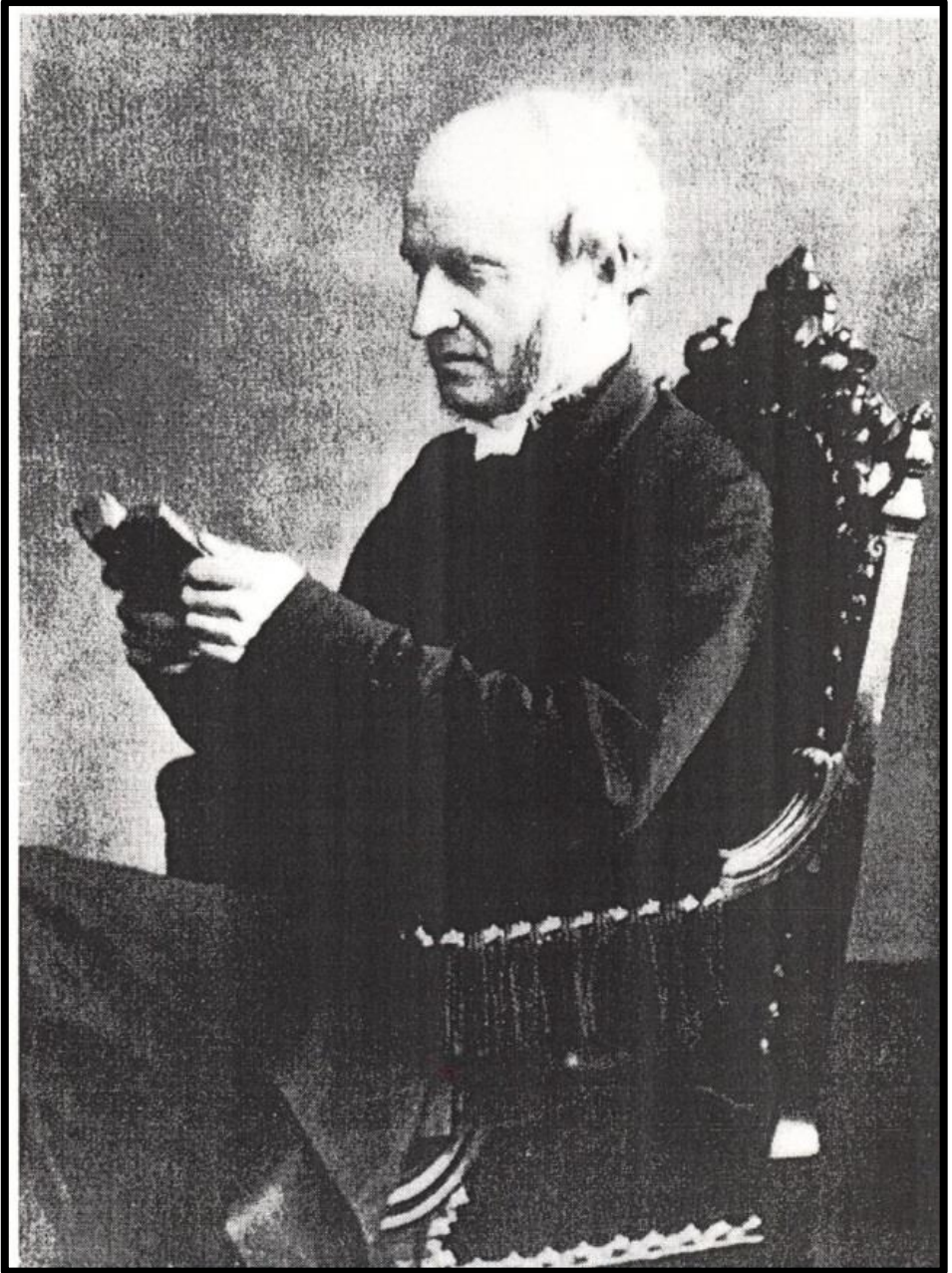
Julius came from a remarkable family, and was himself a remarkable man, fully deserving of more attention than has been given him so far. His legacy was far reaching, not least by virtue of the additional contributions subsequently made by two of his nine daughters, Florence and Harriet. Harriet, through marriage, became Harriet Parker, and with her husband, contributed much to the development of the church in Rowledge; and Florence, who became Florence Stevens, was a well-known and respected name in Farnham society.

Florence¹ wrote a number of essays on her life in Wrecchlesham and Farnham, completed in pencil, in notebooks now deposited in the Farnham Museum. A selection of these was published by the Farnham and District Museum Society in a charming booklet entitled, 'To the Vicarage Born.'² This provides a unique insight into the work of her father, Henry, and is an important source document for this study. Florence also researched the genealogy of the Julius Family and this has been extensively used in a family journal formerly known as 'The Julius Jottings', 1900-1902, reproduced on the Family History website www.thekingscandlesticks.com.

This fascinating website has provided much of the information used in the second chapter of this book, entitled, 'The Julius Dynasty - from Slaving to Saving'. The authors are grateful to the owner of this website, Edward Fenn, who is himself a Julius descendent, now living in New Zealand, who has graciously given his permission for us to make use of the background information it provides on this enterprising family.

¹ Not to be confused with her niece, also named Florence, who wrote "The History of Rowledge".

² Florence Stevens. To the Vicarage Born. Farnham and District Museum Society. Mar 1988



Henry Julius

INTRODUCTION

Henry Richard Julius was descended from an affluent, upper middle-class family which had extensive connections with sugar plantations in the Caribbean island of St. Kitts, a source of much wealth. His father, George Julius, during the first half of the 19th Century, worked as a general practitioner in South London, with a large 'society' practice. During this time, he held an appointment as one of the Royal Physicians to three kings, George III, George IV and William IV. One of the privileges of this position was habitation in a royal residence. The young Henry was born and brought up in the elegant surroundings of one of the outbuildings of the former royal palace alongside the River Thames at Richmond.

George Julius's family, of 4 girls and 7 boys, was both large and successful. Among the boys, apart from Richard, who died in childhood, there were two doctors, a soldier, a solicitor and two clergymen. Henry was one of the latter. After early schooling at Charterhouse, then in the City of London, Henry completed his education at Shrewsbury School before proceeding to study divinity at St. John's College Cambridge, where he gained his degree. Upon his ordination, in 1839, Henry was appointed as one of the curates at St. Andrew's Church in Farnham. This position, in a large and historic parish, gave him a great opportunity at the start of his career.

He lived initially in Castle Street, and soon became well known amongst the more established members of Farnham society. This proximity to Farnham Castle led to a close association with Bishop Charles Sumner, the then Bishop of Winchester, who quickly recognised Julius' abilities. The Bishop soon charged Henry with raising funds for, and supervising the building of, the new church in Hale. When it appeared that another new parish, in Wrecclesham, was in need of dynamic direction, he invited Julius to become its vicar, a position he held for 40 years.

Wrecclesham, in the early 19th Century, was a distinct and independent village. The village was notorious for unruliness, gambling and hard drinking, though the extent to which we would assess it thus is questionable. Such views were mostly those of evangelicals, supporters of the temperance movement and sabbatarianism. Be that as it may, the church, led by Henry, made a

major impact upon its residents. He was well-liked and respected for his contributions and the improvements he facilitated, something attested to by the affectionate appellation 'Old Julius', by which he was to become known.

From 1860, he was to oversee the complete rebuilding of the church in Wrecclisham, the bulk of the funding coming from his own pocket. His philanthropic work did not end there. He was influential in establishing a series of trusts, sponsored by a lady called Isabella Schroder, which operated in six local parishes to provide support for the poor.

Having enjoyed a privileged education himself, he was concerned about the education and welfare of the local population. To this end, he helped establish both the Wrecclisham Institute and the Church School. Henry, by this time, had been blessed with a large family. Of his ten children, the first nine were girls, and they, too, were major contributors to village life. It will be seen that at least two of his daughters also made major contributions to life in the Farnham area beyond his life time.

Not content with his work in Wrecclisham, Julius determined that the neighbouring village, Rowledge, needed similar attention. Almost single-handedly, he established the new parish of Rowledge. He organised the promoters of the new Rowledge church, contributed to its cost, and agreed to finance the building of the requisite parsonage; for this he was rewarded by the Church Commissioners with the patronage of the new parish for its first incumbency. He nominated his son-in-law, the Rev. Arthur William Parker, who was to make a similar contribution to Rowledge during his 43 years in office. It was Parker's eldest daughter, another Florence, who initiated the 'History of Rowledge'.

Henry's work was well recognised in his lifetime but there has previously been no single source which has gathered together the story of his life, his background and the context within which he operated. It is hoped that this publication will provide an appropriate acknowledgement of his many achievements. The authors have adopted a discursive approach dictated, inevitably, by the availability of source material, and by certain themes of particular interest. One

concerns slavery; some part of Julius's wealth originated in the sugar plantations of St. Kitts, so the good fortune of the inhabitants of Wrecclesham, Hale and Rowledge originated, to some degree, in the misfortune of innumerable slaves.

Another, less intriguing but nevertheless interesting theme, concerns the underlying impulse to Julius's philanthropy, that evangelical mixture of sobriety and sabbatarianism that inspired many in the church during the Nineteenth Century. Yet another concerns the sheer doggedness involved in getting things done, illustrated by Julius's work in Wrecclesham, in his struggle to set up a new parish in Rowledge, and by the subsequent work of his daughter and son-in-law there. Our investigation of the life and times of Julius has disclosed not so much a simple narrative, as a tapestry of events and connections, some local, and some extending half way round the world. Any of these might invite further study; here we are content if we can place Julius and his family's achievements in a context that enriches our understanding of local history and our appreciation of a remarkable man.

THE JULIUS DYNASTY - FROM SLAVING TO SAVING



Mount Misery

Henry Richard Julius, the subject of this treatise, was a descendant of John Julius, of North Yarmouth and St. Kitts. The islands of St. Kitts and Nevis, located in the Leeward Islands, were among the first islands in the Caribbean to be settled by Europeans. The Julius family³ had strong roots in St. Kitts which went back for six generations. Its history illustrates well how seemingly unconnected events and movements in fact are related, how local and national histories are interwoven.

³ As was mentioned in the preface, in writing this section the authors have benefited from a most valuable web-site, 'The King's Candlesticks', developed by a genealogist, living in Auckland, New Zealand, Mr. Edward Fenn. As of the time of writing, the site contains the records of some 17,000 individuals and 3,100 surnames. Among the more prominent families covered are those with the surname Julius, and this section of the site alone gives biographical details of some 4,000 members with connections to this one family. <http://www.thekingscandlesticks.com/>

The Sugar Industry in St. Kitts:

Situated in the Caribbean Sea, south-east of Puerto Rico, St. Kitts and Nevis are two volcanic islands – the full names of which are St. Christopher and Nevis. The islands were discovered by Christopher Columbus, who landed there in 1493. The name derives from the Spanish, San Cristobal, and it is thought that the first English colonists adopted the English translation of this name and dubbed it "St. Christopher's Island", which became shortened to St. Kitts.

As with many West Indian islands, the sovereignty of St. Kitts was regularly contested during the second half of the 17th Century between France and Britain. France gained control three times - between 1665 & 1667, 1689 & 1697 and 1705 & 1713 - when the whole island was ceded to Britain. It was the French, when in occupation of the islands, who are credited with expelling the indigenous population and bringing in Africans to cultivate the plantations.

St Kitts has sometimes been called "The Mother Colony" because for much of its colonial history it was the centre of the British sugar trade in the West Indies.⁴ The island had a reputation for producing high quality sugar, and its yields - that is, the pounds of sugar produced per ton of cane harvested - were always among the highest anywhere. This is not to say that growing sugar on St. Kitts was ever easy or always profitable, despite the employment of large numbers of slaves.

In the 17th Century, St. Kitts was entirely devoted to sugar production. At one point, over 300 plantations were active on the island. Cleared lands were cultivated and forests cleared as fast as available labour would allow. Consequently, the planters of St. Kitts had an insatiable commercial need for as many slaves as they could acquire.

By 1680, the population of St. Kitts numbered roughly 1,500 Europeans and an equal number of slaves. By 1720, there were 2,740 Europeans and 7,321 slaves. In the following decade, St. Kitts' planters imported over 10,000 slaves, though the population increased by only 7,000, an indication of the death rate among the slave population. Unlike in the United States, where economics dictated that male and female slaves be owned, since it was cheaper to breed than import new slaves, in the

⁴ Much of the material on the sugar industry in this section has been informed by a publication called *The Sugar Estates of St. Kitts*, by Dr. Grant Cornwell.

West Indies, few female slaves were imported, so there were few children.



Cutting cane on St. Kitts

In the 1730s, the number of Europeans in St. Kitts began to decline and continued to do so over the next century, as planters who made their fortunes moved back to England. Life on a colonial plantation was not all milk and honey. It is a myth that planters were always wealthy. Sugar was a boom and bust industry owing to the vagaries of drought and hurricane, but even more to the widely fluctuating price paid for sugar. Leaving estates in the hands of remote managers also created difficulties. Jane Austen's *Mansfield Park* contains an example. Sir Thomas Bertram owns estates in the West Indies and has to visit them to sort out difficulties. Jane Austen, a contemporary of Julius's father, nicely captures the ambivalence felt towards slavery by the turn of the eighteenth century. It was not something discussed in polite society.

Many planters endeavoured to mimic *in situ* the social norms of the aristocracy in Europe. They would decorate their houses with fine furniture, much of which was made of tropical hardwoods by local

slave craftsmen. Many accounts of the time give testimony to the fact that the latest fashions would arrive from Europe as often as every six weeks.

However, making a go of a plantation was a risky undertaking and many failed. Over the years, estates became concentrated in fewer and fewer hands; they retained their names, their territorial and social organization, but their ownership collapsed into an elite plantocracy that controlled most of the island, and most of these owners were absentee, often leaving or sending one of their offspring to manage affairs. The Julius dynasty offers examples of both absentee and *in situ* estate management.

Despite the eventual abolition of slavery, the material realities of island life meant that things changed very little for the majority of the population, white and black. European planters owned all the land, controlled all the employment, and the government. St. Kitts remained a society where social and economic life was organized around the sugar estates. It was in this environment that the early ancestors of Henry Richard Julius lived their lives.

John Julius of North Yarmouth and St. Kitts (c. 1640-1671):

The first of the Julius family residing in St. Kitts was John Julius. He was Henry Richard Julius's great, great, great grandfather. He must have been amongst the earliest of Englishmen to become involved in the Caribbean sugar industry. It is said that John Julius hailed from North Yarmouth, but there is as yet no proof of this origin, or of whether the Yarmouth referred to was in England. There are, however, several references in early English newspapers to a place called North Yarmouth which, perhaps obviously, appears to be a locality to the north of Great Yarmouth, in Norfolk. Despite attempts to do so, there has been little success in finding any reference to John Julius in the parish registers of this area.

There is, though, a somewhat cryptic "Petition to the Crown"⁵ dated 1668 which suggests John Julius was seeking to return to the islands in 1668.

⁵ 'Petition of John Julius, of North Yarmouth, planter, to the King and Council. Petitioner was for divers years an inhabitant of St. Christopher's, until the French surprised the island and took his whole estate; but understanding that said island is again surrendered to the English, prays leave to transport himself, his wife and family, and £150, in goods, from London to Middleburgh,

He is thought to have had two marriages; of the first nothing is known. His second marriage was to a widow, known only as Mrs. Hibbals, who had brought with her a daughter, Elizabeth, from her previous marriage. John was to have three more children by her, John, William and Elizabeth but, again, precise details of their dates and places of birth are absent. It is of interest that John's two sons would both become Royal Navy captains, serving in Caribbean waters. The first born son, also John Julius, was the commander of a privateer, "The Fancie", and was killed in action against the French in 1697. It is understood that he was married, but no records remain of his descendants.

Captain William Julius (1665 to 1698):

John's second son, Capt. William Julius, was born in 1665. In 1693 he was appointed captain of HMS Chester and later, in 1698, he was to command HMS Colchester. Both vessels were 'fourth rate ships of the line'⁶. William took part in many sea borne actions against the French which gained him much distinction. He is recorded as having captured several French "prizes" for the Crown. He was a privateer who, in his short life, achieved considerable fame. He served under celebrated masters: the national hero and eventual Admiral of the Fleet, Sir Cloudesley Shovel, and Admirals of the Fleet Nevel and Mees, in the wars with France. William unhappily fell victim to the West Indian climate and died on 3 Oct 1698, at the age of 33. His body was returned to England and he was buried on 6 Oct 1698 in Westminster Abbey where the plaque, shown overleaf, was erected to commemorate his naval achievements.

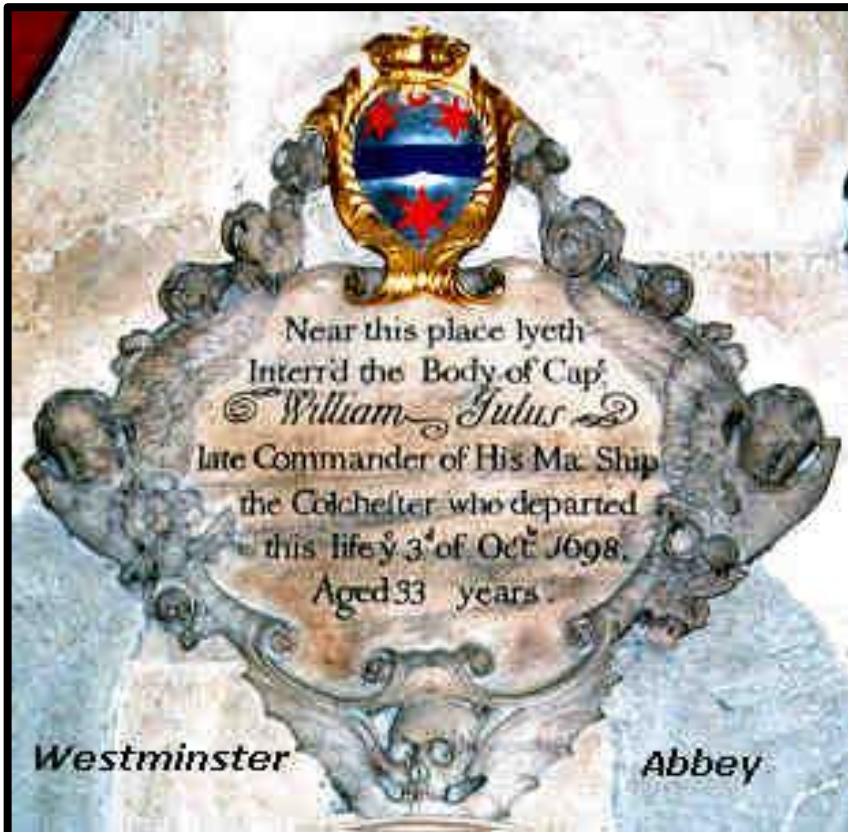
Churchill Julius, one of Henry Julius's cousins, who became Archbishop of New Zealand, wrote of William and his memorial in Westminster Abbey,

"He had no business there and with a large number of unimportant persons who are buried there ... should be banished and placed elsewhere."

where a passage offers for *said island*. 1 p. [Col. Papers, Vol. XXIII., No. 107.] 3a'

⁶ This was a rating system employed by the Royal Navy from the 17th to the 19th Century based upon the ship's size, complement and the number of carriage-mounted guns carried. Fourth rate ships of the line were smaller ships, having two gun decks, 50 to 60 guns and carrying 320-420 men.

This seems a harsh judgement on someone who served his country with great courage. Would he have been more admirable working a plantation?



The plaque at Westminster Abbey showing the memorial to William Julius⁷

William was unmarried but had three illegitimate children, two sons and a daughter: William, born in St. Kitts, John, and Jemima. It was from his first born son, William, that the Julius line progressed.

William Julius of Basseterre (1695 to 1752):

William, Henry Richard Julius's great grandfather, was born in Basseterre, the capital town of St. Kitts, in 1695. Unlike his sea-faring father, he spent most of his time on the island and stayed to develop the estates which, under his management, appear to have become

⁷ <http://www.british-history.ac.uk/report.aspx?compid=76530&strquery=Julius>

considerable. The principal estate owned by William was the Mansion Estate which was situated on the north east coast of St. Kitts and in the shadow of Mount Misery⁸. This mountain was renamed Mount Liamuiga at the time of independence in 1983. How poignant is that name, Mount Misery, and how expressive of the terrible lives of the slaves who toiled and died in its shadow. The sugar plantations were established right up to its foothills which may explain why it is still known by many of the locals by its original name. The Mansion Estate, sometimes known as the Killiecrankie Estate, is now included on a tourist trail of the old sugar estates. There is no record of the original mansion from which the estate presumably gained its name, but the photograph below shows the remains of the estate yard, with Mt. Liamuiga in the background.



The remains of the Killiecrankie Estate

William had two marriages. The first, which took place in London, in 1721, was to Frances Anne Mary Charles. Presumably William was on leave from St. Kitts at this time. In the next 16 years, William and Frances had a large family of 10 children, eight girls and two sons.

⁸ The mountain is a stratovolcano that rises to 3,792 feet (1,156 m) and forms much of the western part of the island.

William's wife, Frances, died in St. Kitts in 1737 and, in 1739, he remarried, in Christchurch, Nicola Town, a lady called Anne Percival. William and Anne had a further five children, three boys and two girls. Two of the girls from the first marriage died at an early age but the remainder mostly married and lived in St. Kitts for the rest of their lives. Only two returned to England after having married in St. Kitts. On William's death in 1752, his first born son, William John, inherited the estates.

William of Basseterre's brother, John, also lived much of his life in St. Kitts, where, in 1759, he was married to Mary Wharton. He was apparently president of St. Kitts and Antigua for a while. He was a rich man. His estates employed some 200 slaves. In his will he left to his beloved daughter a mulatto slave known as Jenny Taylor, and any issue by her. The reckoning of slaveholdings in the will are chilling, people treated as if items of stock. Behind the cold facts, are hints of warmer relations: John presumably had close relations with at least some of his slaves. He manumitted several in his will. Following a liaison with an unnamed Negro woman, he returned to England, where he died in Somerset in 1813.

William and Anne's first son, Caesar, sadly died aged 4. His brother, Julius Caesar Julius (*sic*), is understood to have been educated in England, where he qualified to become a barrister. It is said that he moved back to St. Kitts 'and bought estates and slaves there'. At one time, it is believed he was manager of John Julius's, estate. William himself died in St. Kitts, aged 57, and was buried on 25 Apr 1752 in St. Thomas, Basseterre, the capital of St. Kitts.

William John Julius (1726 to 1780) :

William John Julius, Henry Richard Julius's grandfather, was born in St. Kitts on 12 Nov 1726. He first managed, then inherited, the Mansion Estate on St. Kitts, and lived there until 1779, when he returned to England, a wealthy man. In 1753, William married in London Jane Smith Edwards, the daughter of a doctor who practiced in Antigua. She died later in St. Kitts aged 90. Between 1753 and 1775 William and Jane had eleven children, five girls and six boys, including twins. Although the family owned a town house in Wimpole Street and a country estate, Holt House, in Wokingham, they must have spent considerable time in St. Kitts, as six of their children

were born there, the rest either in London or Wokingham. William was not entirely an absentee landlord.

William was reputed to be one of the proudest and most extravagant men in England, who never rode out without his coach and four with out-riders, and fully living up to his income of £7,000 per annum (variously reported as £20,000 pa and, at today's values, worth at least a million a year). Stories tend to attach to colourful characters and William John Julius is no exception. There is a story reported in King's Candlesticks, that William was involved in the capture of the famous, and even more colourful, highwayman, "Sixteen String" John "Jack" Rance, who was hanged in 1774.

William during this time was clearly mixing at the highest level of London society. He was a close personal friend of the British Foreign Secretary, Charles James Fox (d. 1806), and godfather to one of his children. He was also, at one time, secretary to the Marquis of Rockingham, who later became Prime Minister. He was, presumably, of liberal sympathies. Charles James Fox was the famous, even notorious, leader of the radical faction in British politics, ardent for parliamentary reform, and the only one of the early champions of the French Revolution who maintained his support even after the Terror had been instituted. Rockingham was also a leading pioneer of parliamentary reform. Both Fox and Rockingham were ardently in favour of the abolition of slavery. That one of his cousins should have been named Charles James Fox Julius is instructive. That William was a close associate of ardent abolitionists is also interesting and gives credence to the belief that the Julius family slaves were mostly manumitted before slavery was abolished.

Finally, leaving St. Kitts to retire to England, William died, in Bond Street, London, on 18 Feb 1780, aged 53. He was buried in St. Paul's, Covent Garden, on 22 Feb 1780. In his will, William left considerable property to his widow for her life; marriage portions to three of his daughters, directions for the apprenticeship of his son, John James, also for the purchase of a share of a ship for his son, Robert Edward, and the remainder was left in the hands of trustees for his youngest son, George Charles, Henry Richard Julius's father, whom according to the will: *'Should be educated at Eton and afterwards Kings College, Cambridge'*. It is not clear precisely who owned which plantation in St.

Kitts at this point, but it is interesting to speculate why William John left his own plantation to his youngest son, George, who was only five years old at the time. It is not clear who was left running this estate.

Dr. George Charles Julius (1775 to 1866):

George Charles Julius, Henry Richard Julius's father, was born at Nicola Town, in St. Kitts, on 6 Jun 1775 and was baptised in Christchurch, Nicola Town, on 12 Aug 1775. He comes over as so remarkable a character as to merit a book in his own right. He was only four years old when his father, William, brought him to England. A year later, when George was only five, his father died and his mother moved from their London home to live in Bristol.

There is some confusion about George's early education. According to one source, George was sent to be tutored by the Rev. Jonathon Gilder, rector of Aspenden, in Hertfordshire. However, this has been questioned by Florence Stevens in her study of 'the genealogy of the Julius family'⁹. Florence records that '*George was sent to Eton, as his father's will had provided*'. However this cannot be confirmed and is also disputed by reference to the Eton Archives¹⁰. It is understood that, although George had been left some £10,000 by his wealthy father, the family was suffering from some financial difficulties in the period following his father's death, due, it is said, to the dishonesty of some of William's trustees. This may have influenced George's education. One thing that is fairly certain is that he never went to King's College, Cambridge, which was the usual pathway for students leaving Eton.

George's post-school education, and much of his medical training, was, almost certainly, at Edinburgh University, where records suggest that a '*George Julius, of Somerset, was attending as a medical student for three sessions between 1792 and 1795*'. Surprisingly, he did not graduate at Edinburgh. Soon after leaving Edinburgh, in September 1795, George married Isabella Maria Gilder at Shoreditch Church in London.

⁹ Florence Stevens, one of Henry Richard Julius's many daughters, and George's granddaughter, was a well-known former Farnham resident. She compiled an unpublished report on 'The Genealogy of the Julius Family' which has informed this report.

¹⁰ '...He does not seem to have attended Eton, though prior to 1791 we do not have a complete list of boys, so it is possible he did come here but no record survives. However, I cannot find him as a student at King's College, Cambridge, either. In those days Kings was almost entirely the preserve of Etonians, so this further suggests that he did not attend Eton after all'. Elizabeth Cracknell. Eton College Archivist Jan 2014.

Isabella was the daughter of the Rev. Jonathon Gilder, by whom George had previously been tutored. George was only 20 at the time and his new wife was 21. It was said to be 'an early and happy marriage'.



Isabella as a Young Woman

In 1796, George returned to his medical studies and began attending lectures at St. Thomas's Hospital, from where, in May 1796, he was awarded a doctor's certificate.

In that same year, not only was their first child, Emily, born, in Bristol, but the young couple decided to venture to India, leaving little Emily in Bristol in the care of her grandmother. In 1797, George was appointed assistant surgeon to serve in the Bengal Presidency by the

Honourable East India Company. During their time in India, George and Isabella had five more children, one of whom, Richard, died while less than one year old. The children were:

Emily	1796-1876
Richard Henry	1798-1799
Arabella Maria	1800-1831
Amelia Cowell	1802-1831
George Charles Jnr.	1804-1855
William Mavor	1807-1876

Their stay in India was not incident-free. Just as stories coalesced around William John, so they did around Charles and his wife. On one occasion, Isabella happened upon an incident of suttee, wife burning, and intervened. The woman apparently sprang up in agony as the flames licked around her feet. Isabella beckoned to her from her carriage, and the woman scrambled in and the coachman drove off like the wind, the angry mob yelling behind. Family legend tells of narrow escapes: on one occasion, George was unable to attend a meal he had been invited to by some local rulers, because he was called away to tend to a patient. All the Europeans who attended died of poisoning shortly after. On another occasion, when planning to return, Isabella took against the captain of the ship, the Chichester, on which they were to sail, since he was rude to his men and swore a lot. She changed tickets, much to George's annoyance. The ship sank off Mauritius with the loss of 250 souls¹¹.

These stories may be apocryphal but they suggest that Isabella was a forceful personality. She was described as a beauty, tee-total (of course), slim with blue eyes, auburn hair, and spirited in manner. She only ever drank water. She was sweet and gentle at home, full of sympathy, keen to read and educate her children. But she clearly did not lack courage. Once, she boldly seized a poisonous snake she found in her daughter's cot and threw it out of the window. A photograph of her in old age shows an altogether demur figure, but with a face of strong character in which traces of past beauty might be descried.

¹¹ No record has been found of such a ship sinking in maritime records so the story may be inaccurate or the name of the vessel incorrect. On the other hand, this was a time when Britain and France were at war and there was plenty of naval engagement at the time around the waters of Mauritius.

Henry Julius, the subject of this monograph, could have got his own combination of charm and courage from either of his parents.

It was not until 1810 that the family returned to England, where George initially settled in Bristol, where his mother was living. The following year, he moved to live in the grounds of the Old Palace in Richmond, from where he was soon working as a general practitioner, in partnership with Dr. Sir David Dundas, an exceedingly well connected doctor. Dundas (1749-1826) was Surgeon General to the king from 1792 and was also made Royal Household Apothecary.



Artist's impression of the Old Palace, Richmond

Dundas was enormously celebrated, a fine surgeon, and was made First Baronet Richmond in 1815, perhaps explaining how George managed to obtain the lease to Wardrobe Court at Richmond Palace. Through Dundas's connections and those of the Julius family, Dr George Julius soon made important contacts. He remained friends with Dundas and is cited as one of the mourners at his funeral in 1826¹².

In July 1812, George was appointed apothecary to the King's Household at Kew, a post he held until 1836, after which he was

¹² Morning Post of 21st January 1826.

succeeded by his son, Frederick. During this time, he served as one of the Royal Physicians to three kings, George III, George IV and William IV. It is of interest that George would have been attending George III at the time of his 'madness'. He was rewarded by George IV with a set of candlesticks, which now feature on the family website.

By the time he was Royal Apothecary, his practice was reputedly one of the largest outside London. George's practice included many wealthy patients living in the exclusive Richmond Park, and his income allowed him to live in some style and to send his children to private schools. He had many, what might be called, 'celebrity clients'. Lord Sidmouth, for example, was a patient. He no doubt had his share of eccentrics. One rich, elderly lady insisted that her bill must come to at least £100 pa, otherwise she didn't feel she was being looked after well enough. Another old lady failed to pay her bills but left George £700 in her will. His was clearly a lucrative practice. Moreover, the St. Kitts estates, which had been bequeathed to George in his father's will, were still profitable, and would remain so, until after the abolition of slavery in 1833.¹³

While living in Richmond, George and Isabella had a further five children, bringing the total surviving members of the family to 10:

Frederick Gilder	1811-1886
Alfred Alexander	1812-1865
Ann Spencer	1814-1898
Henry Richard	1816-1891
Archibald Aeneas	1819-1885

Frederick Gilder had a son called Churchill Julius (1847-1938) who went on to become the Archbishop of New Zealand and a prominent cleric. His biography 'A Power in the Land'¹⁴ leaves a colourful account of his recollections, both of his father and his grandfather, as well as an account of the beliefs and values of the evangelical background into which he was born. They lived in a house intriguingly called 'The Wardrobe', adjacent to the Old Palace Gate House in Richmond, on which George took out a 99 year lease in 1814.

¹³ It is believed that by this time Dr. George Julius had manumitted his slaves. The records of compensation paid to slaves shows compensation for only 6 slaves from the Julius estates. See the UCL web-site which summarises these details.

¹⁴ A Power in the Land, by G & A Elworthy

The Palace of Richmond had been built in 1501 by Henry VII and had been home to, amongst others, Catherine of Aragon, Mary her daughter, and Anne of Cleves. Queen Elizabeth enjoyed staying there and The Wardrobe was where she stored her voluminous collection of dresses. The bulk of the building was pulled down in the mid seventeenth century but The Wardrobe remained, and it was there that Henry Richard Julius and his siblings grew up.

George and Isabella lived in The Wardrobe for forty three years. They only moved out in 1857, when Henry Julius was 41 years old and Frederick Julius 46 years old. Churchill was born in 1847, so his recollections of his grandfather are surely reliable. The Wardrobe saw the family progress through education, marriage and parenthood.



Wardrobe Court, Old Palace Richmond

Over the years, not only did George and Isabella fulfil the role of parents, but their home was welcome refuge for their many grandchildren as well. It is from the following quotes from his grandchildren that we are able gather a flavour of Dr. George Julius, the man, the father and the grandfather:

"The Doctor" as he was always called by his family - well do I remember him. A tall stately old man, with very white hair, blue eyes and a rather shambling gait. He could be severe and some people were rather afraid of him. He was 6 feet, spare and abstemious'¹⁵

'Grandpapa was a very fine old gentleman, over 6 foot, with marked features and rather a stern face, but a pleasant smile, and stately, courteous manners of the old school. Granny, as she was fondly called by her devoted grandchildren, was of medium height, in her youth had auburn hair, was gifted with a keen sense of humour, and found a fund of stories to which it was our great delight to listen.'¹⁶

The children and grandchildren loved the Old Palace as these quotations clearly show:

'The little garden attached to the house opened into the beautiful garden at the Old Palace.....Of the State Apartments nothing is left. The part in which we lived, rented by my grandfather from the Government on a 99 year lease, was known as "Wardrobe Court". Even today, when the house which once belonged in its entirety to the Julius family, is now divided into three residences, the atmosphere is as redolent of history as it ever was.'¹⁷

Churchill Julius had loving memories of his grandfather. The family background was, nevertheless, strictly evangelical. Sundays were dreary affairs. No walks were allowed and even Sunday school was frowned upon as suitable only for the boys of the working classes. Nevertheless, Churchill's memories are warm; the little garden where the children played, the Wardrobe itself, visiting White Lodge to see Lord John Russell, going to Crystal Palace, then new, to join in the celebrations of the taking of Sebastopol, skating on the ponds at Richmond and boating on the Thames.

Although evangelical tee-totalers, the Julius household was not incapable of fun. The family write of their memories of Punch and Judy shows, trips out, musical soirees, garden parties, family dinners, and parties where family members dressed up as old women, and an occasion when a baby was painted in stripes. Although family

¹⁵ Granddaughter Florence Stevens in her book 'Genealogy'.

¹⁶ Richmond Palace - "The Memories of Churchill Julius". From "A Power in the Land" by G.&A. Elworthy.

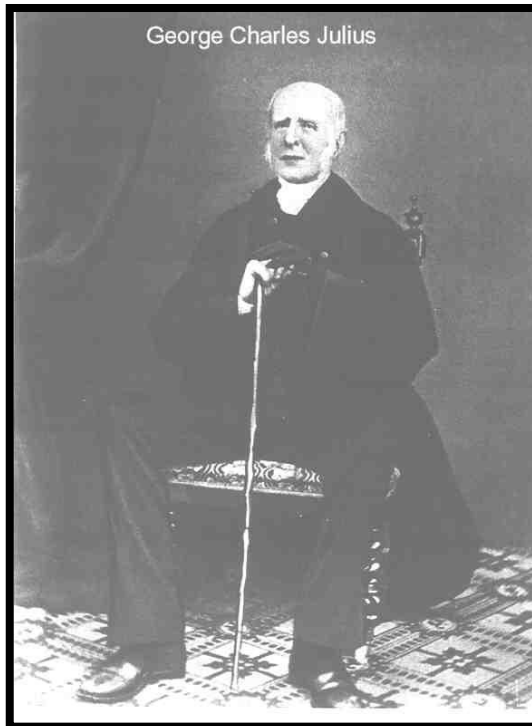
¹⁷ Maria Louisa Brewin, as quoted in Julius Jottings, January 1900. No 1.

members never missed church, they were a humorous group. What we know of the entertainments put on later by Henry Julius himself, in Wrecclesham, and by his daughter, Harriet, in the vicarage at Rowledge, makes it reasonable to suppose that the colourfully described atmosphere of the father's house would have applied equally to that of the son, Henry.

The Julius family, as befitted the liberal inclinations revealed by the association with Charles James Fox and Rockingham, disliked high church manners and customs. Their theological position, little discussed in any writings by them, was on justification by faith. They believed in the sanctity of work. Frederick Gilder had a workshop and encouraged his sons to learn to work with their hands. These were practical people, not theologians. There was a great emphasis on missionary work. Most members of the family were tee-total and abstemious. Dr Julius rarely ate a midday meal. They were great sabbatarians. They were mostly good, or even talented, musicians. These emphases were to manifest themselves in Henry Julius and his children.

A certain Mrs. Parkinson recollected Dr. George Julius as "the most punctual of men". Recollections are all affectionate, even droll. Churchill Julius recounts an amusing picture of George and Isabella in old age, when they were still looked after by their first daughter, Emily. She was by this time 70 years of age, and more infirm than her parents, but old habits die hard. "Run up and fetch my slippers..." he remembers Dr. George saying to Emily. In 1845, George retired from his medical practice, one which he had served diligently for some 43 years.

It is interesting that it was George and Isabella's intention to retire to Wrecclesham, where their son, Henry, had been vicar for some nine years. George had grown to appreciate Farnham after Henry moved there in 1839. The 1861 census records that George was living in Wrecclesham at the time in a property called Richmond Court. It is believed that this house was one of the small houses that existed on the area of land to the west of St. Peter's Church before The Grange, a manor house alongside St. Peter's Church, was built. However, the move was temporary. As his granddaughter Florence describes:



Dr. George Charles Julius as an older man

'Grandpapa missed the life and smooth pavements of a town, so in 1862 they once more moved, this time to St. Leonards, where, at Maze Hill House, their days were ended'.¹⁸

Dr. George Charles Julius died at Maze Hill House in 1866 at the age of 91, followed one year later by Isabella, then in her 93rd year. They were buried in the churchyard at St. Leonard's Church, Hollington, Hastings. His legacy is captured not just in these and other memories, but also in the achievements of his surviving family. It had, by this time, become a large and accomplished family, indeed almost the archetypical, large, upper middle class family of the time. Of the six boys, George and Frederick both followed their father into the medical profession.

Like his father, **George Charles Julius (Jnr)** studied at Edinburgh University. He graduated in 1825 and began to practice with his father before, in 1829, moving to live in Ireland where he married, unhappily,

¹⁸ Florence Stevens, *To the Vicarage Born*.

a beautiful woman called Jean Spaight, who died in 1840, leaving him with a daughter and three sons.

George (Jnr) was a fine figure of a man, 6'2" tall, able, and dedicated to helping the poor. He was fond of art, music and painting. He was a classics scholar. While his daughter remained in Ireland, living with her grandmother, George and his three boys returned to England, to live in Wakefield, where he is recorded in the 1851 census. In 1844, he had remarried, to Susan, the wealthy daughter of an old friend from Richmond days.

Again, the marriage was short-lived when, in 1852, Susan died, leaving George with a baby daughter, Ella, whom he sent to live with his niece, Julia Quilter, who was living in Tilford. He, too, would have prospered as a doctor had he stuck to it. He won the gratitude of William IV, who presented him with a large silver cup inscribed:

"To George Charles Julius Junior, M.D., for his kind attention and successful treatment of His Majesty's Grand-daughter, The Daughter of the Lady A.K. Erskine, William R., September 18th 1833. "

As might be imagined, George (Jnr) was an unhappy man and, for a while, buried himself in the wilds of Ireland with his three boys. With the boys making their own way in life, he became something of a drifter. He spent some time with his brother, William, in Devon, where he was joined by his niece, Julia, and daughter Ella. These were happy years, in beautiful scenery, ministering to poor people, by whom he was much loved. On retiring, in 1861, he came to live in Willey Place, Farnham, for two years before moving to live in Brecon, South Wales. In November 1870, his daughter, Ella, sadly died of typhoid, which she had contracted while visiting her uncle, the Rev. Henry Julius, in Wrecchlesham.

It is likely that Ella died of the same disease that killed Henry Julius's daughter, Madeline, who also died one month later in December 1870, presumably falling prey to one of the occasional epidemics which killed so many children in those days.

Once more faced with sadness, George left Wales and, after a time, settled at Seale, near Farnham. He was joined there by his son Edric,

the survivor of the tragic emigration of his sons to New Zealand¹⁹. George Charles (Junior) died in Tilford in 1885, aged 81, and was buried in the Tilford Churchyard alongside his brother, William.

Frederick went to Charterhouse School and followed his father and brother into medicine, graduating from Edinburgh in 1826. After a period completing his professional training at St. George's Hospital, he joined his father in the Richmond practice. Frederick was to practice in Richmond for nearly half a century. Again, like his father, Frederick's career came under the patronage of the Royal Family, in his case Queen Victoria. A member of the Royal College of Surgeons, he was the Medical Officer of the Royal Hospital in Richmond, a position he held until retirement in 1871. Throughout this time, he remained living in Richmond Old Palace. He married Ellen Hannah Smith in 1841 and they had a large family of nine children. Following Ellen's death in 1869, Frederick re-married one Sarah Hannah Hargreaves. In retirement, it was his practice to spend the winter months travelling throughout the Mediterranean. He was a great traveller. He journeyed as far as Constantinople, something of an adventure in those days.

Another colourful episode in the life of the Julius clan involved a celebrated murder trial, the 'Richmond Poisoning Case'. In 1859, Frederick was called to the house of a Dr. Smethurst, whose wife was ailing. She subsequently died. Frederick and his partner became suspicious that poison might have been involved and informed the magistrate. In the subsequent murder trial, Dr. Smethurst's defence council argued that it might have been Frederick and his partner's medicines that had killed Mrs. Smethurst. Dr. Smethurst was found guilty, sentenced to hang, but was then pardoned.

It turned out that he had married the unfortunate wife bigamously. On his release he was therefore re-arrested and charged with bigamy and sentenced to a year's hard labour. It is interesting to reflect that Smethurst had opened a hydrotherapy clinic in Moor Park, Farnham, in 1844 and it is more than likely that he would have been known to Henry Julius, who by that time, was prominent in the Farnham area. Frederick died in 1886 in Richmond aged 75 and was buried in Richmond Cemetery.

¹⁹ See <http://thekingscandlesticks.com/webs/pedigrees/781.html>.

There is no record of where **William Mavor** (1807-1876) was educated. However, in 1827, at the age of 20, he enlisted in the army. The records suggest that he initially held the rank of 2nd lieutenant (cornet) in the 13th Light Dragoons, a cavalry regiment. From 1830 to 1838, William served in India where, in 1834, he was promoted to the rank of lieutenant. On his return to England in 1840, he was promoted to captain. However, in September the same year, he was invalided out of the army and given the rank of major. He, at first, lived in Devon before moving back for a short time to live with his father in Richmond. The 1841 census shows him living in Farnham Road, Tilford, with his niece, Julia Henrietta Quilter. He was attracted to Tilford where he settled and lived for some years in a house called Black Lake Cottage²⁰. William died in Tilford on 18 May 1876 at his niece's house in Farnham Road. He was buried in Tilford Church where there is a memorial to him

Alfred was a pupil at Charterhouse from 1824-1826, before moving on to St. John's College Cambridge. He studied law and qualified as solicitor and attorney at law. With a colleague, he established a City practice called Julius and Cameron, with premises in the Strand. He had distinguished himself while at University as an oarsman and appeared regularly at Henley. Between 1832 and 1835, Alfred was three times winner of the Wingfield Sculls, a challenge race for single scullers, rowed on the Thames between Westminster and Putney. The winner of the Wingfield Sculls was also awarded the title of Amateur Sculling Champion of the River Thames and Great Britain.

Henry, the subject of this book, attended school at Charterhouse from 1824-1826 when, for some unknown reason, he transferred to complete his education at Shrewsbury School, where he matriculated in 1835. In the same year, he entered St. John's College, Cambridge, from where, in 1839, he was to graduate as a Bachelor of Arts. His subsequent career is detailed in the following chapters.

Unlike his brothers, **Archibald** was educated locally, at Dr. Delafosse's School, Richmond Green, a school of high repute. However, like his

²⁰ Black Lake Cottage, now called Lobswood Manor, later became well known, as it was the home of the author J.M. Barrie and it was upon the grounds of Black Lake Cottage that he based the 'Never Never Land' in his well-known children's book, Peter Pan.

brothers, Frederick and Henry, he entered St. John's College, Cambridge, in 1837, from which he graduated in 1841. Archibald was ordained deacon in 1842, before spending two years as a curate in Nottinghamshire. In 1843, he returned to London, where he was ordained as priest, working initially in St. Martin in the Fields, and later as chaplain at Hampton Court, 1845-49. Continuing the theme of royal service followed by his father, he is said to have conducted one service at Hampton Court which was attended by three queens - Queen Victoria, Adelaide, the Dowager Queen, and the Queen of the Belgians. Following a few, relatively short, appointments to rural parishes outside London, he was appointed rector of Southery, in Norfolk, a village in which he was to spend the remaining forty years of his life.

Of the four girls, **Emily** remained a spinster. She died at Maze Hill House, in St. Leonards on Sea, in 1876, some 10 years after her parents. She had lived with her parents more or less continuously since they returned from India when she was 13, and she acted as executor for her father's will. She had nursed and looked after her parents even as she herself became infirm, witness the earlier anecdote. The other three girls all married and bore children. **Arabella** was married to a clergyman and, 14 children later, died in Beverley, Yorkshire in 1888. **Amelia** married in 1831, but sadly died in childbirth one year and one day later. Her son survived. **Anne** married a captain in The Lancers in 1835 and bore him 8 children. She died in 1859 in Isle Noirmoutier, France.

This long account of aspects of Henry's background is interesting in itself, but also for the light it throws on Henry's own character and, in particular, that combination of evangelical principle, courage and commitment, for which his parents were well known.

HENRY RICHARD JULIUS 1816 - 1840 - THE EARLY YEARS

Introduction:

We come, now, to the central character of our book. Henry Richard Julius was born in the Old Palace, Richmond, in 1816, the 10th child, and 6th son, born to Dr. George Charles Julius and his wife, Isabella. It will have been evident from the profiles of his father and his siblings, that Henry had been blessed by belonging to a large, wealthy, upper middle class family, with valuable royal connections. His own attitudes and qualities are clearly influenced by his strict background.

In the following account of Henry Julius, we provide some background to the places he worked in, Farnham and Wrecclesham and to the then bishop of Winchester, Charles Sumner, who was to be influential on Henry Julius, as well as the moving inspiration behind much of the evangelical reform of which Henry was a local force.

Schooling and University:

There is incomplete evidence of the education of the Julius children. Three of the boys, including Henry, attended Charterhouse School, in those days situated next to Smithfield in the City of London - the School did not move to Godalming until 1872. The school records show that Henry was admitted to the school, as a day boy, at the age of 8, in 1824. The three Julius boys left Charterhouse in 1826, when Henry was 10. There is then a gap in our knowledge of the boys' education but it is known that, in February 1832, Henry, at the age of 16, was admitted to Shrewsbury School, a public school renowned for the high standard of education it provided.

Here he was to complete his secondary education. There is no record of any of the other Julius boys going to Shrewsbury, so why Henry was sent there is a mystery. Henry left Shrewsbury in 1835 on gaining admission to St. John's College, Cambridge, where he studied divinity and was awarded a BA in 1839. On 7 July 1839, he was admitted to Holy Orders and ordained as deacon by Bishop Charles Sumner in the chapel of Farnham Castle. This appears to have been Henry's first introduction to Farnham, and more particularly to Bishop Sumner, with whom he would work closely over the next 40 years.

Farnham in Mid-19th Century:

Henry's life in Farnham, and later in Wrecclesham, spanning the years from 1839 to 1888, was roughly parallel to that of the reign of Queen Victoria (reigned 1837-1901). Of course, Farnham at that time was a very different town from that which we know today. After living in Richmond, and spending four years in Cambridge, Henry might have found moving to Farnham something of a depressing experience.

It is perhaps inappropriate in this account to spend long on Farnham's history. It has been well documented in many publications and, especially, Etienne Robo's classic study of Mediaeval Farnham²¹. Farnham in Victorian times, the period in which we are most interested, is well covered in the second of Ewbank Smith's trilogy of books²². However, I imagine if Julius had had the opportunity in 1839 to read the fly leaf of Ewbank Smith's book, published in 1971, he might well have had second thoughts about coming to the town. Smith writes:

'In the early 1830s Farnham was a small township of oil lit streets and no drainage. At night, watchmen patrolled, crying out the hours and arresting loose characters; night soil men went about their business of emptying cesspits. There was no railway; mail coaches linked the town with London and elsewhere.'

However, while the above description is accurate, it does not convey the many strengths of Farnham which, even at the beginning of the 19th century, was a long-established and prosperous agricultural market town, with a nucleus of fine architectural dwellings and a close relationship with the diocese and bishops of Winchester, who had occupied Farnham Castle since 1129. As Jean Parratt says in her book 'Farnham Past':

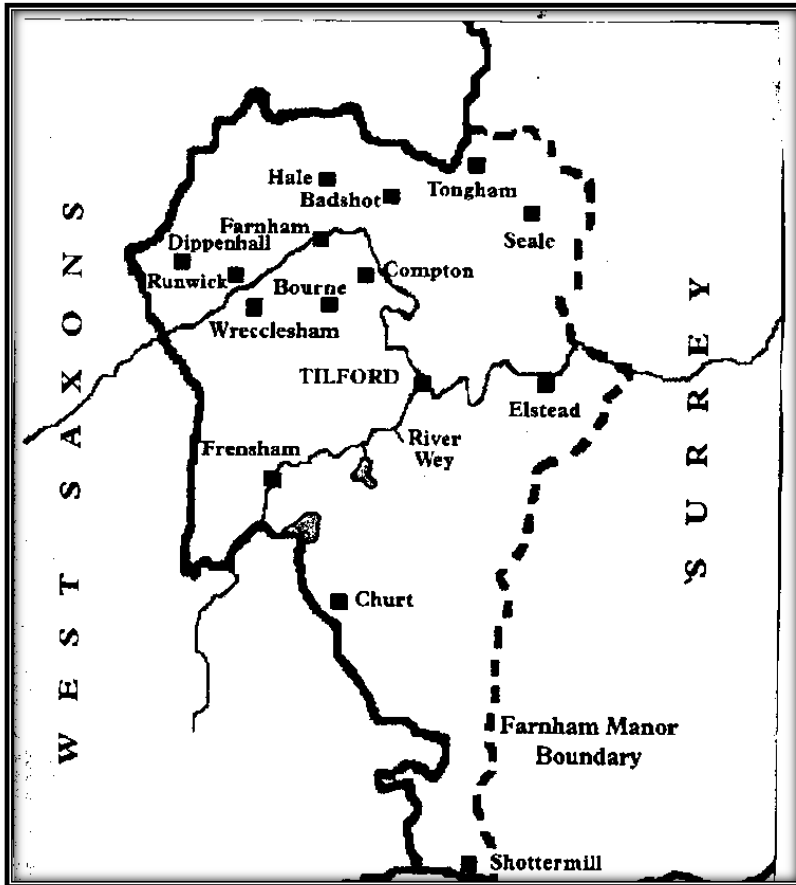
*'Although Farnham developed because of its location at a crossroads, it is unlikely that it would have been such an important place had it not been for the fact that both the Castle, home of the Bishops of Winchester for 803 years, and Waverley Abbey, the first Cistercian Monastery in this country, were built here within two miles of each other.'*²³

²¹ Etienne Robo - Mediaeval Farnham.

²² W. Ewbank-Smith. - Victorian Farnham

²³ Farnham Past - Jean Parratt

The influence of Farnham was wide. The Farnham Hundred, or Farnham Manor as it was also known, stretched from the Hampshire boundary with Aldershot and Farnborough in the north, to Shottermill and the Sussex boundary in the south. This went far beyond the bounds that we now consider to be the town, and included the separate tithings of Frensham, Churt, Elstead, Tilford, Tongham and Runwick (see map 1 below).



Map 1. The Farnham Hundred.

Farnham was essentially composed of three main streets, centred on Castle Street, from which the main thoroughfares of West and East Streets still radiate. To the south, Downing Street leads across the River Wey and out towards Waverley Abbey. The villages now largely integral with the town, Wrecclesham, Hale, Badshot Lea and Rowledge, were at that time very much separate entities and, with the

exception of Wrecclesham, were little more than hamlets. At this stage, none of these villages had a parish church. Aldershot at the time was also a tiny village. It was not until the middle of the century that it became the home of the British Army. In 1851, Aldershot's population was less than 1,000; in the next ten years it grew to more than 16,000, more than half of which was from the military, and this was to have a significant influence on Farnham itself.

To get to his parents' home in Richmond, Henry would have resorted to the stage coach; there was a regular service. Farnham was a convenient staging post on the route between both London and Southampton, and Oxford and Brighton. At this time Farnham served essentially as a market town for the surrounding area in which the principal activity was agriculture. It had long been prosperous.

In the 15th Century, wool and the cloth trade were the significant source of wealth and occupation for those living in the manor. As Pat Heather says:

*'The weavers were not poor, for the trade was then a lucrative one, and these men were doing well by combining farming and weaving activities.'*²⁴

In the 17th and 18th centuries, Farnham was important for its corn market and, when Henry arrived in Farnham in 1839, the Corn Market and Town Hall were still situated at the bottom of Castle Street. From the middle of the 18th Century, corn was gradually replaced in importance by hops and the town was surrounded by hop fields, which existed but a stone's throw from its centre. Much of the town's subsequent prosperity derived from these sources and many of the elegant buildings in the town, and in the outlying areas, were provided from the wealth that they produced. Castle Street and West Street were to a great extent the focus of the town's wealth and 'aristocracy' and it was from here that Julius began his life in Farnham.

Henry Julius's Curacy at St. Andrew's Church:

St Andrew's Church, said to be the largest parish church in Surrey, has a history going back to the 12th Century. The parish boundaries stretched over a huge area, and the appointment of Henry Julius as curate in 1839 presented a great opportunity for the 23 year old. The

²⁴ Wrecclesham - A History of a Farming Community. Pat Heather, (unpublished manuscript).

vicar of Farnham was the Rev. Henry Warren, an experienced minister who, at the time of Julius' arrival, was 67 years old; having been vicar of Farnham since 1799 (he was also vicar of Ashington so presumably drew two livings). It might have been expected that he would take the young Julius under his wing. Indeed, they would have had a lot in common for, besides sharing the same given name, they were both Cambridge graduates and both had fathers who, in their time, had been court physicians to King George III.

The Rev. Warren's father was Richard Warren (1731-1797) who was another highly prosperous doctor. He reputedly left a fortune of £150,000, a vast sum for those days. It is quite likely that there might have been a connection between the fathers of Henry Richard and Henry Warren which helped in placing Julius as a curate at St. Andrews.

The Rev. Warren, at this time, was in declining health and was to die in 1845, during Julius's period of office at St. Andrew's. In addition to the Rev. Warren, the parish had a second priest, the Rev. Richard Sankey, and another curate, the Rev. Joseph Henry Butterworth. Butterworth left Farnham in 1840, but during their short acquaintance he was to make a telling contribution to the life of Henry Julius.

Both curates were living in Castle Street. Henry was living in Birch's Lodgings²⁵ which, it is understood, was near the top of the street. Butterworth was also living in Castle Street, with his sister, at a prominent dwelling, also at the top of Castle Street on the west side, which is now called Castle Hill House. The two curates became good friends and Henry was clearly also more than a little friendly with Butterworth's sister, Mary Ann. The following year, they married. The ceremony was on 2nd Sep 1840 at St. Andrew's Church in Clifton, Gloucestershire. This was the start of a long, happy and successful marriage. The first five years of Henry and Mary's married life were spent living in Castle Street. The 1841 census records the couple living there with three of Mary's sisters, Harriet, Louisa and Ella Butterworth. Their first child, Mary Isabel, was born there in September that year. We know from Florence Stevens' writings that,

²⁵ William Birch was a builder and the Birch family owned a number of houses in Castle Street. He built, amongst many other buildings, the church and parsonage in Rowledge.

shortly after her birth, the family moved to Castle Cottage, '*... a pretty little white house which stood where Cedar Court is now built*'²⁶

It was in Castle Cottage, at the top of the street and within the shadow of the castle, that Henry and Mary spent the remainder of their time in Farnham. During this time, three more daughters were born, Harriet Emily, in 1842, Maria Louisa, in 1844, and Florence, in 1846.



Castle Street and the Old Town Hall and Corn Market 1761
(Picture courtesy of Farnham Museum)

While at St. Andrew's, Henry had come more and more to the attention of Bishop Sumner who was, of course, a near neighbour. Indeed, the bishop saw Henry as something of a protégé. Bishop Sumner, who moved regularly in court circles, would certainly have known Henry's father, Dr. George Julius, and it is possible that this influenced Henry's decision to move to Farnham in the first place. It is timely to say something of this remarkable man.

Bishop Charles Sumner - Last of the Clerical Grandees:

The Winchester Diocese is one of the oldest and most important in England. Bishops of Winchester have lived in Farnham Castle since

²⁶ Florence Stevens. - To the Vicarage Born

the 12th Century, when Bishop Henry de Blois built it. During the middle ages, Winchester was one of the wealthiest sees and its bishops have included a number of politically prominent Englishmen with close links to the Crown. Amongst the many great bishops of Winchester, Charles Sumner must be numbered. He was a true clerical grandee. He lived from 1790 to 1874 and was Bishop of Winchester from 1827 to 1869, a period which closely matched that of Julius's time in the Farnham area. It is widely acknowledged that Sumner was one of the best-loved of all the bishops who had lived in Farnham Castle. He was a man of energy and a keen advocate of reform and social transformation through the promulgation of the gospel. The see was vastly wealthy and Sumner used much of its prodigious resources for social and evangelical work.

Bishop Sumner may be said to typify the great church grandees of that period and earlier. He was well connected. In 1821, he was private chaplain to George IV at Windsor. His older brother, John Bird Sumner, became Archbishop of Canterbury. Charles came to Farnham in 1827 and remained there beyond his retirement in 1869, until he passed away, in 1874. He was known as the "last of the prince bishops" because, on his death, the extensive properties belonging to the see were transferred to the Ecclesiastical Commissioners for Administration. Sumner was an erudite man. He translated from Latin, Milton's *De Doctrina Christiana*, shortly after it had been found in old, previously neglected, papers. He was also a monument to the kind of nepotism described by Trollope.

Charles Sumner and Social Concerns:

In his long period of incumbency, he did much to help working men in the area. He paid for a school in Upper Hale and the church of St. John at Lower Hale, catering to the poor who were then eking out an income on common ground, taking in washing from the recently installed military at Aldershot. His priorities are nicely indicated by the fact that he is buried in the churchyard at St. John's in Hale, the church he founded there, and not in Winchester Cathedral, where he had a right to be buried²⁷.

²⁷ The slab graves of Sumner and his wife are outside the east end of the church, by the wall, large but not magnificent, and now largely indecipherable.

Sumner concerned himself with welfare in the broadest sense, and discussed such issues with the prime ministers of his day, of which there were several. Regarding Farnham, where he lived, he was in particular concerned with the welfare of people living on old common land, such as those around Upper Hale and Rowledge. Another local issue that concerned Sumner was the creation, in 1855, of an army garrison town at Aldershot. Bishop Sumner was nothing if not practical, and allowed the heath around Caesar's Camp, to the west of Aldershot, to be used as a rifle range, but he compensated those who were turned off the common by giving them allotments of an acre of land each, with a pig, in the now pleasant and evocatively named Hogs' Hatch area of Hale, to the north of Farnham Park. He was, by all accounts, solicitous of their welfare. His energetic Christianity extended throughout his large family. Mary Sumner, the Bishop's daughter-in-law, was the founder of the Mothers' Union²⁸. She described the lot of women folk in the poorer areas around Farnham in a letter:

"Woman's toil in the fields was always necessary to the maintenance of the family. She was consequently roughened and hardened. More commonly, wives had to go through their work like dumb, driven cattle. Up betimes to snatch a poor breakfast, then leave the eldest child to guard those too small for school, while she was picking stones, weeding with stiff fingers in frosty mornings, cutting turnips. Hay time and harvest were like holiday times, hard as was the work. Generally one day was reserved for washing and cleaning and, when work was lacking, "going out to the wood" and coming back laden with sticks. The family food was almost entirely bread, with potatoes for those who had gardens and allotments, a scrap of bacon for Sunday, and tea of the thinnest always ready. The mother fared worst of all, for she fed her husband and children before she ate herself. It is no wonder she aged prematurely and then it is often difficult to guess whether she was 30 or 50 years old. Sometimes, on winter evenings, families went to bed at five or six o'clock to save fire and candle."

Christians of Sumner's ilk wanted to do what they could to alleviate such conditions as well as minister to a growing population. It is evidence of his concern that during his time in the diocese more than 200 churches were built. During the 19th Century in the Farnham area

²⁸ Mary Sumner was a prominent individual in her own right. She is remembered in the name of the headquarters of the Mothers' Union on Tufton Street in Westminster, Mary Sumner House.

alone there were five new parishes, the first three of which were consecrated by him:

St Peter's Church in Wrecclesham in 1840
St John the Evangelist Church in Hale in 1844
All Saints' Church in Tilford in 1865
St James' Church in Rowledge in 1871
St Thomas on the Bourne in 1875²⁹.

Bishop Sumner was concerned, specifically, with the cases of Hale and Wrecclesham. Since the villages had no churches of their own, the rapidly increasing populace would turn up to the major festivals in numbers too great for ready accommodation in the parish church of St. Andrew's. Overcrowding was the result. Sumner was also worried for the spiritual condition of the populace. The church reported in the 1820s that Wrecclesham had "fallen out of grace", which presumably indicated habitual non-attendance at Sunday church services. He felt that regular church attendance would not only enrich spiritual life, but provide a foundation for respectable, sober behaviour. Where a church was built, school, temperance society, friendly society and the rest could follow.

He was also alive to the growing popularity of competing Methodism in the area. Methodism grew from the early years of the century, and grew explosively from the 1830s. By 1850 it had become a major rival to the established church. The 'falling from grace' might refer to a drift towards non-conformism as much as to drinking or Sabbath breaking. At any rate, Bishop Sumner had, for some time, felt that there was little evidence of influence from the parish church in Farnham across the remoter parts of its parish. In Hale, there was a lively Bethel Chapel and it was understood that its congregation was being drawn from a wide area. Some, like those from Wrecclesham, were walking for several miles past the parish church, to attend services there. Sumner felt that it was time that the Church of England began to spread its influence into these neighbouring villages. No doubt the young Henry Julius sympathised with his attitude. Whilst living on Castle Street, Henry had developed the practice of walking across Farnham Park every day. He had a particular attraction to Hale Common, which at

²⁹ Bishop Sumner had retired by the time St. James Church, Rowledge, had been consecrated and did not live long enough to witness the completion of the Church of St. Thomas on the Bourne.

the time was known as Bishop's Common. The people there were said to be:

*'Mostly squatters or gypsies, a wild and lawless lot.'*³⁰

Sumner, as early as April 1839, invited the vicar of St. Andrew's to explore the feasibility of establishing new churches in both Hale and Wrecclesham. A committee, set up by St. Andrew's Church, and chaired by the Rev. Richard Sankey, had already been addressing the requirement of Wrecclesham by the time Henry Julius arrived in Farnham. It was on Sumner's initiative that, in 1840, a new ecclesiastical district was created in Wrecclesham, including the ancient tithing of Runwick (north of the Wey) and Willey Park. Sumner donated £100 towards the building of the church. The work proceeded apace and he consecrated St. Peter's, Wrecclesham, on St. Swithin's Day, 15th July, 1840. Wealthy citizens gave money, following Sumner's example, and poorer people lent their labour, or their horses and carts. It was, seemingly, like the building of the mediaeval cathedrals, if on a somewhat smaller scale. The creation of the church in Wrecclesham is described in detail later in the text. It is fitting that, in time, this new outpost of Farnham should itself propagate a further offshoot, in Rowledge, and that the man who should do it, Henry Julius, should have been a close witness of the great bishop and a friend of the Sumner family.

In May 1842, the committee also began to address the need for a church in Hale. The committee established its own terms of reference³¹ which were to "Take such steps as may seem desirable for promoting the erection of a new church at Hale" and "To canvass the several districts of the parish." Henry Julius was appointed as a member of the committee and was given responsibility for canvassing the views of the residents of Downing Street on the proposal. However, we know from Florence Stevens' writings, that Henry was separately tasked by the Bishop

*'....To raise funds and to superintend the building of St. John's Hale.'*³²

³⁰ Florence Stevens' "To the Vicarage Born".

³¹ It is not known, but it is presumed, that the Terms of Reference were authorised by St. Andrew's Church.

³² Florence Stevens' "To the Vicarage Born".

Little more is known about Julius' time as a curate of St. Andrew's. He must have been busy, especially as the health of the vicar, Henry Warren, declined. He also, clearly, had increasing family commitments, now with four young daughters, all under 5, and a responsibility for the upcoming church at Hale, which would have been equally demanding. Interestingly, Henry's concern for the wider area beyond Farnham was also exercising his mind at this time. No doubt aware of his own good fortune in receiving a first class education, Henry was showing what was to become one of his passions, to ensure that education was available to the wider population. His passion was not purely a matter of wishing to teach facts to children; he believed that education would help dispel the vices of intemperance and indolence.



Charles Sumner

The history of the village of Tilford, 'Tilford through the Ages', records a letter written in 1844 by Henry Julius to Mr. Martin Ware, the largest land owner in Tilford, as follows:

*"As a resident curate of Farnham for nearly five years, I have become acquainted accidentally with some of the inhabitants of this hamlet in our parish and I deeply regret that neither piety nor morality is at all increasing in the district. On the contrary, there are many youths from twelve to twenty years of age with little or no employment who are likely to infect, with their evil principles, the younger children, themselves to become serious plagues to the neighbourhood unless they can be brought into contact with the civilisation and correcting influence of Christianity. I have been making enquiries respecting the practicability of establishing such a school and there seems to be little doubt that from twelve to thirty boys might easily be brought together. This arrangement need not interfere with the school now conducted by Miss Eade as an equal number of girls ought to be under instruction to which she might attend. The main difficulty seems to be in procuring the rental for a suitable house, and ground attached. Upon this point in particular I should apply now to you, and should feel very obliged if you could either alleviate the difficulty or suggest any other quarter in which to apply. I feel sure that I could guarantee a fair rent for two or three years through the aid of some of the inhabitants, after which time I hope the school may support itself."*³³

The book goes on to say that the idea of the school was not acted upon with any haste; indeed, it was not until July 1867 that a church was built in Tilford. It is pertinent that Henry Julius was invited to read one of the lessons at its first evening service. Meanwhile, in 1844, St. John's Church at Hale was opened and was consecrated by Bishop Sumner.

During his time in Castle Street, and at St. Andrew's Church, Henry had been developing a large number of interests and a wide range of social contacts. Henry's wife, Mary, was an enthusiastic, amateur botanist. She persuaded Henry to take up this study and, after a time, he became proficient. This is known to have added interest to the family's country walks. Henry walked regularly in Farnham Park and he was often accompanied there by his new colleague at St. Andrew's, the curate, the Rev. William Beynon. William was a first rate botanist and the pair became firm and lasting friends. Indeed, being of a sociable disposition, Henry, and his wife, Mary, made many friends and valuable contacts during their six years in Farnham. They were to retain those friendships for long after they moved on

³³ Tilford through the Ages - Collyer, Johnson and Purkiss.

Sumner's Relationship with Julius:

It is appropriate at this point to reflect on the nature of the relationship between the young cleric, Henry Julius, and the grand prelate, Charles Sumner. It would, perhaps, be an exaggeration to refer to Bishop Sumner as one of Henry Julius's friends. Clearly he operated on an entirely different plane, being close to royalty and he conducted discussion at the highest levels of Government. Sumner regarded Henry as a 'protégé'. It is not known for certain, but it is highly likely that family connections were influential in the selection of Henry to come to Farnham in the first place. Sumner was certainly behind the choice of Henry to take over the new parish of Wrecclesham when the first incumbent left, after a short period in office. It is also known that he kept a close eye on Henry during his ministry. Henry's daughter, Florence Stevens, describes the visit of the bishop in her writings:

*'I well remember the excitement caused in Wrecclesham Church on many a Sunday by a carriage rolling up just before the service and the Bishop coming in..... The Bishop was very big and dignified and it was an awesome event. He loved taking his neighbouring country parsons thus by surprise, and preach for them.... After the service the carriage and pair arrived at the gate and the Bishop insisted on driving my mother home ...'*³⁴

Had Sumner not appreciated Henry, it seems unlikely that he would have acceded to Julius's receiving the first patronage of the new Parish of Rowledge, an event which will be covered in a later section. The Julius family was acquainted with the wider Sumner family and Charles Sumner was quite capable of acts of kindness which suggest some degree of intimacy; Florence writes of an occasion when Sumner gifted her a book. Nevertheless, Sumner's horizons were far wider than those of Henry Julius. The British Library contains a rich collection of books both by, and about, Charles Sumner, amounting to a hundred or more volumes.

Perhaps the most comprehensive book about Sumner's life is "Life of C.R. Sumner, D.D." by his son, the Rev. George Henry Sumner, M.A. (who became suffragan bishop of Guildford). Although he deals with myriad events across his father's life, there is no mention in the book of Henry Julius, nor even of Wrecclesham or Rowledge. The prelate's

³⁴ Florence Stevens. - To the Vicarage Born

concerns operated on an altogether more elevated level, almost as if he were closer in character to a Gladstone than to a priest. We have no evidence of a friendship that would have seemed significant to Sumner, but that doesn't mean the relationship was not significant. Henry Julius was to become the primary instrument of Sumner's Christian philanthropy as it was exercised in the area around Wrecclesham. It is to Wrecclesham and its history that we now turn.

THE VILLAGE OF WRECCLESHAM

The Derivation of the Name – Wrecclesham:

The derivation of the name, Wrecclesham, has often been debated. It is said that it might have been derived from 'Wrecca's hamlet' or 'Wreccel-hulm'. However, in the opinion of the late Elfrida Manning, a well-respected Farnham historian, the name means 'the home of exiles or outlaws,' and derives from the Anglo Saxon prefix 'Wrocena', 'Wraeco' or 'Wraede', meaning 'foreign, 'exiled' or 'outlawed'.³⁵ The pronunciation of Wrecclesham by people who lived in the village all their lives has until quite recently, been 'Wracklesham'. The name of the village has experienced a variety of spellings over the years. In truth, one cannot be sure of the origin of the name.

Wrecclesham: a Village with many Natural Advantages:

Wrecclesham owed its existence to a number of natural advantages. It was at the junction of two of the principal turnpike roads to the south, one linking Farnham with Southampton, the other with Portsmouth. The Turnpike Road to Portsmouth passed through The Street, the main thoroughfare of the village. Moreover, the village was located on relatively fertile, rising ground, but close to the River Wey, which could be crossed by a ford as well as providing a water supply.

In addition, it had a boundary with the extensive Royal Forest, Alice Holt, which gave it considerable benefits. Pat Heather describes these as follows:

'Although it lay in Hampshire, beyond the boundary of Wrecclesham, the Alice Holt, or the Holt, was of great benefit to the people of Wrecclesham. One of the advantages of having a common boundary with the Holt was the right of the people of the tithing to intercommon in the forest and to lop and top the trees. There was no limit to the kinds or number of cattle that they could pasture in the forest..... The officers of the Forest were appointed from men from nearby villages.... ... Proximity to the wood encouraged particular occupations such as charcoal burning, hurdle making and carpentry, which were staple village trades over the centuries, such trades being combined with farming'.³⁶

³⁵ Farnham Museum Bulletin – Elfrida Manning – Sep 1980

³⁶ Wrecclesham. – A History of a Farming Community. Pat Heather (Unpublished manuscript).

The Forest, with the River Wey, formed an almost impenetrable area spreading to the west and south. In this area, one entered a different world, peopled by smelters, potters and charcoal burners. It may also have provided a refuge to outlaws. The castle offered protection to the town. The sheriff, the seneschal and his law enforcement officers were there in force. The forest was different. As Burr says of the area in mediaeval times:

The Hamlet of Wrecclesham was sufficiently distant from Farnham that a few wary folk, with watchful eyes, would be able to spot the approach of any unwelcome law enforcement officers and raise the alarm. It is believed that any fugitive or person who had reason to fear discovery would have time to disappear and fade into the forest until the danger had passed. Indeed they could very well have remained there for any length of time for there was a splendid source of meat from deer, and water was in abundance. The people on the edge would be able to sustain their fellows in trouble.³⁷

Wrecclesham also had some other advantages: the proximity of a sizeable town, Farnham, and its castle, the seat of the Bishop of Winchester, was one. Another, was the gradual development of several large houses, with wealthy owners, mostly in the hamlet of Dippenhall and the south-facing slopes to the north of the Turnpike Road to Winchester. Many of the occupants of these houses contributed significantly to the development of Wrecclesham and its facilities.

Early History of Wrecclesham:

Most books that have been published about Wrecclesham merely touch upon the history of the village. There is, however, one erudite and comprehensive manuscript, already referred to, prepared in 2000 by Pat Heather, entitled 'Wrecclesham. A History of a Farming Community', and this section has benefited significantly from this work. Although unpublished, much of its substance is now available in the Farnham and District Museum Society Journals which are listed in the bibliography. It is not the purpose of this account to provide such a detailed history, but rather to set the study of Henry Julius in the context of the village in which he spent the bulk of his life.

³⁷ Unpublished Manuscript - Jeffrey Burr - 2001

There is no reference to Wrecclesham in the Domesday Book, in 1086, its being probably too small a hamlet, such that it was embraced within the references made to Farnham. Pat Heather, in her section on Wrecclesham in *Saxon and Mediaeval Times*, describes Wrecclesham in the 13th Century as a hamlet formed by:

'A cluster of houses around the meeting of tracks.' She goes on to say that *'Where the village fails to fulfil the standard mediaeval format is that there was no manor house, with its demesne land, nor was there a church.'*³⁸

Her extensive research of the diocesan pipe rolls has shown that at that time there were more than 30 separate individuals holding land in the village, of whom 9 occupied small-holdings with cottages. That the village had by this time achieved individuality as a distinct village has also been evidenced by S. Evelyn Hicks, who writes:

*'In 1249, apparently, marauding and thieving were becoming a menace, and the Farnham Lord ordered the hanging of one, John le Duc, who had a cottage at Wrecclesham, which was sold for ten shillings to pay his debts.'*³⁹

In the 14th Century, the Black Death hit Farnham particularly hard. It is estimated that, in the hundred of Farnham, around 740 persons died⁴⁰. That it reached Wrecclesham is beyond doubt, for shallow graves of Black Death victims were found beneath the porch when St. Peter's Church was being built. Pat Heather reveals that in 1348:

*'Two thirds of the families in Wrecclesham with farms and almost all of those with smallholdings saw the death of their head of household that year The plague seems to have spread to every part of the village and to have struck down all ages, male and female, alike.'*⁴¹

A number of the farms in the Wrecclesham area were left derelict by the decease of their owners and were later taken over by locals from the village. Thereafter, Wrecclesham slowly, but steadily, grew in size, reflecting the slow recovery that applied to the whole area. By the end of the 15th century, Wrecclesham had recovered in size and was

³⁸ Wrecclesham – A History of a Farming Community. Pat Heather (Unpublished manuscript).

³⁹ Wrecclesham and Its Roundabouts – 1939 – S. Evelyn Hicks.

⁴⁰ Medieval Farnham – Etienne Rollo.

⁴¹ Pat Heather – Op Cit..

beginning to receive more regular mention. In the early years of the 19th Century, 'Wracklesham' is specifically referenced in Manning and Bray's, "History of Surrey"⁴². There is a more substantial reference in William Cobbett's book 'Rural Rides'⁴³. Cobbett refers specifically to the presence, at this time, of a significant agricultural labour force, to their insecurity of employment, and the need for them to find supplementary employment.

People found work where they could, either around Wrecclesham, or in neighbouring Farnham. The most direct footpath to Farnham was along a track which wound alongside the River Wey and was, and is still, known as The Hatches. This linked directly to Weydon Mill and Red Lion Lane, leading into Bridge Square at the bottom of Downing Street. Those who worked in Farnham were no doubt comforted by the opportunity to visit the Duke of Wellington public house, which was located in The Hatches, one of the six public houses then in Wrecclesham. Many of the local innkeepers were also farmers and there was a practice of making payment to their workers in kind, in the form of ale.

By the end of the 18th Century the emphasis on farming was more and more displaced by hop growing. The importance of hop-growing at this time was crucial both to Wrecclesham and Farnham. The seasonal nature of the work, with intense hop-picking in the autumn, meant large numbers of migrant labourers each year. The periodic arrival of hop-pickers from further afield led to social concerns and the kind of disapproval amongst the local grandees that one might liken to that which greets the arrival of travelling people these days.

The 18th Century - Hop-growing and Squalor:

Much of the land in Wrecclesham was put down to hop fields in the 18th century. The harvesting of the hops in September, in addition to attracting casual labour, provided much-needed work for the villagers and their children. The temporary labourers were housed wherever space could be found. There were three "hop barracks" in the village which provided rudimentary shelter, but little else, for these outsiders. That the incomers were not always welcomed by the villagers is confirmed by Pat Heather who says:

⁴² The History of Surrey - Manning and Bray 1804.

⁴³ Rural Rides - William Cobbett - 1830

*'This influx of hop-pickers was not viewed too favourably by the local people but seen as a short term necessity. Many of the hop pickers were poor families from the town taking the trouble to boost their meagre incomes. A minority caused trouble with drunkenness, brawling and petty thieving.'*⁴⁴

Hopping in Farnham is described in a letter of 1867 written to a London newspaper.

'The scenes of indecency and squalid misery that present themselves yearly at this season to the eyes of its residents have doubtless hardened them or made them more indifferent to the lesser evils of the Union House..... Last year I had the opportunity of seeing the sort of accommodation that is usually provided for hop pickers in the farmyards adjacent to the town; although a favourable specimen it was a disgrace to any civilised country.

Several families composed of men, women and young boys and girls were lodged together in a large barn, the dilapidated roof of which and floor of damp earth gave little promise of comfort in rainy weather. Their beds were made of musty straw that had probably been refused as unfit for littering the farmer's horses while some tattered shawls hung on a line to screen the several groups from each other.

*In one corner, a weakly child had just died, almost unheeded, from the effects of wet and exposure.'*⁴⁵

The moral indignation clear in this letter echoes the concerns of churchmen like Charles Sumner and Henry Julius and reminds us how squalid life could be for migrant labourers without any central welfare provision. The annual migration of workers from the East End of London to go hop-picking, and the general lack of welcome they could expect on arrival, was the subject of a famous essay by George Orwell as late as 1931.

The Nineteenth Century:

The predominance of agriculture as a source of male employment lasted a long time; until the end of the 19th Century, most of the male adult population in Wrecclesham was involved in agriculture one way or another. Wrecclesham farms are discussed in a series of articles by

⁴⁴ Wrecclesham. A History of a Farming Community – Pat Heather – 2000 (unpublished manuscript).

⁴⁵Letter from Henry T. Taylor of Guildford to The Times in 1867

Pat Heather in Farnham and District Museum Society Journals published in 2008/9. There were a large number of farms in Wrecclesham, but much of the land was owned by wealthy Farnham residents. Few of the larger owners of land lived in the village. Most of the dwellings were 'copyhold', that is they belonged to the Lord of the Manor. There was little freehold land or building in Wrecclesham.



The Street, Wrecclesham
(Picture courtesy Chris Shephard)

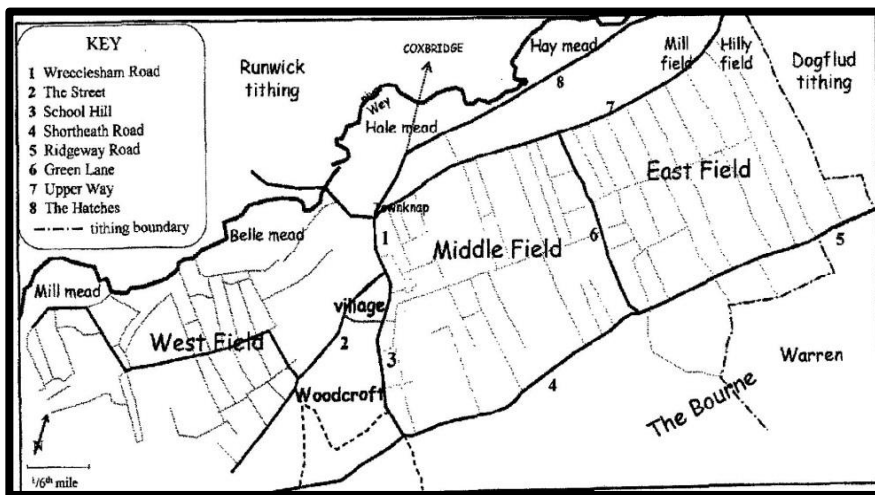
A typical freeholder was Sir Thomas White. Sir Thomas was treasurer of the bishopric of Winchester from 1538, and Keeper of Farnham Castle, from 1540 to his death. He was elected a Member of Parliament for Hampshire seven times between 1547 and 1559. Like the majority of the large land owners, Sir Thomas was not living in Wrecclesham; his home was at Culver hall⁴⁶ in Farnham. At this time, the majority of the land in and around Wrecclesham was owned by William Pinke Paine and, to a much lesser extent, by a local farmer named Vanner. Land ownership and use is evidenced in the Tithe Map of 1841.

⁴⁶ Later to be named Vernon House.



Map 2. 1841 Tithe Map of Wrecclesham.
(Reproduced by permission the Surrey History Centre, SMC Ref. 864/1/63, copyright Surrey History Centre)

Most of the dwellings in Wrecclesham had relatively small acreages of land and would probably more appropriately be termed small-holdings. It will be seen from Map 3 below, that each of these fields was divided into smaller units. West Field, in total 70 acres, was divided into more than twenty units of varying size. Some of the small-holdings were little more than the size of a football pitch. These units were held on licence from the manor court of the bishop for which a fee was charged, loosely based upon the length of the lease and the acreage of the land. Wrecclesham in the nineteenth century consisted of little more than one street, appropriately named 'The Street' or 'Holte Strete'. The population lived in relatively small cottages, in and around The Street, and very few people owned their own land or houses.



Map 3. Wrecclesham Arable Fields - 18th Century ⁴⁷

From the beginning of the 19th century, census data becomes available. The census held in 1801 shows the population of the village to have been 677. In comparison, Farnham Town's population was 2,508. By 1821, Wrecclesham's population had grown to 758 and Farnham Town's to 3,132.⁴⁸ The censuses clearly show that people in Wrecclesham were still almost entirely involved in local agriculture. The 1841 census does not record occupations, but an analysis of the

⁴⁷ Pat Heather. FDMS Journal . Sep 2008

⁴⁸ The Population Act 1830 - County of Surrey. N.B. the 1841 census does not break down the Farnham Population into parish figures.

1851 census shows that 72% of the adult males in Wrecchlesham were agricultural labourers, which compares with a national average of about 50%. Of the remainder, there were 7 farmers, 7 publicans, 3 cordwainers/boot makers, 2 charcoal burners, 2 gas work labourers and 2 jobbing gardeners. The remainder of the occupations were in single figures namely, carpenter, miller, blacksmith, grocer/baker, game keeper, bailiff, harness maker, bleacher, schoolmaster and vicar. The latter none other than the Rev. Henry Richard Julius.

Few of the women were working. Those that were had occupations such as house-servant, dress-maker, charwoman, cook and laundress. The majority of the females were housewives. This is perhaps what one might expect of a small rural village in those times. Life in the village was hard. The seasonal nature of hop-picking meant that many earlier in the year sought work by travelling to fruit farms in neighbouring counties. People suffered from the absence of sanitation, and a water supply which was dependent upon the existence of wells or water fetched from the River Wey. This, and the crowded conditions of some homes, led to frequent illnesses. The gritty realities of life at this time are well covered in George Sturt's celebrated book "Change in the Village" published in 1912,⁴⁹ and in Brigid Fice's "Death in Victorian Farnham."⁵⁰

Nonetheless, this bleak picture should be placed in a positive context. Rural existence had always been tough; the 19th century for the first time made visible to the literate classes what had always been there: poverty and hardship. The fact remains that life expectancy actually increased between 1800 (when it was 35 for men) and 1850 (when it was around 40) and increased further to the end of the century, when it was 46. Incomes also rose across the same period. Average agricultural wages increased between 1800 and 1850 by 50%, and by the end of the century had more than doubled.

Things were harsh, but things were also improving, and people like Julius played their part in this transformation. Moreover, as the century progressed, there was at last a growing number of opportunities for alternative employment. The local gravel pits were expanding and supplying building materials as London underwent its

⁴⁹ Change in the Village - George Sturt.

⁵⁰ Death in Victorian Farnham - Brigid Fice. FDMS Occasional Publication. 2009

extraordinary 19th century growth. With clay available nearby, the local potteries flourished and were supplying pottery to the London market. Studs were established, and Wrecclesham became well-known for supplying horses, both for local need and increasingly for the army.

This, then, was the Wrecclesham that greeted Henry Julius when he arrived as perpetual curate in 1846.

An Interpolation - How Lawless was Wrecclesham?

It is interesting to speculate on the state of lawlessness in Wrecclesham at this time. One often reads that it was lawlessness that prompted the urge to build new churches - in Wrecclesham, Tilford and Rowledge for example. Deprecatory remarks made about Wrecclesham were made equally about Hale and Rowledge. The mediaeval origins of the name Wrecclesham hung around its neck.

To the authors of this book, it seems more likely that the building of new churches simply reflected the increase in population, combined with an evangelical unhappiness at intemperance, Sabbath breaking and non-attendance at church, which are not what we would these days equate with lawlessness. The national homicide rate, a reasonable index of violence, is estimated to have been around 7 per 100,000 pa for England as a whole in 1500. The figure had come down to 2 per 100,000 pa by 1800, to 1.5 in 1860, and to 0.8 by 1900. There is no reason to believe that the villages around Farnham bucked this national trend.

Of course, there was poverty, and squalor. The account by Henry Taylor cited earlier is truly dreadful; the image of the dead child lingers in the mind. It is like a scene from Dickens and reminds us how profound rural poverty could be. Yet it was not this poverty that most exercised the evangelicals. There is a slightly strange, but instructive, source of information in a booklet which contrasts the village of Wrecclesham in the early 19th Century with what it became after St. Peter's Church was opened. This booklet is called 'My Native Village - Reflections on the Past and Present conditions of Wrecclesham, with observations on the Right and Reasonableness of Prayer and Praise' published in 1847, and written by a man called Charles Grover, who was living in the village at this time. It is clear that Grover's writings say as much about the preoccupations of an

evangelical of that time as about the true state of grace of the good citizens of Wreccllesham. He comes across as the sort of character Dickens would have enjoyed sending up. Grover, writing around the time that Henry Julius arrived in Wreccllesham, had this to say on the state of the village:

"One mile up this Valley, a little on the left of the main road, lies the little village of Wreccllesham.... its population is about 500. The village at the time to which I allude, looked rough, and unfinished, and rude in appearance; nor was it less so in reality; there was but one street, and no uniformity in the houses, neither was there any church or chapel in the village, and scarcely ever did a clergyman or pious person visit the humble abodes of the people, to give comfort and consolation to the sick or dying, or to check the waywardness of the young and thoughtless youth, or to remind parents and sponsors of their duty to train up their children in the fear and admonition of the Lord; and above all to set them a good example by their own life and conversation.

*Alas! How widely different was the case, for not only were the children neglected and left to grow up as a wild plant to follow the depraved and wicked inclination of corrupt nature; but they were even taught and encouraged by their parents' own thoughtless and wicked example. The church, being a mile distant from the village, was a ready excuse for those who wish to make one; and lamentable as it may appear, the great majority seemed to act in life as if they had not a soul to be saved or lost; and the children were often neglected to be baptised; and those that were, seldom received any attention or instruction as to the way they should go, to love and serve God, and to honour and obey their parents..... It was a common practice here to spend His holy day in scenes of profanity and vice which, I fear, even to this day, is not wholly done away; it was polluted and profaned with impunity in a most disgraceful manner."*⁵¹

Charles Grover lamented the fact that gambling and drunkenness were prevalent in the early 19th Century. Commenting upon the villagers' Sabbath leisure habits he says:

'Their games were various; the most disgraceful were the various games of marbles....There was another game called pitch and toss, but to this they were not as partial as the former, and there were also many minor ones. Now it

⁵¹ 'My Native Village. - Reflections on the Past and Present conditions of Wreccllesham.' - Charles Grover - 1847.

might be reasonably thought that this was confined to boys and youths alone, but alas! It was not so, nor even to young men, for old and young, married and single, might be seen almost at any hour on the Sabbath day, either engaged in the play or as spectators to the game. Nor did it stop here, for girls and young women used equally to assemble to engage in their sports and many are the sad and melancholy tales of misfortune that might be told respecting these young, thoughtless, misguided creatures. It might be asked. "Where were their parents?" Alas they were too often spectators lulled into a fatal repose like their children. When night came it was a common custom to resort to the ale house close by, there to spend their hard earnings, to inflame their passions and blind their consciences; and thus pollute the end of this holy day in the most disgraceful scenes of drunkenness.'

Nor was Grover's scorn confined to marbles; even cricket, a sport regarded by many as character building and socialising, was not exempt. Cricket was a game well-regarded in Wrecclesham, particularly as one of their local heroes, Silver Billy Beldham, had in the past played for England. But this did not exempt it from Grover's contempt. Here he expresses concern at this noble sport:

'Holt Pound was a beautiful cricket ground, it was banked and free to all parties, and as the game is considered a most manly one, all classes used to engage in it most extensively, and at this time few counties or towns could cope with Farnham and more particularly the little village of Wrecclesham, which could boast the most clever and celebrated at the game, as well as one of the best grounds, but it was abused as the following will show.

I will pass by the matches played on lawful days, which would often last for three or four days, and when there would assemble thousands of spectators, and carriages very numerous. I say we will pass by this to the Sabbath day scene. On that day throughout the cricket season might be seen hundreds of persons (especially in the afternoon) of all ages. ...They would generally play for what they called a pint a pot, - that was the winning party to pay for a pint of beer, and the losing side a pot - and sometimes double the quantity; and thus would they invariably pursue their sport until night came on, when they would return to the public house in Wrecclesham to spend and quaff what had been won and lost during the day.'

It is possible that Wrecclesham's inhabitants were unduly drunken, and the hop-workers would doubtless have exhibited an unruly presence, but a close reading of Grover's diatribe suggests, when one digs beneath the pious outrage, that his concern is with non-

attendance at church and Sabbath-breaking, and one wonders whether he would have regarded any degree of drinking as acceptable. An account of the wretched state of Wrecchlesham which concentrates on the iniquity of people playing marbles and drinking a pint in the pub after a game of cricket hardly conveys a picture of Hogarthian mayhem.

Whatever the truth about the behaviour of the villagers of Wrecchlesham and surrounding villages, simple population increase was a more than adequate justification for the building of new churches. The population of England increased from 9 million in 1800 to 18 million mid-century and 30 million by the end of the century. This trebling of population necessitated the building of many new churches, and the period between 1840 and 1900 was one of prodigious church building right across England

Such population increase, combined with the church's desire to counter the growing influence of non-conformism, is enough to explain the bishop's desire to build new churches and parishes. Buttressed by the temperance movement and the evangelical dislike of Sabbath breaking and non-attendance, this provides an explanation that requires no belief in the area around Farnham being particularly deprived or lawless.

THE BUILDING OF St. PETER'S CHURCH

Investigating Hale and Wrecclesham:

So Wrecclesham gradually grew over the years. Inns there were in plenty; there was a forge and shop, but the village was without either a church or a school, both of which are needed for complete village life. It is time to turn to the building of the new church.

Sumner wanted to address the needs of both Hale and Wrecclesham, and the decision was taken to tackle Wrecclesham first. The committee⁵² dealing with the opportunity in Wrecclesham was set up and held its first meeting on 8th April 1839. It established its terms of reference, first to take such steps as might seem most desirable for promoting the erection of a new church at Wrecclesham and, second, to canvass opinions in the several districts of the parish.

The members of the committee were the Rev. Richard Sankey, from St. Andrew's Church, who was at that time taking increasing responsibilities from his vicar,⁵³ Charles Knight, who was a wealthy farmer and land-owner, with strong Farnham and Wrecclesham connections, Mr. John Manwaring Paine, son of William Pinke Paine, who owned much of the land in Wrecclesham and, among other things, had brickworks in Dippenhall, and the Rev. Joseph Henry Butterworth, a fellow curate of Henry Julius who, a year later, was to become his brother-in-law.

This was a fairly heavyweight committee. Both Charles Knight and John Manwaring Paine were deeply involved in Farnham affairs. Almost like Pooh Bah in the Mikado, who was 'Lord High Everything Else', each had fingers in lots of pies. Ewbank-Smith describes Paine as the '*Elder statesman of the town*'. Referring to Paine and Knight, Smith says:

*Paine was, perhaps, the best known figure of early 19th Century Farnham. When he died, in May 1858, the mark he left on the town proved to be indelible. Certain names – Paine, Knight, Trimmer, Mason, Stevens and others – spring immediately to mind, whilst lesser men who played their parts died and were forgotten.*⁵⁴

⁵² Minutes of the two committees are held at the Surrey Local History Centre in Woking.

⁵³ The Rev. Richard Sankey was to replace the Rev. Henry Warren, on the latter's death in 1845.

⁵⁴ Victorian Farnham – W. Ewbank-Smith – 1971

The architect, Mr. Harding, attended the first meeting and was directed to prepare plans and specifications. The subcommittee minutes are concise but it is clear their work proceeded apace. On 29th April 1840, just three weeks later, the subcommittee met to consider the site for the church and burial ground which had been offered to the village by Mr. William Pinke Paine. They approved the proposed site and requested a Mr. Shotter to prepare the conveyance of the land.

Raising the Funds, Building the Church:

On 5th June 1840, the subcommittee met to approve Mr. Harding's plans and specifications and, some weeks later, met again to consider tenders that had been received as follows:

Stewart	£195.
Spreadborough	£109.
Patricks	£200.

The subcommittee engaged Mr. Harding to examine the tenders and, at their subsequent meeting, they agreed to accept a tender from Patricks, a well-established Farnham firm, at a somewhat reduced contract cost of £174 - 10s - 0d.

At the same meeting, they empowered the contractor to build the churchyard wall. With the support of Bishop Sumner, the subcommittee agreed to send a petition to the Church Commissioners seeking parliamentary approval and financial support for the church. This petition read as follows:

'The Hamlet of Wreclesham in the Parish of Farnham is situated two miles from the church which possesses very inadequate accommodation for the population of so large a parish and the effect of this deficiency naturally presses most heavily on the outlying district. It has therefore been in contemplation to erect a new church in the centre of the district comprising 800 inhabitants to contain 400 sittings and the building is now in progress. It is to be endowed with £1,000 and its estimated costs amount to a similar sum exclusive of the expense of enclosing the new burial ground and to the proportion of five per cent to be reserved for repairing the fabric in pursuance of the Act of Parliament.'

In the meantime, Bishop Sumner appointed the Rev. Robert Durant Buttemer to be the perpetual curate of Wreccllesham and he joined the subcommittee in January 1840. At the final meeting of the subcommittee, on 24th January 1840, it was noted that excellent progress was being made on the construction of the church and arrangements were made for its consecration to take place in July.

While this was going on, magnificent efforts were being made to raise the money to pay for the building. A grant of £500 was received from the Diocesan Society, and another from the Incorporated Society provided £300. The balance was made up from personal subscriptions. These were quite munificent, both in number and amount.

The total raised was £1,473 - 11s. -3d. Bishop Sumner made a personal donation of £200 and members of the subcommittee gave personal donations amounting to £464. More than 300 individuals contributed to the subscription list, ranging from the £100 given by Charles Knight to 2d given by one Henry Collins of Wreccllesham.

Significantly, the large majority of donations were from Farnham residents. It is an indication of the relative prosperity of the town and the village, that Farnham residents contributed 51% of the funds raised, nearly £750, while less than £7 (0.5%) was raised from Wreccllesham residents. However, this only represented part of the story. Many locals gave contributions in kind. It has been noted already that William Pinke Paine of Dippenhall had not only donated the land but also, from his own quarries, given the stone for the building.

The list of subscribers records that teams of horses were provided for the work by 14 farmers, which amounted to a contribution of 66 horse days. 12 Wreccllesham men donated, each, one day's labour to the building work and 22 others gave items towards the furnishing or fitting out of the church. Among these were a church bell, communion table and plate, an organ, a stove, 100 bushels of lime, £2 for seats and £50 towards a parsonage. An organ, in particular, was an expensive item.

The summary of costs of the building was as follows:

Expenditure.	£.	s.	d.
Patricks (Bricklayer and Plasterer)	470	2	10
Stewart (Carpenter and Joiner)	442	10	0
Moorton (Painter and Glazier)	134	1	5
Harding (Architect and Mason)	112	14	2
Labour, Carting Stones etc.	161	2	11
Nichols (Printer)	5	9	9
Fraser (Ditto)	2	4	8
Birch (for Furniture)	10	16	2
Elliott (for Iron Gates)	10	16	10
Law Expenses	8	17	4
Organ (Carriage and Erection of)	7	7	0
New Bell	11	14	9
Expense of Erecting Bell	6	10	10
Iron Chest	3	8	0
Sundries and Stamps	1	6	6
Invested for Endowment	1000	4	0
Same for Repairs	62	14	6
Total Expenditure	£2442	1	8

Income

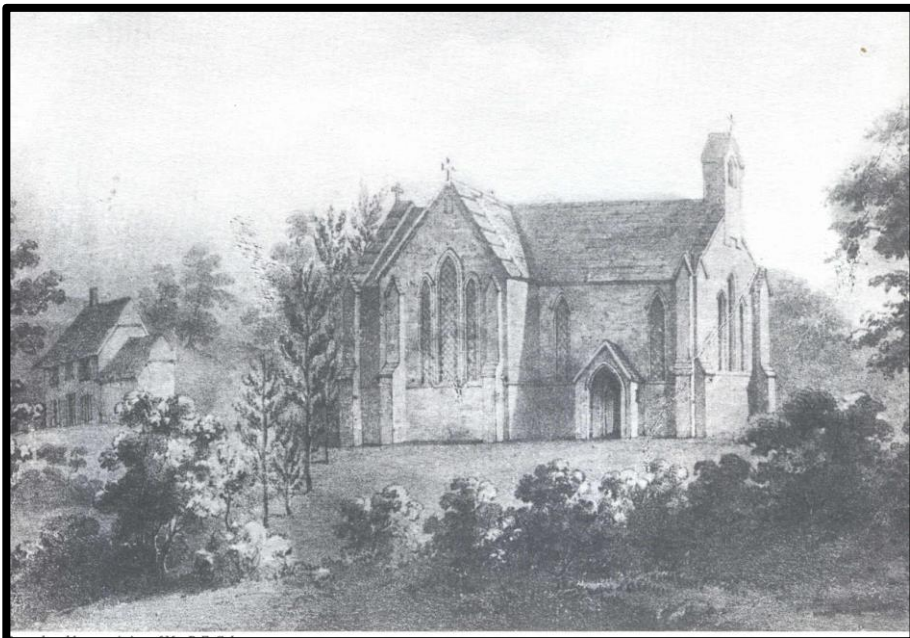
Subscription	1473	11	3
Grant from Diocesan Society	500	0	0
Grant from Incorporated Society	300	0	0
Collection at Farnham Church	37	1	2
Collection at Consecration Service	63	10	0
Drawback on Duty	67	19	3
Total Income	£ 2,442	1	8

The Church Completed:

The original church was a small building consisting of a chancel, nave and north transept. There was pew accommodation for 400, of which 180 were reserved for parishioners paying pew rents, and 220 were free sittings. It contained a gallery at the west end. Clay Lane to the east of the church, which was later to be named School Hill, is not shown in the picture overleaf. This picture shows the church and also

a small cottage on the left, which was on land later gifted to the village, when the cottage was demolished to build the institute and reading room.

The church was consecrated by Bishop Sumner on 15th July 1840, St. Swithun's Day. Bishop Sumner generously paid for the costs of the consecration service. The service was well attended and the collection taken on the day amounted to the splendid sum of £63 -10 - 0, which was added to the church building fund.



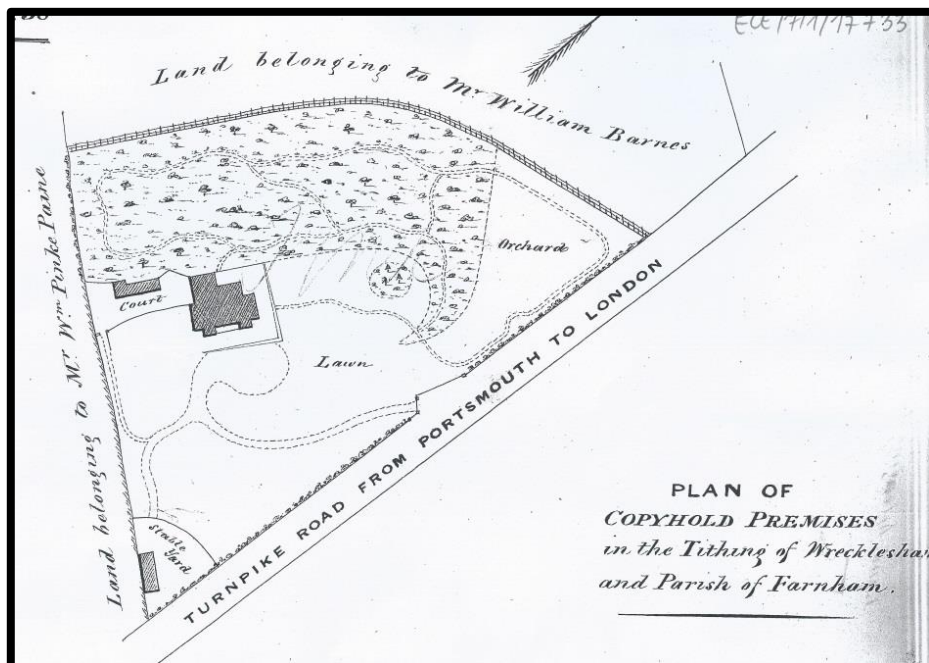
Artist's impression of St. Peter's church at the time of its consecration in 1840

Acquiring a Parsonage:

It was also necessary to provide a parsonage. The house and land chosen was on the northern edge of the village, just off the main road to Farnham and about half a mile from the new church. The property had been advertised by Messrs. Baker and Sons for sale by auction at the Bush Hotel on 26th Sep 1839. It was described as a '*Villa residence recently erected*'.

The auction must have been unsuccessful, as the diocese ultimately agreed to purchase the property by private contract, on 7th March 1840,

from Mr. Harding for the sum of £800. The diocese paid a £200 deposit with the balance to be paid by 15th July. The funding for this purchase was understood to have been taken from the endowment fund included in the church building accounts. The 1841 tithe map for Surrey records the parsonage and the Rev. Buttemer as both owner and occupier of the house and land of size 1 acre, 2 roods, and 38 perches.



Plan of property purchased for Wrecclesham parsonage

The School:

1840 was a significant year for Wrecclesham. Just as London buses are said to come all at once, there were in that year not only a new church and a new parsonage, but also the inception of Wrecclesham's first school. Plans were put in hand in 1840, within three months of the church's opening in July, to provide a school.

The archdeacon of Surrey, the vicar of Farnham and the perpetual curate of Wrecclesham, at that time the Rev. Buttemer, were appointed as trustees, and a working party consisting of the Rev. Buttemer, William Pinke Paine (hop planter) and Charles Knight (hop planter

and farmer) were invited to make a case for funding to the Lords of the Committee of the Council of Education. Their application included the following detail:

A site of area 10 poles has been provided in Beales Lane, adjacent to the new Church on land occupied by William Pinke Paine with a copyhold tenure and a trifling fine, to be enfranchised by the Lord of the Manor, i.e. the Bishop.

The objectives were summarised thus:

'The building is to be devoted to the instruction of the children of the poor in the District, in the principles of the Church of England. The School to serve children from the western part of the Parish of Farnham – about 7 miles in circumference, including the large hamlet of Wrecclisham, part of a large common called the Bourne, and two or three small hamlets. The population of the area is about 800. There are no endowments, no funds and no schools for the poor.'

The grounds given for representing this case as deserving attention were:

The extreme poverty of the major part of the District – there being only three or four persons therein who are able to subscribe to the buildings or support of the school and also the fact that the inhabitants of Farnham itself having lately contributed very largely to the erection and endowment of the new church in the district.

The deed from William Pinke Paine conveying the land was dated 4th Jan 1841, in which he (in the words of the bishop):

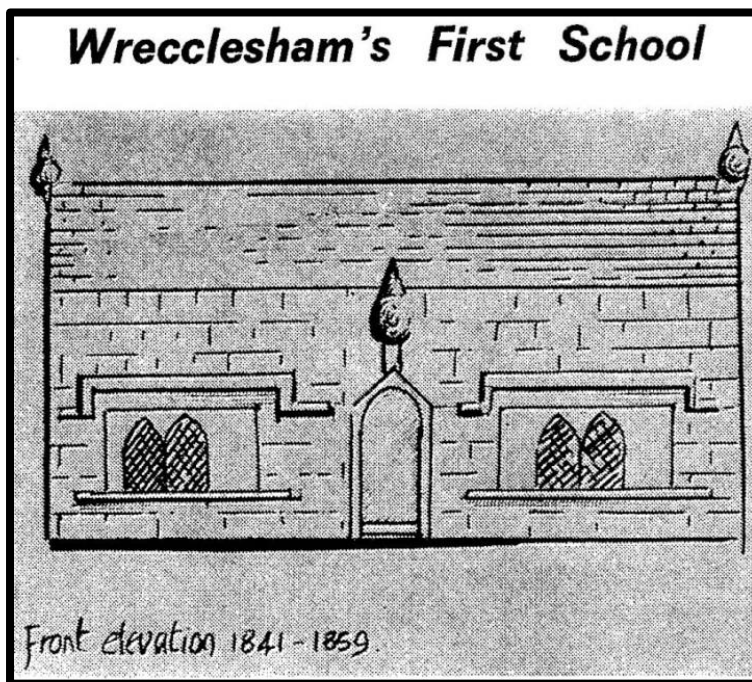
'Surrendered the land to the intent that I, the Right Reverend Father in God, Bishop of Winchester, being in right of my see, the Lord of the Manor of Farnham whereof the said land is holden, may make a bargain and sale of the same to the Incorporated National Society for Promoting the Education of the Poor in the principles of the established church – by Act of the 7th Year of William IV'.

A footnote to the deed says that:

'On 13th Jan 1841 the aforesaid Bishop of Winchester came before our Lady the Queen in her Chancery and acknowledged the Deed aforesaid.'

A Plain Building:

The building was a very basic structure, built of stone 14" thick, and with a Bognor slate roof. The estimated cost of the building was £120 and £5 was spent on desks. At this time, up to half of the cost of new schools was available from the National Society for Promoting Education. In July 1840, the parish launched another funding appeal and, in three months, this raised £65 and building work was set in hand. On 29th Jan 1842, a grant was received from the Right Honourable Lords of the Committee of Education of £45 as the new school had been '*Completed in satisfactory and workmanlike manner*'. The plan on page 64 shows a house to be built in the grounds behind the church for the master. This was called Rose Cottage and was to remain in use for this purpose until the early years of the 20th Century, when it was sold.



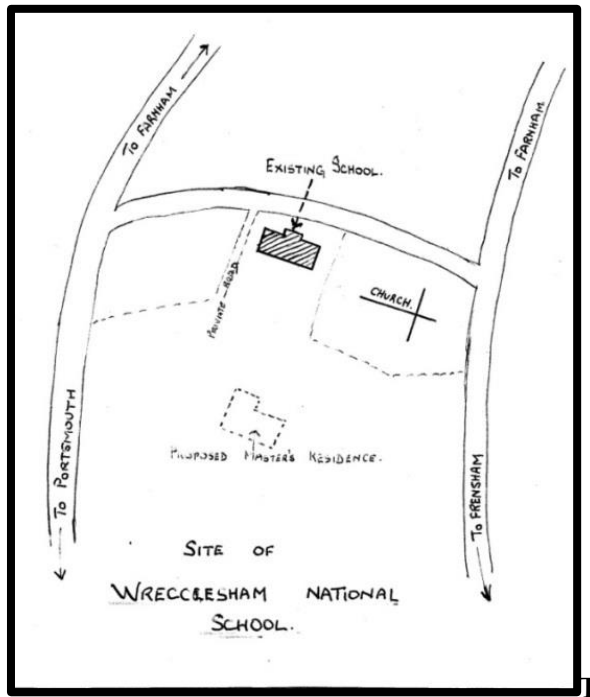
(Drawing by courtesy of Farnham Herald Newspapers)

The Rev. Buttmer:

Returning to the issue of the church, the Bishop of Winchester's Act Book for 1840 records that:

'On 26 Dec 1840 Robert Durant Buttemer Clerk, MA, was licensed to the newly erected church at Wrecclesham in the Parish of Farnham, the County of Surrey and Diocese of Winchester on the donation, nomination or appointment of Charles Richard, Lord Bishop of Winchester in full right by virtue of his Bishopric under 1 and 2 William IV Cap 38.'

The Rev. Robert Durant Buttemer had already taken up residence in the parsonage in time for the consecration of St. Peter's Church on 15th July. Little is known about the period during which the Rev. Buttemer was the perpetual curate of St. Peter's Church. He did not occupy the living for long, as the Bishop of Winchester's Act Book of 1845 records that:



Plan of the location of the school

'On the 17th July 1845, Henry Richard Julius Clerk MA was licensed to the perpetual curacy of Wrecclesham in the County of Surrey and the Diocese of Winchester vacant by the cession of Robert Durant Buttemer, the last incumbent there on the donation and nomination or appointment by the Bishop of Winchester in full right of his Bishoprick.'

In 1846 the Rev. Buttemer was appointed to the living of the ancient church of St. Mary in the small village of Easton, situated in the valley of the River Itchen, some two and a half miles north east of Winchester. He was to remain there for 12 years. Robert Buttemer and his wife, Mary, had a tragic family life. Between 1838 and 1862 they had 14 children, 6 boys and 8 girls. Of these, 7 died before they reached their 10th birthdays. Their first bereavement, a son, was in Godalming before they moved to Wrecclesham. While in Wrecclesham they had 5 more children. While in Easton they had a further 7 children, but 6 died there, 3 of whom had been born in Wrecclesham, including 3 who died in the single year 1850.

Sumner invites Julius to Wrecclesham:

Aware that the new St. Peter's Church in Wrecclesham was not achieving all that he would have liked, it was to Henry Julius that Bishop Sumner turned for a replacement. Henry accepted the challenge gladly. However, it is reported by Florence, his daughter, that: *'My mother did not at all relish the prospect. She thought it a dreary and rather savage place, with no gentry...'*⁵⁵ With that prospect, in September 1846, Henry and his family moved to Wrecclesham.

⁵⁵ To the Vicarage Born – Florence Stevens

HENRY JULIUS IN WRECCLESHAM

Life in the Vicarage:

Thus began a period of 40 years during which Henry Richard Julius occupied this living, a time in which he made his mark, not only on Wrecclesham, but also on the neighbouring village of Rowledge. In September 1846, the Julius family vacated Castle Street, Farnham, and moved 2 miles west to the parsonage in Wrecclesham. Henry and his wife, Mary, were accompanied by their three daughters, Mary Isabel, aged 5, Harriet, aged 4, Maria, aged 2 and Florence aged 3 months. If Mary had been expressing some concern about moving from her familiar surrounds in the centre of Farnham, she was probably pleasantly surprised by the lovely house to which she was moving.

The vicarage at Wrecclesham had been built in 1808. It is understood that it may initially have been owned by James Ward, who was later to live in Willey Place. In those days, the vicarage was surrounded by fields and included grounds of just under 2 acres. This would have been a wonderful house in which to bring up a young family.

At the time that the Julius family first moved into the house, there was no railway, which was to follow soon after they moved in. The line to Farnham opened in October 1849, and the railway was completed and opened from Farnham to Alton in 1852. At first the railway was a single track, passing just to the south of the vicarage. At the time that Julius moved in to the vicarage there were open fields to the south. The railway obviously made a big impact on the Julius family and Florence, who was just 6 years old when the railway opened through Wrecclesham, describes it thus:

*'It must have been about the year 1851 that the railway was extended from Farnham to Alton. It was a great interest to us as it passed in front of our nursery windows and actually cut through part of our field. ... As a bridge had to be built very near our house the interest in the railway occupied many months until all the trucks were decorated with little warning flags and we were told the railway was opened. Later our daily paper was brought down by an early train and thrown into our field by the guard. We sat in a row by the railing and as soon as the train had passed made a rush to secure it.'*⁵⁶

⁵⁶ To the Vicarage Born.- Florence Stevens.



The Wrecclesham Vicarage

(Reproduced by permission of the Surrey History Centre. This picture, from the Hassell, Collection, purports to be of Willey Place. It is most unlike Willey Place (see p. 74) and it is thought that it is in fact a picture of the Wrecclesham Vicarage, before the Rev. Julius had it extended. (Copyright Surrey History Centre.)

The Early Years:

These early years must have been an exceptionally busy time for Henry Julius, because he had a demanding parish to work in and a growing family. It was clear that the influence of the church in Wrecclesham was beginning to be felt, as reflected in the second phase of Grover's book 'My Native Village'⁵⁷. That the church was fulfilling a need can be seen from the healthy attendances. A religious census of Surrey, undertaken by the Surrey Record Society in 1851, five years after Julius took up his post, records attendances at St. Peter's Church, Wrecclesham as follows:

Sunday 30 May 1851

	Morning	Afternoon
General Congregation	176	140
Sunday Scholars	96	76 ⁵⁸

⁵⁷ My Native Village. - Charles Grover - 1847.

⁵⁸ Surrey Record Society - A Religious Census of Surrey - 1851.

However, it was within the community at large, and not just in the church, that the influence of the new parish and its incumbent was being exerted. The school, and the Sunday school, had a significant influence; Julius was a great believer in the value of education. However, it was the women of Wrecclesham who were the first target for Henry and the bishop's promotion of their mission, and they did it through what became known as the 'Bishop's Club.'

The Bishop's Club:

With the support of both the bishop and Julius's wife, Mary, wives' committees were formed from Farnham ladies who divided into groups to visit and examine the houses of the poor in Wrecclesham. They were asked to report on the cleanliness and the appearance of both the occupants and their children. All cottagers were interviewed and records kept of the number of families and their children and their livelihoods and needs. Comforts were provided for the aged and books and papers were lent. According to Evelyn Hicks:

'The Bishop interviewed his gardener, a wise and wary man. "One is nearer to God in the garden than anywhere else in the world. I feel sure an interest in growing flowers, fruit and vegetables will be a potent factor in the regeneration of the village"'⁵⁹

As a result of his advice, the bishop's gardener was instructed to grow boxes of seedlings in the castle grounds which were earmarked for the Wrecclesham cottages. Gradually, the village was noted for its:

'... gay plots and well-turned beds of soil [which] gave promise of crops of food and flowers. The Ladies' Committee evolved a further plan. Quietly but diligently they visited the village and at the castle meetings submitted reports. 'The men of Farnham, never to be outdone by their weaker if better halves, visited more vigorously. White-washing, painting and outside improvements and repairs bore good results and a change was visible to all.'⁶⁰

One can only imagine something similar happening these days: the good ladies of Farnham turning up to check on the cleanliness of the wives of Wrecclesham!

⁵⁹ Wrecclesham and Its Roundabouts. - 1939. - S. Evelyn Hicks.

⁶⁰ My Native Village.. - 1847 - Charles Grover

At this time, there was no recreation ground in Wrecchlesham. Although there was plenty of open space in the vicinity of the village, including the vast expanse of Alice Holt, most of the land on the doorstep was enclosed for agriculture and particularly for hop growing. So the Julius family was generous in its invitations to villagers to use the vicarage grounds for Sunday school treats and various games and festivals. In those days, a vicarage was part public, part private, or at least the garden was. The vicarage had a large garden with an undulating lawn and a little hanger of oak trees that led down to the River Wey. There was also, at this time, a stunning view eastward towards St. Andrew's Church and the water-meadows. Henry was a keen gardener and proud of his plants of which, despite somewhat poor soil, there was always a colourful display. According to his daughter Florence:



The Wrecchlesham Vicarage in 1903

(Picture by Courtesy of Frith Collection)

'After a little he rented an adjoining field to the west and grew his vegetables and other crops, which were taken off his hands by Edmund Vanner, our

*friendly farmer neighbour. Along the north of the field he made a broad gravel walk which was one tenth of a mile and which was a great asset to the place.*⁶¹

A Growing Family:

During the 1850s, the Julius family was expanding at a fast rate, with almost a bi-annual increment. Unusually, all of the Julius's first 9 children were girls⁶². To their first four daughters, Mary, Harriet, Maria and Florence were added: Ellen Georgina in 1848, Edith Katherine in 1850, Constance Marion in 1852, Octavia in 1854 and Madeline in 1856 (who died in 1870, of typhoid). In 1858, with great rejoicing, their only son, Henry John, was born. With ten children to bring up, home life was no doubt hectic. However, as was common in a 'society' home in those times, Henry and Mary enjoyed plenty of help. The 1851 census records that there were five servants living in the vicarage, respectively a governess, a nursery maid, a cook, a domestic servant and a housemaid.

Surprisingly for such a big household, the vicarage was not included in the 1861 census. However, a book written by Bernard Elkins, titled *Wreclesham and District*, says that *'The Vicarage, originally built in 1810, had to be extended to accommodate the Rev. Julius's large family.'*⁶³ It will be noted that, in comparison with the earlier picture, the picture on the previous page shows the incorporation of a double bow front on each side of the front door, with an extra floor added above.

There is little record of the education of the Julius children. No doubt their early schooling was undertaken by the governess. However, their son, Henry John, was recorded in the 1881 census as being a law student living in London. It is possible that Henry himself took a hand in their education. Many clergymen in those days used to take in pupils. It is, however, clear from the achievements of the family in later years that, one way or another, they all received a good education.

⁶¹ To the Vicarage Born - Florence Stevens

⁶² The chance of having nine consecutive children of the same sex is 1 in 256.

⁶³ *Wreclesham and District - Memories and Jottings.* - B.H. Elkins - 1993

WINNING FRIENDS, INFLUENCING PEOPLE

Throughout Henry's time in Farnham and Wrecclesham, it was evident that his personality and composure, no doubt the product both of his family background and his public school and university education, made it possible for him to communicate with all levels of society. While at St. Andrew's Church, Henry had met and become friendly with many of Farnham's most influential people. He retained many of these as lifelong friends and quite a few former St. Andrew's parishioners shifted their allegiance and attended services at Wrecclesham during Henry's long tenure. Most of these newly acquired parishioners lived on the open land north of the Turnpike Road to Winchester, embracing the hamlet of Dippenhall, what was once known as the tithing of Runwick. The residents of these houses became regular attenders at St. Peter's Church and they would arrive at the morning service in their carriages. Bernard Elkins refers to this as follows;

'The gentry from the outer area came in their horse-drawn carriages, with a coachman in attendance, adding to the keeping of the Sabbath day. A turning point for these vehicles was provided in front of what is now 'The Grange'⁶⁴

The booklet, 'Know your Church,' prepared to celebrate the 170th anniversary of the consecration of St. Peter's Church, written in 2010, says:

'Various publications about the village have shown that the Church's congregation had an interesting social mix. The village itself consisted of modest cottages, like some of those still remaining in the Street, which housed the tradesmen, shopkeepers and agricultural workers. The hop fields, that surrounded the village, provided ample opportunity for employment in agriculture. In contrast there was a considerable presence of more landed gentry, mostly from the large houses occupying the desirable south facing slopes of Dippenhall, to the north of the Alton-Farnham Road.....The image of these 'workers', lining the streets around the Church on a Sunday morning, to 'doff their caps' to the 'gentry', arriving in their carriages, is the stuff of legend.⁶⁵

⁶⁴ Wrecclesham and District - Memories and Jottings.- B.H. Elkins - 1993

⁶⁵ St. Peter's Church - Know your Church. -John Birch 2010

It would be nice to think that they were at least all equal once within the church. In fact, the church at this time embraced the common practice of pew rents, so that the wealthiest citizens usually had the best seats.

Since their contribution to Wrecclesham was so great, it is timely to summarise something of these members of the gentry on whom Henry relied for help, guidance and support.

Charles Knight:



Runwick House

It will be recalled that Charles Knight was one of the Farnham 'worthies' selected by the vicar of St. Andrew's to progress the development of St. Peter's as a new curacy in Wrecclesham. As a fellow member of the committee tasked with that objective, Henry was to get to know him well. Charles was a wealthy landowner and farmer who lived at Runwick House, within the parish, on the Dippenhall side of the main road to Winchester. The tithe apportionment schedules show Charles to be holding around 350 acres of land in Farnham, mostly in and around Wrecclesham. He was heavily involved in Farnham affairs as a member of the Ratepayers' Association and the Board of Surveyors. Florence Stevens describes the Knights as follows:

*'Mr and Mrs Charles Knight occupied the front seat on the right. He was a short stout man who always carried his left hand behind him. She was tall and thin and very white. We were very fond of them both and often went to tea with them at Runwick House.'*⁶⁶



Knight's Alms-houses

The Knights of Runwick were leading people in Wrecchlesham. As was shown earlier, Charles Knight had contributed handsomely to the building of the church. He was a trustee and governor of the school and, when it was replaced in 1859, he again was in the forefront as a contributor to the funds. Prior to the building of St. Peter's, Charles's wife, Elizabeth, had been invited to lay the foundation stone. On his deathbed, in 1860, Charles had expressed a wish for an alms-house to be built in his memory. This building, in The Street, is still in use and was dedicated to providing for:

*'Two men and two women, of not less than 60 years old. Each inmate was to receive five shillings per week.'*⁶⁷

⁶⁶ To The Vicarage Born, by Florence Stevens

⁶⁷ To The Vicarage Born, by Florence Stevens

For much of the first half of Henry's incumbency, Charles Knight was always a valuable ally and financial supporter. He and his wife occupy one of only two vaults to be built alongside the church, in the St. Peter's graveyard. The other, alongside, is the Julius vault.

The Ward Family:



Willey Place

It is understood that **James Ward** was one of the early occupiers of the Wrecclesham Vicarage, but he eventually settled in Willey Place, where he lived with his wife, Elizabeth, and where they brought up a large family. James was an extensive land-owner and a magistrate for the County of Hampshire. The title map for Surrey shows him in 1839 owning 32 units of land measuring 217 acres in the area north of Wrecclesham.

The Ward family, during the 19th century, were associated with several of the large properties on the south facing slopes to the west of Dippenhall, and leading from the Turnpike Road to Winchester and the River Wey. There are two windows in the south aisle of St. Peter's Church which are dedicated, one to James Ward, the other to

his son, Owen, who later lived in another of the large houses built in this area, on his father's land, and which is called Shortheath House.

The subscription list prepared at the time of the building of St. Peter's Church shows James Ward to be one of those contributing £50 which, in those days, was a significant sum. The inscription on the window for James Ward says that he: *'Was a munificent contributor to the church building fund.'*



Shortheath House

Owen Ward, James Ward's fifth son, was a professional soldier, and according to the memorial inscription, a 'captain of foot'. Following his long army career, he eventually retired to Shortheath House, on the Willey Estate, with his wife, Annie. Here they had all but the first 3 of their 12 children, the first 3 having been born in Australia. They were regular parishioners at St. Peter's Church and would have known Henry Julius well, not least because he was a friend of Owen's father, James, but also because he baptised eight of their children and, sadly, also buried three who died at an early age. Owen was a churchwarden of St. Peter's Church and, as such, a trustee and governor of St. Peter's school which he helped develop.

Perhaps Owen Ward's principal contribution to our local churches was through his fourth child, **Stanhope Edgar Ward**, who, over a significantly long period at the end of the 19th, and into the 20th century, was a curate at Rowledge, St. Thomas on the Bourne and Tilford Churches, as well as at the church in Dockenfield. Stanhope knew the Rev. Parker of Rowledge well and dedicated a book of poems to him, the "Roundelays of Rowledge". It was Stanhope who gifted the memorials in St. Peter's to his father and grandfather and more will be said about Stanhope, a most interesting personality, later in this study.

The Roumieu Family



Willey Park

Charles Frederick Roumieu had purchased Runwick House, in Dippenhall, in 1862, following the death of Charles Knight. During the final years of Henry Julius's incumbency at St. Peter's, the Roumieu family became supportive members of the congregation. Both Charles and his wife, Eliza, were buried in the churchyard at St. Peter's. However, their significance to St. Peter's, and to Farnham generally,

was small compared with that of one of their two sons, **George Frederick Roumieu**. George Roumieu was only a young man, 30 years old, when Julius retired. However, it may well be that, as a friend of the family, Julius made an impression on George in his early life.

George Frederick Roumieu graduated from Jesus College, Cambridge, in 1877. Seeking a career in law, he was admitted to Lincoln's Inn on 26 October 1874 and called to the bar six years later, on 21 April 1880. It is likely that George, as a young man, attended services at St. Peter's Church with his parents. In 1877, aged 26, he married Augusta Henrietta Ward, the daughter of Owen Ward, and granddaughter of James Ward of Willey Place. While George and Henrietta lived, for a while, with his parents at Runwick House, a not uncommon pattern with families living in this area, George's father, Charles, in 1896, built them a family home (pictured on the previous page) called Willey Park, on the Willey Estate, on land owned by George's father-in-law, James Ward.⁶⁸

George had a busy life. Throughout much of his time in Farnham he served as coroner for West Surrey, a position he held for 30 years. He had a keen interest in farming and was twice appointed president of the British Dairy Farmers' Association. He was active as a well-known judge of cattle at county and national agricultural shows. He was a justice of the peace, a member of Farnham Urban District Council, a member of the Farnham Board of Guardians, chairman of the parish council and of the Farnham Joint Isolation Hospital in what is now Weydon Lane. He was an active freemason and a keen sportsman and a generous supporter of local activity. Among those to benefit from his generosity was Church House in Union Street, Farnham. The site for these premises was gifted by him. More pertinently, he was also an active parishioner of St. Peter's church, a churchwarden and a trustee of St. Peter's school. There is a memorial window in St. Peter's Church in his memory.

⁶⁸ Willey Park is now known as the Farnham House Hotel.

John Frederick Schroder:

Johann Friedrich Schroder, or John Frederick, as he later became known, was from a wealthy family of merchants, based in Hamburg. He arrived in England in 1800 and, with family capital, in partnership with his cousin Bernard, set up the firm of J.F. Schroder and Co. Ltd. In 1801, he was elected as a member of Lloyds and, shortly afterwards, married Isabella Bustard, the eldest daughter of a well-established city merchant.

For a decade and a half, the Schroders established their business, prospering despite war and unsettled political and economic conditions. Their main trade was in sugar and it is said that, by 1805, the firm was renting storage in eight of the warehouses of the East India Dock Company. It is quite possible that it was to their warehouses that the produce of the Julius's St. Kitts Estates was brought. From these small beginnings, eventually emerged Schroders plc, as it is known today, a British multinational asset management company employing over 3,000 people worldwide across 34 offices in 27 different countries in Europe, America, Asia and the Middle East.

John Frederick and Isabella Schroder had four children, a son, also John Frederick, born in 1804, and three daughters: Isabella, born in 1806, Louisa in 1808 and Harriet in 1811. Soon after Isabella's birth, the family moved to Dulwich where they lived in Dulwich Lodge, a substantial mansion set in 26 acres of land. It was not until 1828 that they moved to the Farnham area. Initially, the Schroders were tenants at Willey Place, in the Wrecclesham parish, before, in 1834, they purchased the adjacent Northbrook Estate, in the next door parish of Bentley.

Northbrook extended over 120 acres and radiated out from Northbrook House, built in the early 19th Century.

Soon after the family moved to Farnham, John Frederick the younger sadly died, in 1830, at the tender age of 26. His loss was deeply felt by his father, who was left without a male heir to follow him in the business. With declining vigour he began to take a less active part in the firm's affairs and, in 1833, he decided to leave the future of Schroders to be continued by other members of the family, initially by his brother, Johann Heinrich.



Northbrook House

In 1835 it was reported that John Frederick was: *'opulent but retired'*⁶⁹. He and his family clearly lived a comfortable life; however very little is known of their time in Bentley. It is known that they employed seven servants and one thing that is of interest is that in 1849, the gardener, the most appropriately named Mr. J.H. Plant, was awarded first prize for exotic orchids at the annual competition of the Royal Botanical Society. John Frederick Schroder was among the subscribers to the building of St. Peter's Church in 1840, giving £20. He is also listed as having donated £50 to the collection for the replacement of St. Peter's School, even though the school was built some seven years after his death.

In the 1851 census, the Schroders are recorded as staying at a 'lodging house' in Hastings, presumably on holiday, where John Frederick is described as a *'Landed Proprietor'*. Not long after this, John Frederick died, in 1852, and in 1861 the census shows Isabella, aged 81, and her daughter, also Isabella, at the age of 55 remaining a spinster, still living in Northbrook. Perhaps surprisingly, in 1863, it was the younger Isabella who passed away, before her mother. The circumstances of her death are not known but it was registered in Eastbourne, albeit her

⁶⁹ Schroder's Merchant & Bankers - London, Hamburg and Liverpool - 1800-1849 - Richard Robert

home was still recorded as Northbrook House. Her mother remained living at Northbrook until her death five years later in 1868, when the estate was sold. All of the Schroders are buried in a family tomb in the Old Burial Ground at Dulwich College.

It was, in fact, the daughter, **Isabella Schroder**, rather than her illustrious father, who made the more significant impact on Wrecclesham and the local community. Her will included a gift of what was, at that time, a substantial sum of money. This gift was granted to six local parishes: Bentley, her local Parish, (£5,200), Wrecclesham, (£3,100), Aldershot, Binsted, Farnham, and Frensham (£1,000 each). These bequests required the minister and church wardens of each of the parishes to invest the funds in public stocks and to apply the dividends and income for the benefit of the poor of the parish



Miss Isabella Schroder
(Portrait courtesy of the Schroder Collection)

Isabella added the following rider to her bequest:

'It is my wish that in each and all these foregoing bequests to the poor that those of the household faith and widows shall have a larger share than others.'

There is no record of Isabella becoming involved in local affairs, but it is envisaged that she may have attended St. Mary's Church in Bentley. In 1889, 26 years after her death, Bentley parish arranged to replace their ancient font as a Schroder memorial. A public subscription sought donations of from 1s. to 5s. and support was received from 150 parishioners towards this restoration. Alongside the font is a tablet with the following inscription:

The ancient font of this Parish Church was restored AD 1889. By the gifts of the poor of Bentley, in loving and grateful remembrance of Isabella Schroder of Northbrook, who entered into rest September 18th A.D. 1863

There is little doubt that there was a close connection between the Schroder family and the Rev. Henry Julius. Henry was an executor of Isabella's will and it is highly likely that the Schrodgers, while resident in Willey Park, attended services at St. Peter's, as John Frederick's gifts to the church and school suggest. There is little doubt that the Rev. Julius was influential in advising Isabella in the formation of the Schroder charities. It will be seen later that the Wrecclesham Schroder Charity, established in 1863, proved most useful to Henry Julius in his work in the Wrecclesham parish.

The Paine Family:

The Paine family was well known in Farnham. Both William Pinke Paine, a wealthy hop grower, and his son, John Manwaring Paine, have been mentioned earlier. John Manwaring Paine held many offices in Farnham. Albeit the family did not live in the Dippenhall area of the parish, they had extensive land and business interests there. As a trustee of the Farnham Water Company, member of the Farnham Gas Company, the Rate Committee, the Rate Payers' Association, the Board of Surveyors and the Farnham Burial Board, it might be thought John would have had little spare time to assist with his farming interests, to say nothing of parish affairs.

The 1841 Tithe records show that William and John between them managed, or let, more than 490 acres of land, 4 hop kilns and 25 cottages, mostly in and around Wrecclisham and the Bourne. In addition, they had a brick-making factory at Dippenhall. Nigel Temple writes:

J.M. Paine was the principal hop grower in Farnham and employed 2,000 pickers..... In 1851 John Paine occupied 500 acres and was one of Farnham's largest employers of labour.⁷⁰

Over the years, the Paine family owned and occupied many houses in central Farnham, principally in West Street, where they lived for most of this period in Sandford House, opposite College Gardens. Among the houses they owned was Willmer House, now the Farnham Museum. It was ultimately inherited by Caroline, John Manwaring Paine's widow, who sold it in 1876 to the Longhurst family. It remained in the Longhursts' possession until it was purchased by Farnham Council in 1960.

Both William and John Manwaring Paine were members of the original committee set up by St. Andrew's Church in 1839, when the proposal for the development of churches at Wrecclisham and Hale was under consideration. They also both contributed to the original collection for the building of St. Peter's Church – William donating £25 and John Manwaring £52 – 10s.

More significantly, it was William Pink Paine who gifted the land on which St. Peter's Church was built. The Paines would have come into contact with Henry Julius early in his time in Farnham for not only was he also a member of the committee mentioned above, but in 1846, when he was curate of St. Andrew's, Henry conducted the baptism of William Pinke and Eliza Paine's son, William John Manwaring Paine.⁷¹

Not long after this, William Paine died, in 1847, aged 63, and was buried in St. Andrew's Church shortly after Henry Julius began his incumbency at St. Peter's. At this time, John Manwaring Paine was a prominent member of the congregation of St. Andrew's Church. As Temple writes:

⁷⁰ Farnham Buildings and People – Nigel Temple - 1963.

⁷¹ Manwaring was the maiden name of William Pinke Paine's wife, Eliza.

*'He and his wife helped much to restore St. Andrew's Church. A memorial window was erected to their memory by townsmen.'*⁷²

However, at some time their allegiance must have changed, as it was in St. Peter's Church that John Manwaring's funeral took place on 28th May 1858, conducted by the Rev. Henry Richard Julius. This was not the end of the family's association with St. Peter's as, shortly after John's death, his widow, Caroline, gifted to the minister and church wardens of St. Peter's half an acre of land:

'For a school for the education of children and adults or children only of the labouring manufacturing and other poorer classes of the District'

It may be thought strange to have given such prominence to these families. It is however significant that, over the years, Henry had been active in involving the community of wealthy land-owners to assist him in his mission in Wrecclesham. This was important as Henry was becoming aware that his congregation had outgrown the original St. Peter's Church and he began planning for its rebuilding, for the replacement of the first school, and the building of the Wrecclesham Institute. It was to this section of the community that Henry turned to assist him with his mission. Almost all of those referenced in this section are commemorated in the windows and artefacts of the present St. Peter's Church and have left their mark on the village of Wrecclesham

⁷² Farnham Buildings and People – Nigel Temple – 1963.

REBUILDING WRECCLESHAM CHURCH

A Complete Rebuild:

In 1861, just 21 years after its consecration, Henry Julius began the almost total rebuild of the church. So many changes were made to the fabric that, in the event, little of the original was to remain. The alterations were undertaken in two tranches over a period of 15 years and achieved the following: in 1861, the addition of a south aisle and the rebuilding of the chancel; In 1876, the west gallery of the original church was removed, the nave was enlarged by the addition of a north aisle, the roof over the nave was raised by introducing a clerestory and a bell turret was built at the north-west corner of the church. The improvements were not only in the overall size and appearance of the building, but added 100 seats. The church was re-opened and consecrated on 21st Dec 1876 by the Rev. Archdeacon Atkinson.

The architect for the work was Charles Henry Howell, the architect who designed both the Church of St. James in Rowledge and the neighbouring parsonage.

The initial contract for the first phase of building work in 1861 was granted to John Goodall, a Farnham builder. The balance of the work, in 1876, was undertaken by Frank Birch, a well-established Farnham builder, operating from Longbridge Building Yard in Farnham. The cost of the building work was as follows:

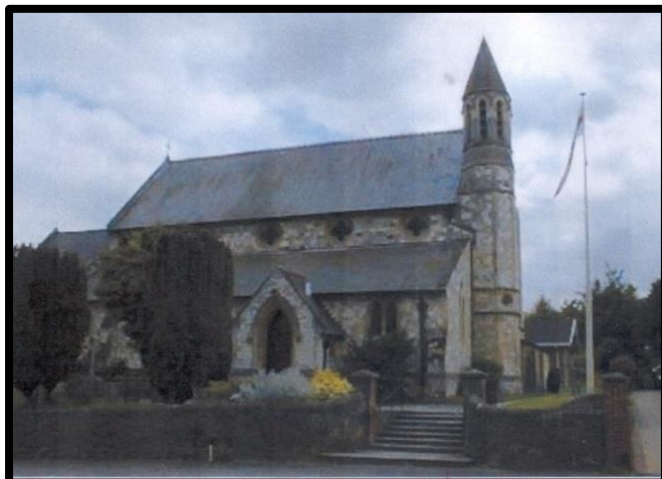
1861 contract with John Goodall	£ 599 - 0s - 0d
1876 contract with Frank C Birch	£ 1,649 - 18s - 0d
Charles Henry Howell - Architect's Fees	£ 86 - 7s - 6d
Total Cost	£ 2,355 - 5s - 6d

There is some uncertainty about who made the payment for the first tranche of building. The contract for the work was between Henry Richard Julius and John Goodall, to be undertaken for a sum of £599.

It can only be assumed, there being no alternative information, that Julius paid for that contract himself. It is understood that Julius paid £1,324 - 0s - 7d towards the second phase of work, undertaken by Frank Birch. With the earlier payment, this would mean that Henry Julius had paid a total of £1,923, or 81% of the total cost of £2,355. The

balance was met from public subscription, much of it funded from musical events run by Henry's daughters.

Henry's daughters, by this time young ladies, were noted for their talents and were supportive of their father in a number of ways around the parish. This is borne out in the booklet 'Wrecclesham and its Roundabouts' where Evelyn Hicks says:



St Peter's Church as it now stands

*'The Rev. Buttemerwas followed for some 39 odd years by the dearly beloved Rev. H.R. Julius, who with his large family, resided in the Old Vicarage, now Yatesbury House. During his incumbency many a change and improvement and a growth of corporate life and service from the parishioners is an acknowledged fact. His doors were open to all. His daughters were remarkable for their musical talents and under them was given the first concert in the village by the choir, augmented by members of the Farnham Choral Society. These concerts became an annual and eagerly anticipated event. The Misses Julius gathered in all possible talent and the evenings proved highly successful though very ambitious.'*⁷³

In 1876, shortly after the completion of the second phase of the 'new' St. Peter's Church, Julius successfully applied to the Church Commissioners for St. Peter's Church in Wrecclesham to become a separate parish, independent of St. Andrew's Church in Farnham.

⁷³ Wrecclesham and its Roundabouts - 1939 - S. Evelyn Hicks

Until then, St. Peter's was just a curacy of St. Andrew's and the Rev. Julius the perpetual curate. Achieving parish status was an important step. Not only did the Rev. Julius now become the vicar, and his house the vicarage, but, more importantly, it authorised the church to perform all church offices and, particularly, the solemnisation of marriage. The instrument by which the new parish was created defined the boundaries of the new Wrecclisham Parish as follows:



St Peter's Church following the rebuilding

- *By the Dippenhall Road from the Half Way House to Dippenhall Stone Road;*
- *By the Dippenhall Pond Stream as far as Coxbridge by the Wrecclisham Road as far as the River Wey;*
- *By the River Wey from that point to the Hatches;*
- *By a line bounding a field from the Hatches to Great Green Lane, from Great Green Lane to Shortheath;*
- *By the east end of Shortheath to Boundstone Common;*
- *And by a line (including several enclosures called Boundstone Straight) to the South East boundary of the said Parish of Farnham about 200 ft. east of Boundstone Stone.*

EDUCATION, EDUCATION, EDUCATION⁷⁴

The latter half of the 19th Century witnessed significant developments in education. After the Forster Education Act of 1870, large numbers of new schools were built, culminating in the making of schooling compulsory between 5 and 13. Before this time, education had not been compulsory and, with few exceptions, there was little opportunity for the poor to better themselves. It has already been seen that Wrecclesham was somewhat ahead of the game and the school which had been built alongside the church in 1840 was attracting good attendances from local children.

Education for the upper and middle classes had, for long, been well-established and, in Farnham, there had been a grammar school since before 1585. Some of the more wealthy residents sent their children to independent public schools, many of which dated back to the 17th Century and before. There had, however, throughout the country, been little provision for working class children.

Reference has already been made in previous sections to Henry Julius' passion for education. In the early 19th Century, the Church of England was at the forefront in developing educational opportunities and Henry subscribed wholeheartedly to this impulse. But he was not content to sit on his educational laurels. He was the original 'multi-tasker'. In addition to his rebuilding St. Peter's Church, in this second half of his incumbency, he was progressively operating over a wider spread of projects, amongst which the most important were the building of a new school and a village institute. Alongside these projects, he had quite a number of family milestones to negotiate, bringing him both great joy and great sadness, and it is to these that we briefly digress.

Domestic Events:

In April 1868, his daughter, Harriet, was married, in St. Peter's Church, to the Rev. Arthur Parker. Henry, no doubt proudly, gave his daughter away, and the ceremony was conducted by her uncle, the

⁷⁴ Material for this section on St. Peter's School has benefited both from personal notes taken from the school records by a former head teacher, Mr Harold Percy Bunting, and from reference to Registers, Minutes and Log Books still retained at the school.

Rev. George Butterworth. Arthur Parker, about whom more will be said later in this study, was to become the vicar of Rowledge. Later in July of the same year, Henry was to accompany his daughter, Maria Louisa, to the altar, when she married Arthur Brewin, a stock-broker. The officiating minister on this occasion was another uncle, the Rev. Joseph Henry Butterworth, the former curate of St. Andrew's, who was a fellow curate with Henry Julius when he was also serving in that parish. It is a somewhat unusual occurrence for two sisters to be married by two different uncles, two months apart and to be sharing the same page in the St. Peter's Marriage Register!

In December, 1870, there was much sadness in the family when Henry and Mary's youngest daughter, Madeline, died, at the tender age of 14, while suffering from typhoid. She was buried in the family vault alongside the church at St. Peter's. The funeral was conducted on this occasion by the Rev. L.M. Humbert, the rector of Chiddingfold. More happily, it should be recorded that two more weddings were to take place in 1873. In January, Ellen Georgina was married at St. Peter's Church, Wrecclesham, to the Rev. Ambrose Morris. On this occasion, the ceremony was conducted by her brother-in-law, the Rev. Arthur Parker. In April, Florence was also married in St. Peter's to James Stevens, a respected Farnham solicitor. The officiating minister on this occasion was the Rev. Charles G. Wilkinson. These, pleasant and sad, diversions alike did not prevent Henry Julius from making progress with a number of the educational projects about which he was so enthusiastic.

Sunday School:

A Sunday school had been held in Wrecclesham before the church and the school were built in 1840, as is recorded by Evelyn Hicks:

*'In the village there was at times a Sunday School class held by the wife of a gentleman farmer called Samson, and several people today speak with real reverence of the teaching in that cottage off Woodcut.'*⁷⁵

The Sunday school also went on playing an important role in Henry Julius's time. It was shown earlier in the survey of church attendances, carried out by the Surrey Record Society in 1851, that the St. Peter's Sunday school recorded a total of 172 attendances on the day of their

⁷⁵ Wrecclesham and Its Roundabouts. - S. Evelyn Hicks. - 1939

survey and that classes were held in both morning and afternoon.⁷⁶ It is also known that the Julius daughters were beginning to help their father and to get involved in his mission. Henry Julius' daughter, Florence Stevens, records:

*'We began to take a class at Sunday school very early in life, I at 7, and we had to be up at the Schools, half a mile away quite by 9. Kept for an hour, turned the children out for 10 minutes play, then paraded them two-and-two down to the church by 10.30. The service lasted till about 12.30, but I never remember owning that it was too long.'*⁷⁷

A New School:

However, a thriving Sunday school was not adequate school provision. The modest school, standing alongside the church, which had been opened in 1840, was becoming incapable of meeting the requirements of the growing numbers of boys and girls in the village looking to attend. Something had to be done. At the same time, Henry's interest did not just apply to the education of children; he was also intent on providing improved social and educational opportunities for the adult population of the village. So he set to work to pave the way, both for a new school, and for a Wrecclesham Institute.

In May 1859, the Rev. Julius persuaded the school trustees to apply to the Lords of the Committee of Council on Education to re-build the school on a new site together with a second residence for a teacher.⁷⁸ The application sought support towards building a school for 125 boys and girls and 125 infants, with a school house, at a total estimated cost of £1,021. It stated that:

'The School is for the instruction of the labouring poor in the District of Wrecclesham, covering an area of 3 ½ by 2 ½ miles containing a population of 1,110 (991 in 1851) the labouring portion of which are chiefly engaged as agricultural labourers.'

In support of the application it stated in addition that:

⁷⁶ Surrey Record Society - A Religious Census of Surrey - 1851.

⁷⁷ To the Vicarage Born - Florence Stevens - 1988

⁷⁸ Prior to this, the teacher had been living in Rose Cottage, just behind the church.

'The present school had space for only 108 children and that the average attendance, in 1858, had been 170, with, on many occasions, as many as 197.'

A site of half an acre was found for the new school, south of the church, a short way up the lane leading to Frensham, which at that time was called Clay Lane, and which thereafter became known as School Hill. Again, this land was gifted to the village by the Paine family, on this occasion by Mrs Caroline Paine, the widow of John Manwaring Paine. The conveyance described the gift of land to be:

'For the purposes of building a school for children and adults or children only of the labouring , manufacturing and other poorer classes in accordance with the principles of the National Society.'

Planning the New School:

The trustees appointed William Duke, a Farnham architect, to draw up plans for a school containing a classroom for boys and girls, and one for infants, together with a teacher's house. A subscription list had been opened for contributions to the cost and promises of £320 had been received as follows:

	£	s	d
The Rev. Henry Julius	100	- 0	- 0
Mrs Mary Julius	100	- 0	- 0
John Frederick Schroder	50	- 0	- 0
Charles Knight	30	- 0	- 0
Bishop Sumner	20	- 0	- 0
Julius ⁷⁹	20	- 0	- 0

In September 1859, the Lords of the Committee of Council recommended a grant of £447 - 8s - 0d. Although this showed a shortfall on the estimate, the project was begun and the school was opened on 14th Feb 1860. The new school was a simple red brick building with a large classroom for boys and girls at its centre, a

⁷⁹ The record of these contributions does not specify which of the Julius family gave the £20. It may well have been Henry's father, Dr. George Charles Julius who, by this time, had retired from his Richmond practice and was living in The Grange, next to the church. George had been persuaded by his son, Henry, to become a trustee of the school. It is significant that the total Julius family contribution to the new school building was some £220, which was nearly 70% of the initial sum raised. It is also of interest that a contribution from John Frederick Schroder appears to have been gifted some years after his death in 1851. It is quite probable on past performance that Henry had made good the shortfall in funding.

master's house situated to the east, and an infants' classroom situated to the west. On its southern side was a girls' playground and to the north was a boys' playground.

The Subsequent History of the School:

The trust deed required that the vicar should oversee:

'The superintendence of the religious and moral instruction of all scholars attending such school and may use or direct the premises to be used for the purposes of a Sunday school under his direction'.

The trust deed vested the responsibility for the control and management of the school, and the appointment of the teachers, in a committee consisting of the vicar and four other persons. The first committee consisted of the Rev. Julius, Charles Knight, Owen Florence Ward, Dr. George Charles Julius, Henry's father, and Ben Nichols, a Farnham solicitor. Most of these people will be familiar names to the reader as among the circle of the Rev. Julius's 'fellow travellers'.

The 1861 census shows that the first occupant of the new School House was a Devonian, Thomas Wonnacott, a certificated teacher. Strangely, in the next census, in 1871, Wonnacott is living in Kenmore House in Abbey Street, Farnham, where his occupation is shown as architect and surveyor (he was architect of Rowledge School). Thomas was later to become an active member of the Farnham Board of Guardians.

The 1871 census records that the school house was next occupied by William Lloyd Jones, a school master from Liverpool, with his wife Anne. He was also to move on fairly swiftly as, in the 1881 census, he is shown as living in the school house in Rottingdean, Sussex, with a new wife, Mary, who hailed from Farnborough. He obviously gained more than experience from his time in Wrecclesham! Fortunately, the next head teacher to be appointed, in 1876, George Waterson, made a more lasting impression and he was to remain in post for 27 years. Sadly, despite the headmaster's good record of educational achievement, he was invited by the school governing trustees to resign his post on account of a number of reported instances of intoxication.

Until 1878, there are no surviving records of the working of the school. The later minutes of governors' meetings and the head teacher's log

books make interesting reading and are themselves a commentary on the state of poverty and deprivation in Wreccllesham. There is a case to be made for a separate history of St. Peter's School, but a few quotations illustrate not only what life in the village was like at this time, but also the role that Henry Julius was to play.

In Victorian times, education was not free and parents had to pay a modest charge for attendance, initially 1d. a week, for each pupil. This charge was increased, in 1882, to 2d. a week for the eldest child in the family, and 1d. a week for the next two, with a maximum of 4d. for any one family. Several families banded together to say they would not pay the extra fee, but would keep their children at home. For a limited period, school boards could pay when parents were not able to. It seems likely that when parents were not able to pay in the longer term, Julius either did so himself, or payment was made from the Schroder Trust.

The head teacher's log book suggests that: *'Quite frequently the vicar was ready to help out in cases of real need'*. In doing so, he was also able to make use of funds from the Isabella Schroder Trust, which it will be recalled he had helped to establish. It was not until 1891 that compulsory attendance and free schooling came into force.

The log books show head teachers at this time had to be made of stern stuff, and perhaps suggest why some stayed but a short time. For many years, poor attendance is recorded due to children helping in the hop fields in September. There is frequent mention of absences for hop-tying and cutting, corn-gleaning and acorn-collecting earlier in the year. It appears that the people of Wreccllesham were involved in harvesting and fruit picking, not only in the Farnham area, but also as far afield as Sussex. Whole families would move around seeking employment. The flavour is given by a selection of further quotes from the log book.

"A particularly bad winter - many parents unable to work and hence unable to pay 'school pence'. Though the Vicar, the Rev. Julius, would have paid in every deserving case." "Poverty, lack of water and sanitation played havoc with the school and the village towards the end of Victoria's reign as over and over again serious epidemics of measles, whooping cough, scarlet fever and diphtheria are recorded. The village seems to have been very unhealthy in this period". "Preparation for a school inspection tomorrow. School thoroughly

cleansed, desks scrubbed, windows cleaned, floor sprinkled etc. All this is done by the children under our superintendence." "A very hot summer - we have had no water on the premises for a long time. The water supply of the Parish is nearly exhausted. In my own house we have used snow water for a long time. We have only rain water to depend upon. We have to send and beg for it. I have come to school without washing and without breakfast. Water occasionally has to be carried from the river. Mr. Parratt twice sent up water from River Row during the week and Mr. Blake brought a barrel to hold it."

The frequent absences were particularly hard upon the finances of the school and on the teachers' salaries since, at this time, the Board of Education operated 'payment by results', based upon both annual examination results and attendance records. Finally, the log book reveals that the Rev. Julius was closely involved in school affairs and was 'hands on' in the classroom:

'The Vicar, his wife and daughters were very frequent visitors at the school (several times a week) - they helped in some of the teaching.'

Up to this point, all the focus had been upon the education of the children of the village. Despite the suggestion otherwise in the deed of the school, there is little evidence of the school building being used by the adult population. Aware of this, Julius's next project, and one of the last of his career, was to establish a proper home for the education and social welfare of the remainder of the community.

A Temporary Reading Room:

At this time, there were no public libraries. Wealthy individuals had their own private collections. Circulating libraries existed in some places, but only to sell books or to lend books for a price. There were no public libraries in Farnham. Henry Julius, prompted by the ambition to enlighten the residents of Wrecchlesham, had arranged for one of the hop pickers' 'barracks' to be made available as a reading room. However, it was a somewhat temporary and unsatisfactory solution. Evelyn Hicks refers to it as follows:

'There was a general request that the then reading room for the Parish, which was cold and comfortless, should be moved from Hoppers Barracks situated

*between the Bear Inn and West Hill House, or opposite the old Vicarage⁸⁰, where a Mr. F.W. Parratt resided.*⁸¹

The Wrecclesham Institute:

Julius's response to this was to undertake yet another project and to arrange for the building of the Wrecclesham Institute. This initiative conveniently coincided with the availability of the funds gifted to the parish by the late Miss Isabella Schroder. Her endowment to the local parishes, following her will in 1861, referred to in an earlier section, had been undergoing lengthy legal proceedings between her executors, one of whom was Henry Julius, and the Charity Commission. The delay had one benefit, which was that the original gift of £3,200 had attracted sufficient interest to provide a capital sum of £400. In 1878, the then trustees of the charity, under the guidance and leadership of the Rev. Julius, suggested that some, or all, of this accumulated interest, which was then in the hands of the Charity Commission, might be used to build a replacement for the existing village reading room. This was, of course, a major change in the purpose of the charity which had been specifically directed in Isabella's will 'to assist the poor of the village'. Such change needed the agreement of the Charity Commission. A public meeting was held to discuss the proposal and there was general support for the project to proceed.

The Schroder Trust:

In order to gain the approval of the Charity Commission to a change in their scheme, there was a need to advertise the proposal more widely and to make formal application. Following a personal visit by Henry Julius to the Charity Commissioners in December 1878, and despite one local objector who thought the proposal not to be in keeping with the wishes of the benefactor, it was agreed that, provided there were matching funds of at least £200 raised locally, the Charity Commission would agree that the interest from the Schroder Trust capital fund could be used for the provision of an institute.

An ideal site was found on land, known as Sandrock Field, which lay to the east of the church on the opposite side of the road leading from

⁸⁰ The first vicarage was sold by the diocese in November 1920, and a new vicarage was provided at the corner of The Street and Wrecclesham Road.

⁸¹ Evelyn Hicks, Wrecclesham and its Roundabouts - 1939

Wrecclesham to Frensham, now known as School Hill. The land belonged to Richard Mason, a well-known Farnham solicitor, who had for many years been clerk to the local Board of Guardians, and was later, in 1895, to become clerk to the Farnham Urban District Council.

A deed signed on 17 July 1880 between Richard Mason and Henry Julius transferred the land (which was held copyhold) known as Sandrock Field, of size 2 acres, together with the cottage which was on the land, for the purpose of the proposed Wrecclesham Institute, a new burial ground and a recreation ground for the children of the school. The purchase price for the land was £315.

Henry Julius, in just one shrewd move, had achieved three valuable benefits for the village. But he now had to set to work to raise the necessary voluntary contributions, to get a scheme designed and to invite tenders from potential contractors to undertake the work.

The initial estimates for the work were as follows:

	£	s	d
Site purchase	75	- 0	- 0 ⁸²
Lowest estimate for Building	477	- 0	- 0
Fittings	10	- 0	- 0
Conveyance of land	10	- 10	- 0
Architects Fees	24	- 0	- 0
Fencing and Levelling	10	- 0	- 0
Total cost	£606	- 10	- 0

It was identified that with the £400 from the Schroder Trust there would be a deficit of just over £200 to be raised by voluntary subscriptions. Henry had no doubt that this money could be raised and in order to commence building, he gave the scheme his personal guarantee. The building consisted of a large room, 27 ft. x 17 ft., a bar room where provisions were sold, a small library, a reading room, 17ft. x 17ft., a kitchen, two rooms for games, one of which was to be allocated for use by boys under 15, and two bedrooms for resident staff. The reading room served a double purpose, and became known

⁸² It is assumed that this is just for that part of the land to be used for the Institute.

as the Church Room, being used for Sunday school, for meetings of the school governors and for other church occasions.

The Institute is Built:

In January 1881, the institute, albeit still not quite complete, was opened. The Surrey and Hants News report of the opening refers to the ceremony beginning with a service of commemoration in the church, addressed by the Rev. A. B. Alexander, the vicar of Churt, following which the clergy, followed by the churchwardens and the congregation, walked across the road to the new buildings.

The gathering at the opening filled the larger room and Julius explained the means by which the building had been created and offered a prayer for God's blessing upon the work. Following a tour of the facilities, the party crossed over the road to the new school, where 200 men sat down to a substantial tea, with meat! It is thought that the ladies must have been among the 48 friends and helpers who served them. After the meal, Henry Julius again addressed the gathering and is reported as having said:

'The day would be one which would never be forgotten in the annals of Wrecclesham, that a means was provided by the Institute for young men to carry on their education and for older men to keep up their knowledge and that for generations there might be in that Institute the means of social intercourse and friendship and happiness.'

'The total accounts are scarcely known, but there is a debt of £50 upon the building and the purchase of the site. Donations would be gratefully received by the Vicar and the Churchwardens'⁸³.

As may have been expected, the final cost exceeded the estimate and was eventually reported as being £777 - 6s. - 6d. The minute of the first meeting of the Wrecclesham Schroder Trust sheds little light on the precise source of voluntary funding. However, it was reported that there were 21 individual donations. It was also recorded that the Rev. Julius himself contributed £210 - 15s - 8d to the overall project, and that Richard Mason generously donated the whole of his receipt for the sale of land. It appears that this was yet another example of

⁸³ Surrey and Hants News and Guildford Times - Jan 1881.

the Rev. Julius 'putting his hand in his pocket' to achieve his objectives.

Keeping it in the Family:

The Wrecclesham Schroder Trust became the owner of the Institute and undertook its overall management. They appointed a committee and a manager to look after day to day affairs. The composition of the Institute Committee shows that the Julius family still had a big influence on affairs. The president was the Rev. H.R. Julius, the chairman, H.E. Sharpe, and other members were: A. Mason and Absalom Harris⁸⁴, the secretary was Octavia Julius, the treasurer the Rev. H.R. Julius and the librarian, Kate Julius.

The appointment of the chairman, Henry Edmund Sharpe, a 22 year old Canadian, shown in the 1881 census as an undergraduate living in The Street with George Knight, coach builder, is of interest. It was unusual for one so young to be given such a position of authority. However, what the census does not reveal, is that Henry Sharpe was soon to become the curate of St. Peter's Church. The appointment was short lived as, in 1885, he became rector of Whitchurch, a village north of Winchester. With Henry fulfilling the role of both president and treasurer, and with his curate, two young daughters, Octavia, aged 26, and Katherine (Kate), aged 24, also on board, he was keeping a firm hand on the institute tiller.

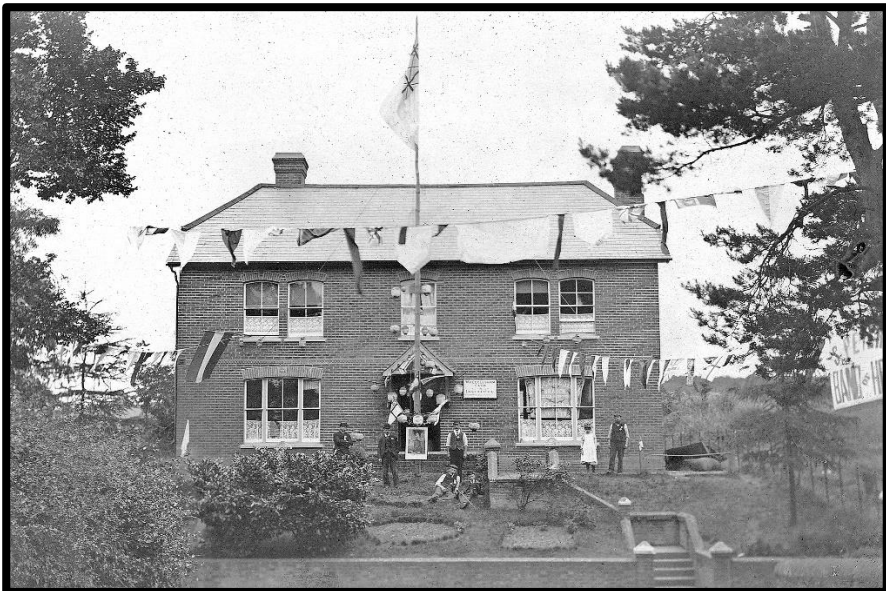
It was determined that the initial subscriptions to belong to the institute would be 4d. per month, or 1/- per quarter. It would appear that there was no lack of interest in joining and 90 members joined on the opening day, which was sure evidence of the need for the facility. Although there was a bar in the building, it was decided from the outset that it would only serve soft drinks. It was thought that was partly due to the influence of Miss Octavia Julius, who had been working in a temperance institute for soldiers in Aldershot, but reflected both the opinion of Julius and the contemporary dominance of the temperance movement in the church. Henry Julius had already seen the building of the institute as being an important step in overcoming the undue influence of alcohol in the village. Indeed, in presenting his case to the Charity Commission Henry had commented:

⁸⁴ Absalom Harris was better known for being the owner of the celebrated Wrecclesham Potteries.

*'There are 60 houses in the village served by five⁸⁵ public houses and there is no refuge from the evil associated with them.'*⁸⁶

The Remains of a Trust:

The Schroder Trust survived Henry's raid upon its funds. In the early years of the 20th Century, the Trust still had capital of nearly £3,000, which, when invested, gave it an annual income of just over £73. The Trustees continued to serve the poor of Wrecclesham broadly in line with the original objectives which were to provide for aged persons of good character, assist apprenticeships for boys and girls, give coals for widows, and award grants for clothing to the value of 10/- to girls who had been in service for not less than 6 months and were of good character, and assisting hospital cases and unusual illnesses.



Wrecclesham Institute, late 19th Century

(reproduced by courtesy of Surrey History Centre (Copyright Surrey History Centre)).

One hundred and fifty years on, the Trust is stronger than ever. From its original gift of £3,200, the Trust, one of only two remaining active of the original six, and having sold the institute, which had outlived its original purpose, now has assets of over £300,000, which enables it to

⁸⁵ It is assumed that Henry omitted the Duke of Wellington in the Hatches as not in the village.

⁸⁶ Minutes of the Schroder Trust meeting of 13 Feb 1881

continue to fulfil the original purpose of its benefactress in helping the needy in the village.

The Institute was, for many years, to serve as a valuable centre for social activities in the village. Regular lectures were held, as well as singing and entertainment. On the educational front, the school was used not only for Sunday school but also for a night school. It had its own cricket team, even before a rival team in the village, based on the Bear and Ragged Staff, was formed. Moreover, it was much later to become the home and practice centre for the very successful Wrecclisham Brass Band.

Temperance Over:

Perhaps unsurprisingly, it did not remain a temperance facility for long after Henry Julius had retired and, in 1882, it registered as a working men's club, thus adding to the number of drinking establishments in the village. Initially just beer was sold. The prices were 4d. a quart, 2d. a pint and 1d. a half pint. However, a later proposal that the institute should sell wines, spirits and tobacco was defeated, albeit it was resolved to sell cigars.

Water, Water, Everywhere...

Julius's lifework centred on the church and education, but he was willing to contribute whenever and wherever help was needed. Earlier in the report it was mentioned that Wrecclisham suffered from an inadequate water supply. This became particularly severe in the 1850s and there were many instances of the school having to send boys down to the river to collect this basic necessity. Again, it was Henry, working with his good ally and friend, John Manwaring Paine, who set to work to try to alleviate the problem. Henry's daughter, Florence Stevens, presents an interesting account of this:

"I think 1855 must have been a very hot, dry summer⁸⁷. Water became very scarce and I remember seeing women with jugs, and men carrying two pails from yokes on their shoulders. My father determined that this should not happen again, so he consulted Mr. John Paine, who gave two plots of land, one at the entrance to the village, and one further up, and they had two

⁸⁷ The Meteorological Office records suggest 1855 was a cold summer, though very dry; it followed one of the driest years on record, 1854. It is interesting how unreliable oral history can be.

enormous tanks made and fitted with pumps, and the water from above drained into them and gave an excellent supply. This was free to everyone; the first trouble was that the boys loved pumping and letting the water run away, so only a short bit of iron handle was made, with a socket, and a pump handle was kept in the nearest cottage for people to borrow. These tanks went on for many years and were a great boon."

To raise the funds for this facility, the vicar organised a bazaar. Although Florence Stevens says the water was 'free', in fact the residents had to pay a small sum, 1d. a week, to use the facility. Unfortunately, it had to be closed later, as it was felt the water was impure. It was not until 1909 that a guaranteed water supply was provided in the village.

Fresh Lands to Conquer...

In the late 1860s, Henry began to plan for the extension of the church's mission into the hinterland to the south around the edge of Alice Holt and what was then a small but rapidly growing hamlet of Rowledge. With the support of Bishop Sumner, he began negotiations with the Ecclesiastical Commissioners for a new parish to be developed in Rowledge. This is the subject of later chapters of this study. Quite separately from the Rowledge development, Henry thought there might be a need for a sister church in the Boundstone area between Wrecclesham and Rowledge, an area which was beginning to grow. With this in mind, he purchased a piece of land, 346 square yards in area, fronting the road from Wrecclesham to Frensham.

The land was conveyed to Henry Richard Julius on 16th Jan 1869 by George Aslet. There is no record of any financial transaction but we assume that the cost was, as had become the pattern, met by Henry himself. Although the land was in the parish of Wrecclesham, for some reason, in 1887, it was gifted by Henry Julius to his son in law, Arthur Parker, then vicar of Rowledge: It was not until 1907, and after the Rev. Julius had died, that the land was transferred by Parker back to the parish of St. Peter's, Wrecclesham, and St. Timothy's Mission Room was built.

'To be held in trust for the use by members of the Church of England of the parish or District.'

The trust deed limited the use of the land to the following possible uses relating to Church of England activity: for the performance of divine service, use as a school, as a meeting room or as a house for a school leader. On Oct 31st 1907, the room was formally opened and dedicated by the Archdeacon of Surrey, the Rev F.G. Utterton. For more than 100 years the Mission Room, and St. Timothy's Church as it became known, was an active and valuable component of the work in St. Peter's Parish. With some regret, St. Timothy's was sold in 2009 and converted into a dwelling. However, the proceeds are to be used for the development of St. Peter's Church. Henry Julius' investment in 1869 thus, again, bore fruit.

A PROBLEM CALLED ROUGHDITCH?

*'Astride the county boundary,
An untoward community,
Engaged in field and forestry,
Was seen to lack authority,
And so in eighteen seventy,
For this robust vicinity,
St James' new facility,
Was built to bring stability.
It stands in Hampshire, though with Surrey bound,
And spreads its leafy parish all around.'*⁸⁸

The area around Rowledge was, in the early years of the nineteenth century, rural and isolated. The people mostly lived by hop-picking and by performing other manual labour. The area had been progressively populated by pioneering types staking a claim by what was, in effect, squatting. They were famously a rough, independent sort.

The eldest daughter of the first vicar of Rowledge, Florence Parker, wrote a History of Rowledge, which she kept up to date until she passed on responsibility to the Reverend Godefroy in 1923⁸⁹. In her introduction, she makes various comments that evoke an impression of lawlessness, of a certain friction between peasant and land-owner; of poaching and yobbery. She mentions fights that took place across the boundary ditch that still runs alongside Boundary Road. This echoes the accounts written by her aunt, Florence Stevens, in her own memoirs about Wrecclesham and comments passed by her grandmother, and expressed in the writings of evangelicals.

This has translated into the story, commonly reported when Rowledge is discussed, that the parish was set up with a view to taming a significantly, and unusually, lawless place. Indeed, in the name 'Roughditch' the first syllable, 'rough', sounds like it might be describing behaviour, and 'Row ditch', evokes the notion of a row. In fact, in the oldest records, the name is written Ro Dic, meaning Rough

⁸⁸ It is not known who wrote this ditty and unfortunately the original source has not been found.

⁸⁹ The diary has been transcribed - it is written in various hands -and copies have been lodged in the Surrey History Centre in Woking and in the Farnham Museum.

Bank⁹⁰. Elfrida Manning mentions in her study of Anglo-Saxon Farnham that, in the past, a ceremony with a religious significance was played out along the Ro Dic. She reports the place as having had a religious significance that, perhaps, pre-dated Christianity.

When the papers relating to the creation of the parish of Rowledge in the church archives were examined, amongst dozens of pages of texts from the Rev. Julius, the Ecclesiastical Commissioners and others, there is no attempt to justify the creation of a parish on the grounds of ill behaviour of the locals. Reference was made to population increase. The nearest one gets to concern for social problems is a letter, written on the 3rd July 1868, by the Archdeacon of Surrey, which refers to ".... a large accumulation of poor people [which] has taken place in a hamlet called Rowledge in the parish of Binsted". But he speaks of poverty, not misbehaviour.⁹¹

Certainly life in the area was hard for those who made their living by the land, and this was not conducive to gentility. In George Sturt's classic account of the life of a gardener and hop-picker, Bettesworth.⁹² The harsh character of the work done by such men is conveyed. Until recently, there were local inhabitants of Rowledge, so it is said, who could remember hop picking⁹³. Dating from the time that Sumner was starting his bishopric, there are records of squatters settling on common land in the Rowledge area. Over time, between about 1840 and 1860, and as a result of these trends, considerable numbers of people moved into the area. But is what might be called the "Rough Ditch story" true? There is no good reason to think so.

The Impulse Behind the Creation of Rowledge Parish:

Henry Julius decided, in the 1860s, no doubt after discussion with Bishop Sumner, that a parish was required in Rowledge. He was to be its moving spirit, and he was to contribute largely to the cost of the church, the associated church school, and pay no less than £1,000 towards the building of the parsonage into which, as patron of the living, he managed to install his son-in-law.

⁹⁰ Elfrida Manning - "Anglo-Saxon Farnham."

⁹¹ Available at the Church of England Record Centre . Bermondsey.

⁹² George Sturt. The Bettesworth Book. 1901.

⁹³ George Sturt lived only a mile or so from Rowledge, at The Bourne, (he wrote under the non de plume 'George Bourne') yet he does not mention Rowledge. This is surprising since by the time Sturt was writing, Rowledge was a well-established village.

Competition and Population Increase:

His main objective in doing this was to meet the requirements of a growing population. But there was, doubtless, an evangelical purpose as well. Not all the people in the Alice Holt area were of an orthodox Anglican persuasion; the place had a tradition of dissent. Indeed, Methodist meetings were being held in the area between Wrecclesham and Rowledge, called Manley Bridge, and at Spring Cottage in Rowledge High Street, from the 1860s. Competition with the Methodists was keen within the church at that time, and the new parish of Rowledge was, probably, and partly, one expression of it. The significance of increasing population in the building of new churches is further evidenced in 1887, when the extension of Boundstone Road gave rise to further local residential development and Julius bought the aforementioned land on Sandrock Hill Road for the building of a mission hall.

The Missionary Impulse:

The Rev. H.R. Julius battled material poverty, but it was primarily spiritual poverty that concerned him. His attitude was animated by the missionary impulse and influenced by the temperance movement. This influence he passed on to one of his nine daughters, Octavia, who worked as a missionary in North America and Japan. And, as will be seen later, two of his grandchildren undertook missionary work. His activism was a family business.

Voices in Opposition:

Not that he was unopposed in his good works. There is an interesting correspondence relating to the proposal to build the institute in Wrecclesham. One Henry Potter, of Farnham, objected that it this was not a fitting use of charitable moneys. This might have reflected only disagreement about the terms of the Schroder Trust, but at least suggests that Julius did not have his own way without the occasional struggle.

Neither did all the citizens of Rowledge initially welcome the creation of a new parish. The values of evangelicals did not appeal to everyone, not least the emphasis on temperance. The temperance movement was strong at this time within the Church of England and the social evils of drink much discussed. Because this was Victorian England, discussion was usually followed by action.

And How Unruly was Rowledge?

The picture of the Rev. Julius sitting in his vicarage in Wrecclesham, inspired by the Anglican spirit, worrying about the problem of disorder in the neighbouring area of Rowledge, reading about the poaching and the occasional violence that arose when the youths from that area fought with those from the other side of the ditch, is surely inaccurate. True, he had ridden up to "Rough Ditch" himself in the past. In his diary, he made the entry "*Rode up to Roughditch*" in 1843, suggesting that he used this interesting name long before he moved to create a new parish. But he made no reference to disorder in his letters to the authorities.

The unruly incidents, referred to in Florence Parker's 'History' and by Flora Westlake in her book⁹⁴, doubtless happened, but were not symptomatic of egregious lawlessness. They might even be an echo of the rituals once performed at the Ro Dic recorded by Elfrida Manning. Julius, beyond wanting to meet the requirements of a growing population, was inspired more by evangelism than social work, and was worried primarily about intemperance, Sabbath-breaking and Methodism. Such concerns were commonplace amongst the church-going middle classes in those days. The book by Charles Grover already referred to, with its somewhat prolix title, gives a piquant flavour of the sensibility to which the Reverend Julius, more moderately, belonged⁹⁵. The price of Grover's book was one shilling and the date given as: MDCCCXLVII (1847). For this you got plenty of brimstone. The closing poem is a masterpiece of doggerel. The sabbatarian flavour is strong.

*What a pleasure 'tis and delight,
To see both your old and young,
A family circle all unite,
To sing their evening song.*

*Thus do we end the toiling week,
In grateful love and praise,
And prepare our hearts God to seek,
The Sabbath altar raise.*

⁹⁴ Rowledge - The Way We Were - Flora Westlake

⁹⁵ My Native Village - Charles Grover - 1847.

*And on that holy blessed day,
The best of all the seven,
We love to listen and to pray
And learn the way to heaven.*

The impression Grover creates is of stifling piety. One can understand why some locals, even if able to read, might not have felt inclined to take up a volume of such poetry, nor feel wholly warm towards the meddlesome impulse that lay behind it.

Harriet Emily Parker:

From around 1860, Julius had sent his daughter, Harriet, to teach in Rowledge. It may well have been through talking to her that he became better aware of a need for a new church in Rowledge. A little later, Harriet started to walk out with a young man called Arthur William Parker, who was himself destined for the church.⁹⁶ She married him on the 30th April 1868. Harriet inherited much of the indomitable strength of her paternal grandmother, Isabella. Unfortunately, we don't have a photograph of her. The Parkers, Arthur William and Harriett, did for Rowledge what Julius and his family had done for Wrecchlesham.

A Parochial Solution:

It was in 1865 or 1866 that "Old Julius" consulted Bishop Sumner about the possibility of establishing a new ecclesiastical parish in Rowledge within the Diocese of Winchester. He received support and launched a fund for the building of a church. Mr. Gladstone's government supported this proposal and the Commissioner of Woods and Forests promised to grant 2 acres of the Alice Holt for the purposes of building a vicarage and a church. So, in 1869, the two acres of land were taken from the forest and plans for the building of the church and a vicarage drawn up. Three quarters of an acre were designated for the churchyard and church, and one and a quarter acres for the vicarage and its garden. The subdivision is an interesting comment on contemporary priorities.

The deed drawn up defined exactly what parts of the donating parishes were involved. Although Binsted, Frensham, and Wrecchlesham parishes all yielded land to create the new Parish of

⁹⁶ He was ordained in 1864.

Rowledge, most of the land came from the Parish of Binsted. Julius lost no time in opening a subscription list for the building of a church, a parsonage and a school.

The creation of a new parish gave to Julius the opportunity to do, himself, what had been done at Wrecclesham some forty years before. He would have known that a substantial challenge and much hard work awaited him from the history of his own church, St. Peter's.

The actual creation of the parish of Rowledge was an illustration of the truth of the saw "The devil is in the detail". Scrutiny of the relevant documents at the Hampshire Records Office and the Church of England Record Office in Bermondsey reveals an interesting narrative, including an example of one of the old Trollopian absentee-vicars, the Rev. Richard Stevens, (mentioned in more detail later in the text), as well as conveying something of the flavour of the issues uppermost in people's minds as the parish was forged. Money is the topic most often mentioned in correspondence.

Delving into the Archives:

The earliest letter in the church archives relating to the creation of the parish is a letter of the 22nd of October, 1868, signed by the Rev. Julius and the Rev. G.B. Walsh, the vicar of Binsted and Kingsley (both located in Hampshire). The letter is not signed by the vicar of Frensham (located in Surrey), despite the fact that part of the land for Rowledge would come from his parish. It turned out that the vicar of Frensham was non-resident. Dated 1869, there is a file (number 39690) in the Winchester archive relating to the Rev. Walsh of Binsted Vicarage. It acknowledges, on behalf of the Ecclesiastical Commissioners for England, receipt of a letter from the vicar of Wrecclesham applying for assistance to endow a church, and is signed on behalf of the Winchester diocese. It gives the disappointing news that the "common fund" is not applicable to building churches. The diocese can only grant, say, £5, which, even in 1869, can be seen as a merely nominal sum.

There is a great deal of discussion in the correspondence that follows about more than just the creation of Rowledge parish and a great deal of information is referenced. In particular, information is given of the three parishes from which the land for Rowledge would be taken:

'Binsted - Hants - parish - parish church - 284 adults and 72 children - all free - population 1195; Frensham - Surrey - parish - parish church - 305 - 166 free - population 804; Wrecclesham - Surrey - ecclesiastical district - church - 401 - 221 free - population 1271.'

The reference to free seating is interesting. In those days, seats could be reserved by particular families or groups. This was not always a straightforward issue of class. People sharing a profession or occupation would sometimes acquire appropriated seating so they could be together during church services. This was true of the Methodists as well as the Anglicans. Free seating, by contrast, not being appropriated by a group, was available to anyone. Total seating consistently provided for about one third of a parish population.

The population to be taken into Rowledge from the neighbouring parishes would comprise: from Binsted 390, from Frensham 210, and from Wrecclesham 190. In the Winchester material, the personal subscribers are given as Henry Back (representative of the late John Back) (£100), Elizabeth Taylor (representative of the late Charles Taylor) (£100), Elizabeth Knight (the widow of Charles Knight) (£100), Richard H. Combe (£100), Henry R. Julius (£100), the total being £550.

The creation of the new parish did not proceed wholly smoothly. The correspondence with the Church Commissioners reveals clearly the concern the vicar of Binsted had for his own position, and he linked his approval with the building of a new vicarage for Binsted. In one sequence, the Rev. G.B. Walsh, writing from Kingsley near Alton to the Commissioners, states that he is happy with the proposal for a new church "as long as there is no interference with Binsted other than that relating to the creation of the new parish". It is explained to him that his approval has to be unequivocal. After this, the Rev. Walsh appears from the correspondence to have been reasonably complaisant. He got his new vicarage. Meanwhile, Julius was actively seeking confirmation of the new land for the new church and parsonage house in Rowledge and, on the 29th of April 1869, he confirmed to the Ecclesiastical Commission the grant by his Majesty's Commissioners of Woods and Forests.

Discussion then mostly centred on money, both the level of stipend for Rowledge and the funding of the church and parsonage house. On the

8th July 1869, the Ecclesiastical Commissioners stated that the Binsted tithes were £345 a year and those of Kingsley £114 a year. A grant of £1,400 was proposed for the building of the new parsonage at Binsted and £300 pa was proposed for the stipend for the new vicar in Rowledge. These figures were confirmed on 12 August 1869 by James Chalk of the Ecclesiastical Commissioners. Associated with the subsequent correspondence is discussion of precisely who should enjoy the patronage of the new parish.

On the 14th of August, 1869, the Rev. J.M. Sumner (Charles Sumner's son) confirmed the site of a new school at Binsted, the new parsonage house in Binsted, and the creation of a new district of Rowledge. The Rev. Julius expressed thanks on the 20th August for the agreement to a stipend of £300 (eventually confirmed on 13th January 1870). He took the opportunity to enquire about the patronage. Would this decision go to the Ecclesiastical Commissioners or to the bishop? There was no reply and, on 21st of September, Julius formally requested a meeting with the Commissioners.

On the 7th December 1869, a form of application was signed by Henry Julius (file number 39690) and sent to the Ecclesiastical Commissioners for England, to build the new church. The church was to cost £1,400 and was to be built and endowed by subscription. A permanent endowment of £150 was proposed for subsequent maintenance. There would be £1,000 required for a parsonage house. 210 free seats would be provided with no rented seats. The parsonage house would be freehold (not copyhold). The patronage would be with the Rev. Julius during his incumbency, and thereafter with the bishop of the diocese. 2,600 acres were to be assigned to the parish. The church was to be called St. James's, Rowledge. It was to be consecrated for the performance of marriages, baptisms, churchings, and burials.

On the following day, the 8th December, 1869, the Reverend Julius wrote a letter about all those contributing more than £50 to the building of the new church. These individuals all confirmed that they were happy that Julius be granted the patronage. The Ecclesiastical Commissioners confirmed that Julius had the patronage and that, thereafter, it should pass to the bishop of the diocese and, in addition, it was stated that Henry R. Julius was to give £1,000 for the parsonage and £150 for the repair fund. The Rev. Julius, in essence, bought

temporary patronage of the church living for £1,000, and was able to install his son-in-law in the vicarage.

One interesting, and Trollopian, sidelight that the correspondence casts on the church at that time concerns the non-residence of the incumbent of Frensham. This started to become a problem immediately after the correspondence quoted above. On 5 January, 1870, Julius wrote to the Ecclesiastical Commissioners about the Rev. Richard Stevens, the incumbent of Frensham, stating that he "has been for many years non-resident and his direction [as to the creation of the new parish of Rowledge] is not known - but that Inspectors Burden and Dunning of 27 Parliament Street, Sequestrators of the living, are prepared to give their consent to the arrangement proposed for the new church and district".

On the 21 May 1870, the Rev. Julius wrote again, this time stating that he had found the address of the Rev. Richard Stevens, and that it was a hotel in Paris, although the initial address he gave appears to be incorrect, because he later on mentions a different address, and states that it is The Hotel du Palais Royale. The Rev. Stevens' consent was apparently obtained on 1 June of 1870. Consecration of the new church would no longer be held up. It is clear from the correspondence that Julius was very keen to get moving. Possibly he was driven as much as anything by his daughter's desire to move into her own house.

However, things still did not go smoothly, because on the 2nd August 1870, it is clear from correspondence that consecration of the new church was being held up by Stevens' not providing replies to letters sent to him. His consent was apparently not received officially, and this entailed a wait of three months before consecration could proceed. Florence Parker referred to this saga in her History of Rowledge.

The delays that all this created meant that the busy period of preparing for the consecration eventually fell during the months of November and December of 1870, during which period Julius had to cope with the illness and death of his youngest daughter, Madeline, from typhoid fever. It cannot have been an easy time for him and his family.

Physical progress was, otherwise, rapid. On 1 February of 1870, the Rev. Julius wrote to the Ecclesiastical Commissioners stating that the parsonage plans had been prepared by Mr. C.H. Howell, architect, of 3 Lancaster Place, The Strand, at an estimated cost of £1,500.

All this looks somewhat like bureaucracy running after the facts on the ground, because on the 7 February of 1870, the Rev. Julius wrote to the Ecclesiastical Commissioners stating that the church was "all but completed". On 16 February 1870, the Office of Woods and Forests wrote to the Ecclesiastical Commissioners confirming details of the grant of land given by the Crown in Glenbervie Enclosure, and included permission for a public road to be built to the church and parsonage. The grant of land is to the Ecclesiastical Commissioners and the conveyance dated 19 February of 1870. It was witnessed by "Arthur W. Parker of 37 Castle Street, Farnham".

As it happened, the subscription fell short of the target. On the 13th of May, 1870, the Rev. Julius wrote to the Commissioners to say that the promoters had been unable to raise fully from subscription all the expenses of the church building and he accepted responsibility for a debt of £294. The parsonage contract would cost £1,572, with additions costing £200 and, with £1186 promised, this left on the parsonage a deficit of £586. Responsibility for this was to be eventually assumed by the Rev. Parker.

On 20 September, 1870, the Rev. Julius wrote to the Ecclesiastical Commissioners: "*The Parsonage at Rowledge is nearly roofed in...*" and he asked how he should pay his £1,000 contribution? They directed him to pay the money to them, and that they would then pay the builder. The money was paid over and formal confirmation of the Rev. Julius's patronage of the living was given on 15 December of 1870, at almost the very moment his daughter died. It must have been a bitter solace.

On 21 February of 1872, final accounts for the building of the vicarage were received from the Rev. A.W. Parker. The final deficit on the building of the Parsonage came to £424-6s-9d, and therefore the Rev. Parker had to request a loan. How all these figures reconcile is unresolved. The figures cited in various documents were evolving over time, but the general picture at any rate is clear. The Rev. Parker

had his living, though with a burden of indebtedness of £654, that was by no means trivial, amounting to some two years' worth of stipend.

The Cost of the Church and School at Rowledge:

The church of St. James, itself, cost marginally less than the vicarage, £1,602-6s-11d, out of which £1,416-17s-6d was contributed by a variety of benefactors. There were something like 100 contributors to the church fund and the vicar of Wrecclesham, the Rev. Julius, was the largest individual benefactor, with a sum of £250 (worth between £20,000 and £150,000 today depending on how one calculates inflation). The Rev. Parker himself contributed £25 (worth between £2,000 and £15,000). Rowledge school, built shortly after the church, cost £615 (between £50,000 and £400,000) and, again, amongst the donors, were Bishop Sumner, with £20, and the Rev. A.W. Parker, who gave £50.

The foundation stone of Rowledge church was laid, rather appropriately, by Mrs. Julius, the Rev. Julius' wife, in August 1869. The church, like the vicarage, was built of marlstone⁹⁷ from a local Binsted quarry with a Bath stone dressing. One can see confirmation of the date of the bulk of the building of the vicarage in the hopper on the top of the drainpipe on the northeastern side of the house which is marked with the date 1870 and what looks like a Star of David. On 10 July of 1871, the Rev. A.W. Parker enclosed a certificate of completion for the vicarage in correspondence with the Ecclesiastical Commissioners. The Commissioners' surveyor, Mr. Christian, confirmed approval of the vicarage on 6 December of 1871.

The Architect - C.H. Howell:

The architect of both the church and the vicarage was Charles Henry Howell, RIBA, of Guildford, who was the architect of the Surrey County Hall in Kingston and the leading Victorian architect of asylums, building both the Brookwood Asylum and the famous Crane Hill Asylum of 1882. When the Wrecclesham church of St. Peter was renovated, it had been to C.H. Howell that the diocese looked. Howell was a prominent architect.

During the 1870s and 1880s, shortly after he had designed the church and vicarage at Rowledge, he was consulting architect to the

⁹⁷ Marlstone and clunch stone are the same stone - essentially a soft limestone.

Commissioners in Lunacy and, between 1886 and 1897, he was assessor for no less than seven large asylum competitions. Howell was not only an architect of asylums, but did much ecclesiastical work. The Church of St. Cynog's at Boughrood in the diocese of Swansea and Brecon was entirely rebuilt in a geometrical style by Howell in 1854, when the architect, who was born in 1824, was 30 years of age. At the other end of his career, he designed the Surrey County Hall in 1893, a fine building in Portland stone. He also designed, in 1883, the rustic, hexagonal game larder that graces the grounds of Eynsham Hall.

The Church in Rowledge:



The Church of St James, Rowledge

The Church of St. James in Rowledge was designed in "13th Century" gothic style with a pointed chancel arch, thin lancet windows and a hammer beam roof. It was made to seat 210 people. The church, these days, has been extended at the back with the progressive addition of social rooms such as the 'Octagon'; the vicarage (now 'The Old Vicarage') has more recently also been extended, or re-extended, at the back and this has re-introduced something of its original

symmetry. The situation of the church and vicarage, at the end of a narrow lane, surrounded by trees and with its feel of self-sufficiency and quiet remoteness, has made it understandably popular for weddings.

The first vicar's eldest daughter, Florence, wrote in her History that

"The church was ready some months before it could be consecrated as the vicar of Frensham was sequestrated and, although approving the formation of the parish, he refused to sign any documents."

The term 'sequestration' in an ecclesiastical context carries the following definition: *"To divert the income of an estate or benefice, temporarily or permanently, from its owner into other hands."*

One suspects there must be an interesting story lurking behind that note from Florence Parker's pen. The vicar of Frensham's sojourn in Paris was reflected in Florence's comments based, one assumes, on what she heard from her parents.

The church was consecrated by the Bishop of Winchester, Samuel Wilberforce, on a cold January day in 1871. The local paper gave a detailed account of the consecration:

"The church dedicated to St. James situated in the parish of Binsted on the border of the Alice Holt forest on a piece of land two acres in extent presented by the Commissioners of the Woods and Forests is an exceedingly neat and suitable structure built by Mr. Birch of Farnham from the architectural design of Mr. Howell at a cost of one thousand two hundred and eighty five pounds. It is built in the perpendicular style of architecture of local chalk stone with Bath stone dressings. The length of the Nave is fifty feet and the chancel twenty four feet. The bell turret is built of oak covered with oak shingles and contains one bell. The entrance is on the south side, the porch being constructed with oak and presenting rather an attractive appearance. In the chancel the pavement is of Minton tiles and in the other portion of black and red Stafford shire tiles.

It contains two hundred and ten sittings and is heated by Rimington's heating apparatus. A neat and commodious parsonage is being built on the same piece of land in a similar style of architecture at a cost of about one thousand five hundred pounds. The consecration service began shortly after eleven o'clock when, notwithstanding the excessively bleak and chilly aspect

of the morning, a very numerous congregation had assembled within the walls of the edifice. The bishop who had since the previous evening been the guest of Richard Combe, squire of Pierpoint, Frensham, was met at the entrance of the church by the following local clergy: the Venerable Archdeacon Utterton (Farnham), the Revs J.M. Sumner (Buriton)⁹⁸, C. Strange (Hale), A.S. Kirkby (Farnham), Wright, L.M. Humbert (Chiddingfold), O.A. Hodgson (Alton), W. Wyatt, A.W. Parker, H.R. Julius and G. Jones (Wrecclesham), C. Metivier and A.B. Alexander (Churt).

The bishop, having proceeded to the vestry and attired himself in his Episcopal robes, was met at the Western door by the above-named clergyman, when the petition was read, and the burial ground duly consecrated in the usual manner. On entering the church, the bishop took his place at the altar and the clergy their seats in the chancel after which the consecration service was gone through. The special prayers and passages of Scripture in the commencement being read by the Bishop.

The litany was read by the Rev. H. Julius, after which the well-known hymn, "Jerusalem the Golden", was sung. The epistle was read by the Rev. J.M. Sumner and a gospel by the Venerable Archdeacon Utterton. A sermon was preached by the Bishop of Winchester, who chose for his text "... And he said, 'who art thou lord?', and He said, 'I am Jesus, whom thou persecutest'".

From Mrs. Parker's notes, the following extract is taken:

"...Service at eleven. The church, crammed, a beautiful sermon from Bishop Wilberforce on "Saul, Saul, why persecutest thou me?" In the evening, service at seven. The Wrecclesham choir led the singing. The sermon was preached by the Rev. H.R. Julius. On Sunday, January twenty ninth, a thin congregation in the morning. The Rev. A. W. Parker preached from "other foundations can no man lay" from Corinthians (iii.11). In the afternoon two hundred and seventy three people were present and the sermon was on "They brought him to Jerusalem" (St Luke ii.22).

Samuel Wilberforce:

If there was another bishop of Winchester even more prominent than Charles Sumner, it was his successor, Samuel Wilberforce. As the account in the previous paragraphs shows, he consecrated the new church in January 1871. Wilberforce was one of the most celebrated

⁹⁸ John Maunoir Sumner was a son of Bishop Charles Sumner.

bishops of the time. He was known to the newspapers as 'Soapy Sam' and these days he is most famous for having come off worst in a debate with T.H. Huxley, Darwin's so-called bulldog, in debates about evolution. Wilberforce, in a public debate with Huxley, had asked sarcastically on which side of his family Huxley had descended from a monkey; and Huxley had taken the opportunity to score a victory in debate by responding that he would rather have descended from a monkey than from a man of great intellect who used his intellect to mock serious debate.

Wilberforce lost that argument, and yet he was not a fool and was, at that time, a leading force for good in Anglican life. He was enthusiastic about the reform of people's lives through the creation of new parishes, of which Rowledge was an example. T.H. Huxley pushed back the frontiers of ignorance - a fact widely acknowledged - but so did Wilberforce through his work for access to education. Wilberforce, incidentally, went on to work closely with Huxley at the Royal Society, of which he was a fellow, and neither man appeared to hold any grudge against the other. Wilberforce was to die in 1873 whilst out hunting. Whether he had a heart attack and fell off his horse or fell off his horse and had a heart attack, no one knew.

He was a remarkable man. He was an educator and a defender of orthodoxy and may be said to have typified the ideal bishop of the Victorian era. He was the son of the anti-slavery reformer, William Wilberforce. In 1845, during the critical period in the Oxford Movement when its leader, John Henry Newman, converted to Roman Catholicism, Wilberforce was appointed Bishop of Oxford. Though only partially supportive of the aims of the Oxford Movement, he exerted his influence to prevent its disintegration. He was the first cousin to the bishop, Charles Sumner, who did much to promote his career.

Wilberforce was also, briefly, a chaplain to the House of Lords and, from 1847 to 1869, he served as Lord High Almoner to Queen Victoria. In 1869, he was named Bishop of Winchester, though he never lived in Farnham Castle (Bishop Sumner had remained there after his retirement and, although an invalid, he outlived Wilberforce). In 1870, Wilberforce initiated the movement to modernize the language of the King James Version of the Bible, a project that resulted in the Revised Version of the New Testament in 1881, the Old Testament in 1885 and

the Apocrypha in 1895. It was all part of his educator's role, wishing to make the bible more accessible. Wilberforce, the consecrator of the church in Rowledge, would no doubt have surveyed its construction with a keen eye and, one hopes, enjoyed some quiet satisfaction that the gospel was being brought to the new parish of Rowledge.

Rowledge School:

Just as in Wrecclesham, when the church and the first school were built at the same time, Henry Julius envisaged the building of the school as part of the project of establishing the new parish of Rowledge and subscriptions were opened immediately. Florence Parker's 'History of Rowledge' records that the school, accommodating 126 children, was built in the early part of 1872, at a cost of £616. The site, costing £48, was bought from Mr. Isaac Dedman. The opening took place on May 7th of 1872. She quotes from the local paper:

"The school, which has been in erection for the past few months, and has been recently completed in the lately formed parish of Rowledge, was opened on Tuesday last. Service was held in the newly built, and prettily situated, Parish Church, dedicated to St. James, at 2.30, when, in addition to a number of parishioners, several of the clergy of the neighbouring parishes, and residents of the surrounding districts, were present. Among the clergy were the following: Canon Carus⁹⁹, the Reverend J.M. Sumner, H.R. Julius, H. Grantham, J.R. Charles Worth, A.W. Parker, W. Wynne Wilson, and W.L. Beynon¹⁰⁰. Evening prayers were read by the vicar and the first lesson by the Reverend H.R. Julius, the second by the Reverend J.M. Sumner. Mrs Parker presided at the harmonium and a collection was made in aid of the school fund. The sermon was preached by Canon Carus, who took as his text, St. Matthew chapter 18, verses 1 to 5.

The company at the close of service proceeded to the new schoolhouse, which is situated a short distance from the church. It is a plain gothic structure erected with red niches and with a slated roof. It consists of two school rooms for mixed and infants' schools, the former being 35 x 25' and the latter 35 x 28'.

⁹⁹ The reverent William Carus was born in Liverpool in 1804 and he died in Hampshire in 1891. He was Canon of Winchester and won the highest honours in classics and mathematics at Trinity College Cambridge. He wrote "Memoirs of the Reverend Charles Simeon" and "Life of the Bishop Mullvaine". The Carus Greek Testament prize is still awarded at Cambridge.

¹⁰⁰ W.L. Beynon was vicar at Seale.

There is a porch at the entrance and the roof is open timbered and varnished, and the walls plastered.

The infant school is fitted up with a gallery and, in the mixed school room, are brass rods on which to suspend curtains for the purpose of dividing the classes. There is also the usual schoolhouse bell. Mr. Wonnacott¹⁰¹ of Farnham is the architect and the builders, Messrs Shrubbs¹⁰² (Rowledge) and Kimber (Farnham).

On reaching the schoolroom, the party assembled in the larger room and, after singing the "old 100th", Canon Carus offered up for prayer. The vicar apologised for there being no seats in the room, but absolved himself from blame in the matter, as they had been ordered two months previously but had not arrived.

He said they had not yet begun Sunday or weekday school, as their teachers would not be there for a fortnight, but they intended to commence on the 20th of the month. The following help towards buildings was obtained from the government, and from various benevolent societies, to the amount of £216-5s-0d, as follows:

<i>Government grant</i>	<i>£126-5s</i>
<i>National Society</i>	<i>£ 40</i>
<i>SPCK</i>	<i>£ 25</i>
<i>Hampshire Diocesan Society</i>	<i>£ 25</i>

There had been collected, chiefly in the neighbourhood, the sum of £272-8s. In addition to that, a grant had been made by the Commissioners of Woods and Fields¹⁰³ of £60, which might be considered a local contribution, as it was in respect of property in the parish of which they were the owners, making a total of £332-8s raised by contributions.

To meet the total cost of the buildings with extra items to come, would require £40 or £50 before all bills were paid. In the next room there was the result of some of the labours of their lady friends, who had for some months been

¹⁰¹ Mr. Thomas Wonnacott was also a well-known architect who, in addition to building the Mill Bridge Methodist Chapel, built "The Dell" in concrete for Alfred Russell Wallace in 1872.

¹⁰² Alfred Shrubbs (1831 - 95) was a bricklayer turned builder. He operated in Farnham.

¹⁰³ The Commissioners of Woods and Fields and Land Revenues operated between 1810 and 1832 when they became the Commissioners of Woods, Fields, Land Revenues, Works and Buildings. In 1851 they reverted to being the Commissioners of Woods and Fields and Land Revenues again. The Lord Glenbervie held the senior post between 1810 and 1814.

working for this object, which were for purchase. Short speeches followed by Canon Carus, the Reverend H.R. Julius and the Reverend J.M. Sumner.

Those present adjourned to the next room, where a number of articles both useful and ornamental, the handiwork of several ladies, were exposed for sale. The amount collected at the church was £8.10s.5d, and that realised by the sale of work was £6-1s-8d, leaving still a deficiency of upwards of £40 on the entire cost."

The school was enlarged in 1880. The church magazine says:

"The new room (west) was opened with a short service on Tuesday, October 5, at seven in the evening to provide for 67 additional children. The cost was £191 including furniture and fittings. The room was 30' x 18' and the architect was Mr. Wonnacott and the builder Mr. Shrubbs."

Again, in January 1914, a new room was built to hold 51 children, and new ventilation, a cloakroom, and offices at a cost of £270 were added. The builder was Mr. Walter Parratt¹⁰⁴. However, though the Rev. Parker was involved in the planning, he had retired by the time the new room was completed.

Looking back over the history of the founding of Rowledge parish by the Rev. Julius, certain things impress: the sheer speed with which things were done, the extent of the bureaucracy with which he had to deal, even then, the willingness of Julius to take liberties with that bureaucracy, the preoccupation of clergymen with money and their own incomes, and, incidentally, the wonderful quality of the handwriting and the command of English evidenced in much correspondence.

¹⁰⁴ Presumably, this was the son of Frederick Parratt and Eliza, born in 1872, and living in Rowledge in 1901.

THE REV. ARTHUR WILLIAM PARKER AND HIS FAMILY

Early Days:

Family connections between the clergy were remarkably common in Victorian days. Nepotism was commonplace, and where nepotism did not apply, cronyism and favouritism often did. Wilberforce was a relative of Sumner. The Rev. Julius was friends with the Sumner family and got his preferment through that, and the other contacts mentioned in this text. The Rev. Parker was Julius' son-in-law. The system wasn't fair, but it seemed to work when those involved were activists like Julius, and his son-in-law, Parker, to whom we now turn.

The first missive on file in the archives from Parker is dated 5 June of 1871, a letter requesting his stipend. It was subsequently agreed that the £300 per annum stipend would apply from 1 February of 1871. So it was that the young Reverend Parker¹⁰⁵ (1841-1917) came to the vicarage in 1871 with his young wife. He was the son of Dr. Henry J.N. Parker and his wife, Elizabeth. He moved into the vicarage from neighbouring Woodlea. It is recorded that in the first twenty years of his ministry, the Rev. Parker missed only one Sunday. This may suggest that the period was an easy one for him but this was far from the case. He had many troubles in the early years.

His eldest daughter, Florence, in particular, who later wrote her 'History', was often, as a young girl, troubled by local youths who would follow her and, later, Parker's other daughters, mocking them and even throwing stones at them as they walked about the village. Piety and sober superiority are not always welcomed. Nevertheless, the Rev. Parker was, like his father-in-law, a true Victorian. He saw nothing as too great a challenge and, over time, he and his family won round the local community until, by the time he retired, he had become no less an institution than the church itself. He served his parish for 43 years, from 1871 to 1914, slightly more than the 40 years his father-in-law served in Wrecclesham (1845 to 1886).

¹⁰⁵ Entry in Crockford's: Arthur William Parker. Lincoln College Oxford. BA (second-class lit Hum) 1863; MA 1867; vicar from 1871. Net income from tithes of Binsted through Ecclesiastical Commissioners £300 plus house. Population 885. Formerly curate of Holy Trinity, St. Giles in the Fields, 1864 to 1866. St. Mary Southampton 1866 to 1869; Chaplain at Chateau d'Oex, Switzerland, 1869. The Rev. Julius the patron. Deacon 1864; priest 1865 by the Bishop of London.

He brought with him to Rowledge hard experience of being curate in one of the toughest posts a young man could occupy, namely that of St. Giles-in-the-Fields in London. Henry Mayhew described the slum [of St. Giles] in 1860 in *A Visit to the Rookery of St. Giles and its Neighbourhood*:



Map 4. Rowledge in 1871. The church of St. James is visible and the presence of a vicarage is also indicated. Church Lane runs off into the forest. Cherry Tree walk is still a road and Prospect Road has not been built. Only Keeper's Cottage exists along Church Lane. Plenty of wells are marked on the map, all of them long since filled in.

"The parish of St. Giles, with its nests of close and narrow alleys and courts inhabited by the lowest class of Irish costermonger, has passed into a byword as the synonym of filth and squalor. And although New Oxford Street has

been carried straight through the middle of the worst part of its slums – "the Rookery" – yet, especially on the south side, there still are streets which demand to be swept away in the interest of health and cleanliness... They [are] a noisy and riotous lot, fond of street brawls, equally "fat, ragged and saucy;" and the courts abound in peddlers, fish-women, news criers, and corn-cutters."

As the population of St. Giles grew, the area became home to cholera and consumption. From the 1830s to the 1870s, plans were developed to demolish the slum as part of London-wide clearances for improved transport routes, sanitation, and the expansion of the railways. New Oxford Street was driven through the area to join Oxford Street and High Holborn. 5,000 rookery dwellers were evicted and many just moved into nearby slums, such as Devil's Acre and Church Lane, making those more overcrowded still. The unchanging character of the area, failing investment schemes and inability to sell new properties, ensured that plans for wholesale clearance were stymied until the end of the century.

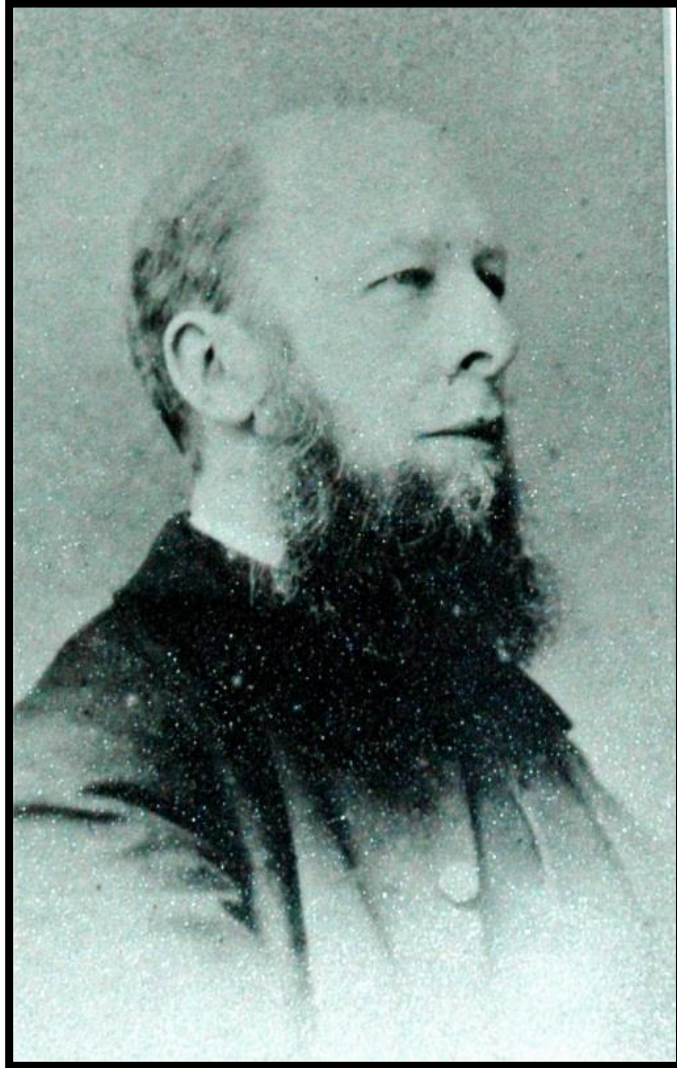
One trusts the Rev. Parker found his brief period in Chateaux d'Oex, in the Vaud Canton of Switzerland, whither he went for a brief period after St. Giles, somewhat easier.

What was Parker like?

There is little direct information about Parker's character – less than about Julius's. However, one amusing and interesting source is from "The Roundelays of Rowledge", a volume of poetry which can be found in the British Library. The Roundelays of Rowledge were written by Stanhope Edgar Ward, and dedicated to the retiring Arthur William Parker (and dated 1913), and it is not surprising that they contain copious references to him, to his wife, to the vicarage and the role they together played in the life of the church and village community. The picture of Parker that emerges from the poems can be easily described from these quotations from the various poems of "The Roundelays of Rowledge":

*"The hospitable Vicar every year
Invites, soon after Xmas tide, the choir
To sup and spend an hour or two of mirth
And innocent enjoyment by his fire."* (From "The Choir's Supper")

*"The vicar in his calm, deliberate style
Tells some event, and deftly finds a way
Wherewith he may a moral sound impart,
Which shall good fruit bring forth some future day."* (From "The
Choir's Supper")



The Reverend Parker, the first vicar of Rowledge.

*"The Vicar, who as he so often does,
Takes, as is meet, the honoured chair, and gives*

A signal for the grace before they start.” (From “The Institute Dinner”)

*“With practiced bow they meet the vicar’s wife,
Who with a smile of welcome greets her choir,
Whom she so long has trained to chant and hymn
With energy which never seems to tire.” (From “The Choir’s Supper”)*

*“The Vicar’s lawn is gained, on which are spread
Long tables piled with buttered bread and cake,
While cans of tea send out their fragrant steam,
Which soon the thirst of youth shall slake.” (From “The Sunday School
Treat”)*

It is difficult to draw the line between admiration of, and condescension towards, rural life in these effusions, but some of the lines in these poems certainly sound condescending to the modern ear. Of course, Ward’s was not a modern ear, any more than was Thomas Gray’s, whose manner Ward echoes in some of his verse. Here he is talking of the school teacher:

*“The Mistress of the infant school .
... from a frequent intercourse has gained
No little of the vicarage lady’s grace
For she has learnt the organ too to play,
And so at varied times to take her place.” (From “The Choir’s Supper”.)*

The picture of the humble primary school teacher learning both musicianship and elegance from the vicar’s wife is not unpleasant, though a little arch. The poet’s reference to villagers who have come to the institute dinner is rather more jarring:

*“The sated yokels, with contented sigh,
Like vanquished warriors, are compelled to yield
To the last Xmas pudding or mince pie.
The tables cleared, and grace repeated o’er...” (From “The Institute
Dinner”)*

I think that the picture that emerges from these poems, as from the references contained in Florence’s diary, suggests a hard-working vicar, no stranger to amusement and ‘fun’, easy with his social superiority and respected by those around him.

The Parker Family:

Arthur and Harriet had six children. **Florence Ellen** was born in 1869 and went to Winchester High School between 1884 and 1887. She spent some time at the Mildmay Missionary Hospital in Bethnal Green. She went to Bonn in 1888. Spending some time overseas, to perfect a foreign tongue and 'finish', was common with the comfortably off, to which group the Parkers apparently by this time belonged. She was at the Willows Missionary Training College between 1894 and 1896, and then, in 1898, she went to the family of the Rev. A.W. Wiseman in Ashton Vicarage, Preston, Lancashire, where she was responsible for training his daughters and working with the girls in the parish. I suppose she was what we would call, these days, a youth worker. She did not marry. It was Florence who wrote the "History of Rowledge".

Annie Sylvia was born in 1871 and went to school at Mrs Parker's (*sic*) establishment in Weymouth. She went to Germany, to Düsseldorf, in 1888. She worked for a while at the St. Margaret Ladies Settlement in Bethnal Green. The settlement is still there. She became a nurse and in 1911 she was made assistant matron of Nottingham General Hospital. She must have been an astonishingly talented craftswoman. It is said that, as a young woman, she was responsible for carving the reredos in Rowledge church. She was a member of the Band of Hope, did many local good works, and there is a record in her own hand of a "boring trip" she made to Bavaria in 1901. She recounts how she met Frau Wagner (the infamous Cosima, Liszt's illegitimate daughter, fierce defender of her husband, Wagner's, reputation, and, eventually, an enthusiastic Nazi). She died in Hove in 1956.¹⁰⁶

The Rev. Ernest Julius Parker was born in 1872, two years after his parents moved into the vicarage. He was educated in a private school in Winchester and at Marlborough College between 1886 and 1891, where he was head of school house. He went to Brasenose College, Oxford, and pursued a clerical career. He was ordained at Chichester in 1895 and from 1895 to 1898 was curate of St. John's Church, Stamford Hill. In 1902, he went off to Bulawayo and the Railway Mission under the bishops of Southern Rhodesia. After about two

¹⁰⁶ These anecdotes are mostly found in the King's Candlesticks web site mentioned several times in this text and extensively quoted.

years he was transferred to the capital, Salisbury, where he became rector and canon of the cathedral, whence he eventually returned in 1932. He married in 1908 and had six children.

Dr Herbert Francis Parker, (1875 – 1947), was married in 1906. He, too, went to Marlborough School, obtained a first in natural sciences from Emmanuel College Cambridge, where he was university chess champion. He went on to study at St. Bartholomew's and was a doctor practising in Guildford by 1908. He died in West Malling, Kent, in 1947.

Constance Emily was born 1878. After leaving Winchester High School in 1897, she went to Somerville College Oxford (the first women's college at Oxford and, coincidentally, opening in the year of Constance's birth). She obtained a first in classics and returned to teach at Winchester High School in 1900, before being appointed Classics lecturer at Bedford College in Regent's Park in 1902. From 1908 to 1932, she was librarian to Westfield College, Hampstead, now part of the University of London, St. Mary's, where she remained from 1932 to 1936 as a lecturer. In 1936, she retired and lived in Westbury-on-Trim, Gloucestershire, where she remained until she died in Clevedon Nursing Home in 1955. The library at Westfield College, the Parker Library, was named after her. She did not marry.

Mabel Alice (often referred to in documents as May or Mary) was born in 1881, and she studied music in Frankfurt in 1899, before she returned to Rowledge. She, too, did not marry. She became a missionary with the Zenana Missionary Society in India, a mission to prostitutes. This mission, which became famous, rather like that of Mother Therese in Calcutta, was started by Isabella Thoburn, who was invited by her brother, James, a Methodist missionary in India, to join him in his work there. Sailing from New York, she arrived in Bombay in January 1870, and made her way thence to Lucknow. She immediately began evangelizing among the women of the zenanas (harems) and, in April, she opened a girls' school in the Lucknow Bazaar. It was to this idealistic and successful venture that May Parker dedicated herself.

The Rev. Parker's wife, **Harriet**, was also a resourceful woman. She organised the choir and played the harmonium in the church (later she became the organist) and appears to have been as energetic as her

husband. She set up in Rowledge a branch of the Mothers' Union which had been created not many years before, at Old Alresford, by Bishop Sumner's daughter-in-law. The Rev. Parker's wife might well have been involved in discussions giving birth to the movement, since her father was a part of the circle around the bishop.

Mrs. Parker also encouraged church activity in Buck's Horn Oak, then a small hamlet, somewhat remote from Rowledge Church. Mothers' meetings were held there and a certain Captain and Mrs. Heathcote held services in a laundry there until a mission was built (in 1905) which became, in time, a church, St. Hubert's.

She also set up a Girls' Friendly Society, a Ramblers' Association, a provident club for providing clothing and coal in winter – all of which were administered from the vicarage. Games were organised for the children in the vicarage garden. In 1882, a local branch of the Church Missionary Society was set up. The Rev. Parker and his wife were working to create self-reliance amongst the inhabitants of Rowledge at the same time as they worked to promote sobriety and Sabbath observance. The impulse behind their activity was, of course, Christian. The results were socially reforming and all, whether church goers or not, benefited from their activities.

Of course, it is easy these days to be cynical about the motives of muscular Christians like the Rev. Parker and his wife but one must admire their energy and their commitment, without reservation. Religious duty mattered a great deal to them, but so did social conscience. The two went together. A footnote included in Flora Westlake's book about Rowledge, "The Way We Were", recounts how Mrs. Parker was always concerned for the well-being of her maids and how, on their days off, she would go to meet them, coming back to the vicarage along the dark of Church Lane, carrying a lantern. There is something symbolic in the image of the vicar's wife, waiting for the return of her maids, whilst holding out a light in the midst of darkness.

Life was not always, or unremittingly, severe in the Julius circle: the emphasis on temperance and worthiness might give an impression of puritanism. This would not be accurate. There is a pleasing recollection in Florence Parker's diary of an entertainment held at the

vicarage on the 19th January 1886. Mrs. Parker plays an allegretto by Pleyel with Master Parker and Master Pearson. Mr. Millais sings a song by Tosti "*For Ever and Ever...*" and a song by Molloy "*The Last Waltz*". This Mr. Millais was brother of the more famous artist, John Everett Millais, and an artist himself. The family was capable of enjoyment, but sober enjoyment.

Florence notes in her history that:

"Early in the 1880s it was agreed [opinion] that Rowledge had become as law-abiding as Wrecclisham - however it was still being criticized for a lamentable lack of sobriety..."

This lament about insobriety she makes at about the same time as her grandfather recorded a similar comment about Wrecclisham and by now will be a well-recognized theme. The Church of England Temperance Society, the largest such organisation at mid-20th century, was founded in 1862 and was reconstituted in 1873, and won a response from the Rev. Parker in Rowledge almost immediately; in 1879 he started a branch of the society and a Band of Hope. This inspired the formation of a drum and fife band followed by a brass band. They "*did much towards promoting temperance in the village*". Mr. W. Graham, verger, was a leading member. Parties at the vicarage were, presumably, sober affairs, but not necessarily joyless.

In the same year, 1879, the Parish Club was set up in the vicarage. It moved, in 1883, to the Village Hall, which was built in that year, becoming in time the Village Institute. Visitors were offered the opportunity to imbibe beverages which, it is stated in the records, were non-alcoholic. The Parish Lending Library, as the club became, charged its members one old penny a month as membership. Again, the theme of moral improvement is clear, and so is the importance of education.

Stipend:

The vicar's stipend, as the earlier account of the foundation of the parish described, was £300 p.a. This was well above the average wage at that time but, with a large family, the Reverend Parker was not a wealthy man at that time (He inherited money later¹⁰⁷) and he took

¹⁰⁷ It is interesting that Parker was able to send his children, or at least his daughters, overseas to Germany and Switzerland for 'finishing'. He had clearly obtained funds beyond those implicit in

private students, both to earn some money for his family and pay off the loan on the church and vicarage, and improve the church. The census returns of 1871 and 1881 each show a boy lodger described as a student. In 1871 it was a 14 year old, Charles A.H.F. Lamb, and in 1881 an eighteen year old, Herbert Craft. The documents available at the Church of England Record Office reveal that, in 1869, the stipends per annum for the various parishes in the neighbourhood of Rowledge were as follows¹⁰⁸:

St Andrew's, Farnham	£1,100
St Thomas, the Bourne	£154
St John, Hale	£500
All Saints, Tilford	£258
St Peter's, Tongham	£208
St Peter's, Wrecclesham	£400
Proposed for St. James, Rowledge	£300

Of course, the Rev. Parker received the benefit of housing. In 1887, he completed a church property and revenues return, in which he gave the tax value of his vicarage at £64 pa. Typically, at this time, a rental was 1/14th of the building cost. The value reported by the Rev. Parker was about half this, suggesting that he regarded half the building as pertaining to his job, and half as a benefit in kind. The Rev. Parker's emolument put him in the bracket marked 'genteel'.

Like any genteel family at that time, the Rev. Parker and his wife employed servants. Reference has already been made to the

his stipend. Julius maintained his earlier generosity to his son-in-law and daughter and made at least one significant gift to them. Parker was also left money by his unmarried sister and his father. Harriet's will shows she was quite well-off, more than can be easily explained without this assumption. A.W. Parker's will reveals that he had accumulated properties in Southampton, Rowledge and East London.

¹⁰⁸ Getting a handle on normal wage levels is quite difficult and different sources are not always in agreement. Looking to various sources of information, one sees that, in Mid-Victorian England, the threshold for income tax was around £150 pa. A clerk typically earned between £150 and £300 pa. Members of the nobility were reported as 'earning' >£850pa, merchants between £300 and £850 pa, and mechanics <£150pa. In the mid-1860s, for a 10 hour day, 6 days a week, the following earnings applied: labourers 3s-9d pw (£55 pa), bricklayers 6s-6d pw (£95 pa) and 'engineers' 7s-6d pw (£110 pa). Weekly pay for some other jobs was as follows: for artisans 36s/- (£90 pa), for London labourers 20s/- (£50 pa) and for farm hands, 14s/- (£35 pa). At the same time, an Indian Civil Servant earned typically £300 pa, a senior clerk in 1844 earned £150pa and a professional man in the year 1900 about £700 pa. A maid, in 1844, might earn £7 pa and, in 1900, £21 pa.

household's maids. The census in 1871 shows that the Parker household included a young cook of 21 called Mrs. Triggs, and a maidservant aged 23 called Martha Marwell. By 1881, the household consisted of no less than 11 people, including an older cook called Mrs. Hall, a maidservant of 17 called Ellen Wakefold, and a third 'servant', a 44 year old lady called Martha Whiting. By 1891, only a cook called Edith Smith and a housemaid called Ellen Stacey remained, both in their teens. Two servants are recorded in 1901 but none in 1911 when the household had reduced to the same trio, Arthur William, Harriet Emily and the daughter, Florence, who had moved in when the vicarage was built. All these servants had to be paid, though wages were, during that period, low; perhaps £21 per year in 1900 for a housemaid, plus living expenses.

The Rev. Parker no doubt lived the rich and varied social life that was customary for a minister in those days, befitting his role as a leading member of the community. The Parish flourished. In 1891, after 20 years, Parker summarized his record in office – 346 baptisms, 87 marriages and 145 burials. This, he felt, was indicative of a thriving community. He was surely right. Rowledge was growing as was the country at large. There were far more births than deaths¹⁰⁹.

One can only conjecture about the prominent people who, at one time or another, must have sat in the vicarage at Rowledge, enjoying conversation about the issues of the day, perhaps fine food (though obviously not fine wine) and the company of the clergyman. One who visited the vicarage in the middle of the Eighteen Eighties, and thereafter, was Mr. W. H. Millais, himself an artist in the pre-Raphaelite style, and the brother of the great painter, Sir John Everett Millais.

Later, in 1903-1906, the future Archbishops Cosmo Lang and Dr. Randall Davidson preached at St. James and were presumably entertained at the vicarage. Dr. Randall Davidson was Bishop of Winchester and lived in Farnham from 1895 to 1903. Cosmo Lang had a connection with the Crosfield Family of Rowledge.

¹⁰⁹ One guesses that these figures would not be seen as particularly demanding these days. Only 4 marriages a year is a light load. On the other hand, these days there would be relatively fewer christenings.

The Rev. Parker not only looked to his parish but, like Julius before him, was involved in ensuring that the pastoral needs of a growing local population were adequately catered for, though he may have been tardier in this regards than his father-in-law. In St. Peter's, Wrecclesham, there is the dedication: "To the glory of God and in memory of Henry John Snelling, a faithful servant of the parish as lay reader and priest for 54 years, 1877 to 1931. Directed by parishioners and friends." Snelling was made, in the early 20th century, the curate at St. Timothy's chapel of ease in Boundstone. The recent publication about St. Peter's¹¹⁰ states that:

"This had come about as a result of an indentured gift to the parish by the Rev. Arthur William Parker, the vicar of Rowledge. In 1907, the Rev. Parker had gifted the land in Sandrock Hill in trust for a mission hall to be built. At this time, there were very close links between St. Peter's Church and St. James's Church, Rowledge. In his later years, and until his death in December 1931, the Rev. Henry Snelling was priest in charge at St. Timothy's. A memorial tablet ... was erected in St. Timothy's for Henry John Snelling and, when St. Timothy's were sold in 2005, this was moved to St. Peter's where it now hangs in the vestry."

The Rev. Julius had purchased the land in 1887, and he transferred it to his son-in-law, the Rev. Parker. It is interesting to speculate why it was not until 1905 that a permanent mission hall was proposed on the land now gifted by the Rev. Parker. It was not finally built until 1907. The Rev. Julius had died in 1891, only four years after he gifted this land to the Rev. Parker. Possibly the Rev. Parker found it difficult to raise the money necessary to build a church or mission hall. Possibly the death of his father-in-law removed some of the urgency from the project.

Towards the end of his incumbency, the Rev. Parker was starting to take life a little easier. In the documents stored in the Church of England archive, there is a letter dated the 21st of July 1909, from the Rev. A.W. Parker to the Ecclesiastical Commissioners in which he reports that he is "... Leaving home for Belgium on the 27th for my holiday to spend there a good part of the succeeding month of August". He goes on to ask whether he could have his stipend paid in advance. He refers to his son, Dr H.F. Parker of Staffa Lodge, Waterden Road, Guildford, as a contact point.

¹¹⁰ John Birch - 'Know Your Church'. St. Peter's Church, Wrecclesham.

Again, on the 13th of August 1910, in another letter to the Ecclesiastical Commissioners concerning his holiday in Wales and, again, requesting payment of his stipend, he says he possesses a gross income of £1,000 per annum (and points out that he has a wife and six young people and many benevolent calls to support). It is clear from this that he had, by that time, a very much more handsome income than that arising out of his stipend alone, which had not changed in 40 years.

When he died¹¹¹ Parker left effects valued at no less than £13,605-4-11. By his death he had become very comfortably off. An estate of this value reconciles nicely with the income of a £1000 a year he recorded towards the end of his time as vicar. Parker's father, Henry John Neil Parker, was a medical practitioner who at the time of his death was living in Winchester. He left £4,000 in his will. It is at least likely that Arthur William Parker received money that originated in his father's medical practice, rather as Julius probably did from his own medical practitioner father.

Arthur had two sisters, Anne and Ellen, and a brother, Francis. Ellen remained a spinster and died in Winchester in 1893, aged 65. She was buried in St. James, Rowledge, and the service was conducted by the Rev. A.R. Wiseman, presumably the same reverend with whom Florence had spent some time. Probate was granted to her brother, and she left £2,879-14-8 in her will. One gets the impression of a generally well-to-do family.

Everyday Life in a Victorian Vicarage:

The back-copies of the Rowledge parish magazine give plenty of evidence of the social activities conducted in the vicarage. The vicarage garden was used by the whole parish for garden parties. Inside, Parker held musical evenings, very much in the tradition of the Julius family. Further insight into the round of activities pursued by the Parker family is given in the "The Roundelays of Rowledge" by Stanhope Edgar Ward (referred to previously).

There were the periodic Sunday school treats, when the children of the village enjoyed food and entertainments in the vicarage garden, and, if

¹¹¹ Arthur William Parker died at Glenberrie, 7 Court Road, Tunbridge Wells on 18th April 1917. Probate was granted on 9th August 1917 to Harriett Emily Parker, widow, Herbert Francis Parker, MD, his son, and to Florence Ellen Parker, spinster.

they were lucky, took home prizes. The annual choir's supper was an occasion for sober jollity. Each year the choir would make a trip to some place far afield, perhaps to the coast, and for people who rarely moved far from Rowledge, such was an occasion both of great excitement and education. The Village Institute was another important part of village life and the annual institute dinner was well attended. Another occasion was 'Flower Sunday' when the children celebrated the arrival of spring in a ceremony which involved bringing flowers to the church on the chosen Sunday.

Less formally, and without the distraction of television or computer games, the vicar's family frequently indulged in forest walks and nature rambles. Nowadays Rowledge is largely a commuter town, but then most inhabitants lived and worked locally and a proportionately greater amount of time was spent in the simple pursuit of chatting, neighbour to neighbour, character to character.

In 1914, the Rev. Parker completed his forty third year of ministry in Rowledge. He retired in that same year. Quite significant dilapidations, amounting to £119, are in the diocesan accounts, presumably compensating for the maintenance work needed to bring the vicarage back to a state acceptable to a new resident. In truth, he lived in accommodation that, however commodious, to our standards would have been unacceptable; without adequate water supply, without adequate lighting and without adequate heating. What had been tolerable in 1870 was less so by 1913.

One cannot know how the man who had dedicated his life to this place felt on his retirement. He had become vicar at the age of twenty-five and was retiring, having surpassed the age of sixty eight. He had fulfilled Julius's vision, as Julius had fulfilled Sumner's. He had seen many things and much change. He had fought the good fight; he had run the race; he had kept the faith.

Stanhope Edgar Ward, the Shelley of Rowledge:

For some time, the Rev. Parker had been aided in his ministry by the Rev. Stanhope Ward, who was curate in Rowledge and who was to prove invaluable as he stood in during the period between Parker's retirement and the succession of the next vicar, the Rev. Harke and, again, when Harke died suddenly, and the parish was for several

months without a vicar. The Rev. Stanhope Ward offers a tantalising study. He was close to Arthur Parker.

The generosity of James Ward during the foundation of St. Peter's in Wrecclesham has been mentioned already. Stanhope Edgar was born to Owen and Annie in 1863. Stanhope attended as a boarder at St. John's Grammar School in Lichfield which boasts, amongst its various alumni, Douglas Bader and Dr. Samuel Johnson. He matriculated in 1882 and gained entrance to Pembroke College Oxford, where he was awarded a bachelor of arts in 1887, which he subsequently converted to an M.A.¹¹² He was ordained in 1904.

While at Oxford he married a wealthy widow, Adelaide Miley, born in Hanover Square in 1830. She was, therefore, 55 when Stanhope was only 23. They did not have children but brought up a niece, Grace Ward, whose mother had died in 1873. At some point, Stanhope Ward appears to have spent time in India and Ceylon but, eventually, he settled in Bentley at a house called Fox Hall, where they had three servants, groom, parlour maid and cook. In 1901, Stanhope Ward, who was then aged 37 and Adelaide, who was then aged 70, were living in Rowledge in a large house called Bracken Hill. In the census he is described as "living on his own means".

Adelaide died in Farnham in 1922 at the advanced age of 91. Stanhope was to remarry in Chelmsford in 1924 and eventually died in 1940 at the age of 76. At his death he was recorded as living at "The Views"¹¹³, Dockenfield. His estate was valued at £17,836-13s-6d. This is equivalent to well over £1m today, adjusting for inflation. In 1940, the average wage was around £250 pa, so he left a sum equal to 80 times the average annual wage. He left this money to some 30 beneficiaries, including his second wife, who survived him, his ward, Grace Ward, several other members of the extended Ward family, and to the grandson of Henry Julius, Alfred Julius Stevens, a son of Julius's daughter, Florence, who wrote 'To the Vicarage Born'. According to a distant relative of Stanhope he "was a much loved and respected man".

¹¹² The entry in Crockfords, 1940, reads: "Ward, Stanhope Edgar. - St. Cath. S. Ox. B.A. 1887, M.A. 1890. Bp's Hostel Farnham. D 1903 Win. P 1904 Southampton for Win. Perm. To Offic. At Rowledge 1903-14; Dio. Win. 1914-20; C. of Frensham and Chap. Of Farnham U. 1920-27; Perm. To Offic. Dio. Guidf. From 1927. The Views, Dockenfield, Farnham.

¹¹³ No house with this name in Dockenfield has been identified, but there is a house called 'Forest View', which is a magnificent 5 bedroom house overlooking the Abbots Wood enclosure, which might well be the correct property.

It would be interesting to know more about the relationship between Ward and Parker.

Stanhope Ward's dedication of a volume of poetry to Parker is a fitting tribute. The signature poem that Ward wrote and dedicated to Parker contains none of the brimstone indignation of the poetry of the dyspeptic Grover from 60 years before, but reflects, rather, an affectionate regard for the village. The poem is long. I quote its first lines, a tribute to both the vicar and the village he helped establish.

Rowledge

*Rowledge! Tho' other villages may boast
A more melodious and older name,
Thou art in other ways no less endowed
Than those which have acquired some share of fame.
Beyond the memory of man there stood
A hamlet on thy wood crowned hill;
Here all that makes of human interest
And pathos deep thy teeming annals fill.
But where shall I a better place begin
To sing thy praises or commence the search
For old associations of the past,
Than at the sacred spot where stands the Church.
No ancient ivy-bowered tower nor tomb
Of armoured knight in sculpture rich is thine,
No time-worn gems of carving or of glass
Mingle an earthly beauty with divine.
And yet for inspiration and for grace
I vow 'twere hard to find a sweeter place....*

A QUESTION OF MONEY

A Matter of Great Interest:

It is difficult not to ponder the question of the origins of the Rev. Julius's money which he spent so liberally on various projects. In the absence of detailed accounts for his family one can only put together as best one can that financial information which is available, from wills, and contemporary reports. We know that Henry Julius's father, George, was heir to a fortune based upon plantations in the Leeward Islands, though there is a question about whether much of this might have been embezzled by his trustees.

As far as Julius himself is concerned, a stipend of £400 a year would only have made him comfortably off and it is difficult to see how he could have spent as much as he did if this were his only income. When Dr George Julius died, he left £10,000 in his will, a considerable sum, but this did not go to the Rev. Julius (it went primarily to his wife). One assumes that he was already regarded as adequately well off. When Julius himself died his will shows an estate worth £3,851, still a considerable sum, but what is more interesting is that his daughters, when they eventually died, left substantial sums of money.

One can understand how Mary Louisa, who was married to a stockbroker, could have left an estate worth £6,052 in 1933, though one might have expected Florence, who married the solicitor Stevens, to leave rather more than £891 in 1937. Ella Georgina, who was married to a vicar, left £1,176 in 1941. Harriet, widow of the Rev. Parker, left no less than £7,734 in 1933 and she got this from her husband's estate which was considerable by the time of his death. He left a gross value of £13,605, partly inherited from his father, part from his father-in-law, and invested largely in property in Southampton, Rowledge and the East End of London.

What is more surprising, is that the unmarried daughters of the Rev. Julius also left considerable sums of money when they died. Mary Isabel, who died in 1898, left £5,212. Edith Katherine died in 1937 leaving £1,856. Constance Marion, who died in 1945, left £12,330 and Octavia, who died in 1943, left £2,220. Presumably this money left by particularly long-lived spinsters must have originated in gifts, presumably coming primarily from their father during his lifetime.

Nor did they stint at all, as some anecdotes about their travels around Europe attest.

It makes analysis of domestic finances easier to understand if one translates all money-of-the-day into today's money. Not many people have in mind the inflation factors needed to convert, say a stipend of £300 pa, into a modern equivalent. As far as Julius is concerned, his stipend over a 40 year career amounted to about £2.5 million, expressed in 2014 pounds. In the case of his father, income would have been much higher. A successful society doctor in London in the 19th century could earn as much as £2,000 a year and, on this basis, Dr. George Julius could well have earned the equivalent of £7 or 8 million during his long career.

Something which people do not always appreciate is that throughout the 19th century inflation rates were low and, indeed, for much of the time there was deflation. Tax rates were very low. British governments, which managed to cast dominion across the world, did so without spending more than about 5% of the gross domestic product of the country. Typical returns on invested money were remarkably high. It was possible for people to earn at least 3% per annum on fairly risk-free investments and they did not suffer loss through inflation or penal taxation. This meant that those who had capital could generate very considerable sums of income, as is illustrated by the already mentioned Schroder trust.

Inclusion in a spreadsheet of the best estimates of likely interest rates, income levels, the costs of running a household and employing servants, and what is known about the various bequests made by the Julius family, enable one to look at whether the figures hang together. In conclusion, assuming that Dr George did indeed inherit a sum of £10,000, and generated the income from his medical practice estimated above, and assuming, furthermore, that by the end of his lifetime he had, one way or another, distributed his wealth equally amongst his 11 children, one does not need to hypothesise significant extra money to account for the Rev. Julius's generosity.

Our analysis suggests that the Rev. Julius may well have enjoyed a considerable investment income. This, combined with the stipend, could account both for the generosity he displayed in rebuilding the

church and in his other projects, as well as in the magnitude of the gifts and bequests he left his children. So whilst it is true that the Julius fortune was originally based largely on chattel slavery, as far as the Rev. Henry Julius is concerned, his father's success as a doctor may well have been more significant.

When one combines this conclusion with the report that George Julius manumitted his slaves before this was legally necessary, one may feel rather more comfortable about the origins of the money which helped develop the parishes of Rowledge and Wrecclesham.

THE CLOSING YEARS

Retirement to The Grange, Wrecclesham:

It must have come as something of a surprise to the parishioners when in 1886, after 40 active years in the parish, Henry Julius, who was then 69 years old, decided to retire. His eventual death certificate refers to his dying of 'paralysis', which, combined with the guarded reference to his weakness, and the fact that his disease was one which allowed for improvement over time, suggests he probably suffered a minor stroke, or strokes. The Surrey Advertiser for 6th March 1886 covered the announcement as follows:

'Resignation of the Vicar.

We regret to have to record the resignation through failing health of the Vicar, the Rev. H.R. Julius. The news will doubtless be received with regret as Mr. Julius and his family are most highly regarded by all classes of society in the District.

Mr Julius graduated from St. John's College, Cambridge and took his degree in 1839. He was for some time Curate of Farnham and was appointed Vicar of Wrecclesham in 1846 and it was mainly through his exertion and munificence that the church was considerably enlarged and improved in 1876.

*There was no good work ever started in the Parish that did not receive his warm and enthusiastic support and he was always ready to assist in any really deserving case of need that might be brought under his notice. The living is in the gift of the Bishop of the Diocese and is of annual value of £400 and there is a good vicarage house.'*¹¹⁴

Initially Henry did not move very far; in fact he moved even nearer to the church which he had served so well for four decades, when he took up residence in The Grange, the large manor house built in the 1850s, in Beales Lane, right alongside the church.

By this time all but two of his family had left home and he left behind his beloved vicarage and moved with his wife, Mary, and two of his

¹¹⁴ Surrey Advertiser. Aug 1886

daughters, Constance and Octavia, both in their 30s, to their new home.

That the villagers were sorry to see Henry retire was further evidenced in a report in the Surrey Advertiser in Aug 1886 of the annual meeting of the Wrecclesham Institute.

'Mr. Edmund Vanner (hon. secretary) read the letter of resignation from the president the Rev. H.R. Julius, through failing health. The Chairman having expressed personal regret at the cause of the Rev. Gentleman's resignation, Mr. Roumieu formally proposed that the resignation be accepted.

*They could not forget what their first president had done for them. It was owing to Mr. Julius's energies in getting the money from the Charity Commissioners to build the institute, and under his direction the whole thing had prospered. He hoped Mr. Julius's wishes for the continued prosperity of the place would be fulfilled. He moved that the cordial thanks of this meeting be conveyed to Mr. Julius for his past kindness to the institute, with feelings of the deepest regret for the cause of his resignation. Mr. Mould, in seconding said that in the retiring of the president they would **lose the father of the institute.**¹¹⁵*

It took until August 1886 for the diocese to replace Henry. The new incumbent was the Rev. Leonard Hedley Burrows, who moved from Dorking, where for six years he had been the curate. Burrows, like Julius an Old Carthusian, was, at this time, a relatively young man, 31 years of age.

The induction of Rev. Burrows as vicar of Wrecclesham took place on the evening of Thursday 7th August in the presence of a large congregation. The ceremony was conducted by the Venerable Archdeacon Atkinson who said:

'The coming of the new minister was like the opening of a new leaf in the history of the parish and he hoped everyone would give the new vicar every possible assistance.'

In accordance with the time honoured custom the new vicar tolled the bell.

¹¹⁵ Surrey Advertiser Aug 1886 – The bold letters have been added by the authors.

The parish was to recognise the contribution made by Henry Julius with a testimonial. It was intended to present this testimonial at the village fete but in view of Henry's poor health it was deferred until later in the year. The Surrey Advertiser of 2nd Oct 1886 reported the event as follows:

'Perhaps one of the most interesting ceremonies that has ever taken place in the village of Wrecclesham was performed on Wednesday afternoon when the testimonial to the late respected Vicar the Rev. H.R Julius which has been on the tapis for some time was presented.

Owing to the failing health of the Rev. H.R. Julius the affair was made as private as possible. As might be expected funds were readily forthcoming, as the parishioners were only too glad to be able to show in some tangible form the love and respect which they held for a pastor who had worked in their midst for 40 long years and whose name had been a household word in the village.

The following gentlemen were appointed to act as a committee in carrying out the scheme: Colonel Windham and Messrs R.D. Mason, G.F. Roumieu, T. Smith, G.R. Waterson, H.J. Snelling, A. Harris, W. Mould, J. Hughes, J. Parratt, E. Marley, S. Bunyan, H. Catt and A. Shrubbs.

It was decided that the testimonial should take the form of a chest of plate and Messrs. Roumieu and Smith were deputed to make the purchase, which they did in London. On Wednesday, at noon, the chest was on view in one of the rooms in the institute and it was seen by a number of parishioners, who expressed admiration of the splendid article. The chest was of polished oak and bore upon the top a small silver plate on which was engraved the following:

***Presented by the past and present members of the congregation to the
Rev. H.R. Julius. MA, on his resigning the vicarage of St. Peter's,
Wrecclesham after 40 years' administration.
August 1886.***

The chest contained the following massive silver pieces. One and a half dozen table forks, one dozen dessert spoons, one dozen dessert forks, one dozen teaspoons, one dozen table spoons, 1/2 dozen egg spoons, 2 gravy spoons, 4 salt cellars 4 salt spoons, 4 sauce ladles, 1 soup ladle. In all 87 pieces.

Nicely inscribed on a card were the words 'List of Subscribers' and underneath the names of 155 persons who had contributed to the testimonial.

Leaving the Institute, the company repaired to The Grange where, in the drawing room, they found the Rev. H.R. Julius surrounded by his family and a few friends.

There were present: The Rev. L.H. Burrows, and the Rev. A.W. Parker (Rowledge), Colonel Windham, Mr. R.D. Mason, Mr. G.T. Roumieu, Mr. Snelling, Mr. Waterson, Mr. Mould, Mr. Harris, M. Hughes, Mr. Parratt, Mr. Catt and the following ladies: Mrs. and Misses Julius, Mrs. Parker, Mrs. Windham, Mrs. Roumieu, Mrs. Catt and Mrs. Langhurst.

Colonel Windham made the presentation and said they, as representatives of the Rev. H.R. Julius's parishioners and congregation, had met there that afternoon, with his (the late vicar's) permission, to express to him, not only in words, but also in the shape of a testimonial, the high esteem and regard and affection of those whose name were inscribed on the illumination.

As the spokesman of the party, he felt sure that many of those who accompanied him had known the Rev. H.R. Julius much longer than he had and also, having been longer with the parish, knew more and perhaps, if possible, appreciated more, the good work, whether spiritual or temporal, of what their guest, as their vicar and their friend, had been the promoter and the guide. (Hear, hear).

Among the substantial benefits accruing to Wrecchlesham during the late vicar's long residence and administration in the village, he (the speaker) would first mention the parish church which had been enlarged, and he might say almost totally rebuilt. Then there were the schools, the water supply and last, and by no means least, the institute.

In all of these improvements and good works we understand that the Rev. H.R. Julius had taken most prominent action, not only by sound advice and fixed purpose for a worthy hand, but also, he believed substantively, with substantial funds. He could say no more than a liberal hand and self-sacrifice. He felt that while mentioning this fact they momentarily were only saying that the past and present, and perhaps the future generations, had and might have to be grateful to the Rev. gentleman for the many good works that had been performed by him (hear, hear).

But what they felt would be to him, the Rev. H.R. Julius, much more valuable than all, was the belief in a reward far more enduring for the spiritual words breathed to the sick, the troubled, the penitent and the dying. For such services as these, the God, whom their late vicar had so faithfully served, was alone able to give an adequate reward.

The speaker went on to refer to the kindly and active part taken by Mrs., and the Misses, Julius in the work of the parish, in conjunction with the vicar. These ladies had made many a service bright by their music and singing. (Applause). They (the ladies) had borne with the vicar the burden and the heat of the day and the gratitude of the parishioners was due to them for their willing services.

In conclusion he said that the committee had some difficulty in deciding what form the testimonial might take and what would be most suitable. He might add that Mrs. Julius had been taken into their confidence. (A laugh and hear, hear.) They hoped that the testimonial, to be presented, would be what was intended, a testimony of the love and esteem which the subscribers to it felt for the recipient after 40 years of administration and residence amongst them, and that when in God's time he should be called to his well-earned rest it would be a memorial to his family of the feelings then expressed in the gift. (Applause.)

In handing the gift to the Rev. H.R. Julius, Colonel Windham said he thought all the subscribers had seen it.

Mr Roumieu read the inscription to the recipient who in replying began by addressing those present as follows:

My dear friends and dear old parishioners. He must offer them his sincere thanks which he heartily did. He must also thank those kind parishioners and friends who were not present that day, but would be made acquainted with the proceedings. The testimonial he must add came at a very opportune time because, and they would believe what he said, there was a great trial to leave a living. It was a trial to give up the dear old vicarage in which he had many pleasant associations. Some of the children were born there, brought up and trained within its walls. It was a great wrench but he knew it was his duty to resign. He had many pleasant memories of the time when he was engaged in the ministry but that was passed away. He had resigned that part because he was too feeble and weak to any longer act. It was his duty that he felt that he owed to his parishioners to resign when he was not able to carry out the work as efficiently as he had done in former years.

At this point the Rev. Gentleman stopped for a few minutes and, upon Colonel Windham offering him a chair, said, with a little hilarity, that a weak clergy could never sit down.

He went on to say that there was recompense for him leaving in the testimonial presented to him that day. It told him that he had their affection and love. It was a very pleasant thing for him to say.

I am not going away. When he first looked over the matter with Mrs. Julius, upon his leaving the vicarage, it was a sad thought to him that he would have to leave Wrecclesham. But God's kind providence had given him leave to take his present house.

He was glad to see their new vicar present who he was sure would do the work of the parish just as well as he did it and perhaps a great deal more. He could not do better he said in conclusion than repeat the words of St. Paul:

'I commend you to God and to the word of His grace which is able to build you up and to give you an inheritance among all they that we sanctified.'

He concluded by saying – God Bless you all.

While it may have been convenient for Henry to live so close to the church, and in the heart of the village he loved, and in which he in turn was so well loved and respected, it must have been both a frustration and an embarrassment for his successor to have his predecessor living on his door step. It was probably just as difficult for Henry.

Whether this was the reason for the short tenure in Wrecclesham of his replacement cannot be said, but Burrows, an ambitious priest, left within two years to become, firstly, the vicar of Godalming, from which position he was later to be appointed Bishop of Lewes and, in 1914, Bishop of Sheffield, a position he held for 25 years.

It may have been partly this same difficulty that prompted Henry, two years later, in 1890, to move out of Wrecclesham and to settle in Redhill. It was no doubt something of a wrench for both he and Mary to move away from the Farnham area, where they had spent nearly half a century, especially as two of their daughters had married and were living close by, Harriet in Rowledge, and Florence in Castle Street, the street in which Henry had begun his venture. Both of

Henry's daughters had large families, which meant Henry and Mary were leaving behind twelve grandchildren.

As was detailed in an earlier section, over the years many of Henry's close relatives had moved to the Farnham area, perhaps a sign of his popularity within his family. Farnham had indeed had a particular pull upon the heart strings of the Julius family.

His father Dr. George Julius, had retired from his Richmond practice to live in a house which he named Richmond House, which was one of the houses that had existed on the site on which The Grange now stands, very close to The Street. His brother George, also a doctor, had lived for a time in Willey Place and later in the Seale area. Another brother, William, settled in Tilford where he lived in Black Lake Cottage. Both these brothers were buried in Tilford Church.

The Last Days in Redhill:

Henry and Mary were to spend their final years in Redhill in a house called Woodcroft, alongside Earlswood Common. It is not known whether Henry's health at this time would have permitted him to enjoy walking on the common as he once would have done. However there were fine views from the common across a pleasant area of the Surrey countryside and towards the impressive spire of the Church of St. John the Evangelist, in Redhill, where the family would no doubt have worshipped.

We have little information of the Julius family's life in Redhill. Henry and Mary had been accompanied in their move to Redhill by their two daughters, Constance and Katherine, and they were living close enough to their daughters in Farnham for them to visit from time to time.

However Henry was not to last long in his new home as he died there on 27th Mar 1891, probably of a stroke (his death certificate records a condition of 'paralysis'). His funeral, which took place in St. John's Church on 2nd April 1891, was appropriately conducted by his son in law, the Rev. Arthur Parker, who, apart from the much valued family connection, was no doubt also Henry's long-time friend, colleague and protégé.

The graveyard at St. John's is, like that in Wrecclesham, somewhat overgrown, but it was possible to trace his grave as will be seen overleaf. The simple memorial is inscribed:

In memory of Henry Richard Julius
Born June 30th 1816
Entered into rest 27th March 1891
For 40 years Vicar of Wrecclesham

The Surrey Advertiser for 4th April 1891 carried the following Obituary:

It is with deep regret that we record the death of the Rev. H.R. Julius, formerly vicar of Wrecclesham, which sad event took place at Woodcroft, Earlswood Common, Redhill on Good Friday. It is not too much to say however, his memory will remain green in the parishes of Wrecclesham and Farnham. The Rev. Henry Julius was born in 1815 and was one of the younger sons of Dr Julius, a well-known physician living at the Old Palace, Richmond. He was educated at Shrewsbury School, under Dr Butler, and graduated in 1839 at St. John's College, Cambridge. In the same year he was ordained by Bishop Sumner to the Curacy of Farnham and, after seven years spent in that Parish, he accepted the living of Wrecclesham, where he laboured for about forty years until increasing age and infirmity forced him to resign in 1886.

During the period new schools were built, the church was three times enlarged, the vicarage added to, alms-houses erected, village tanks and a village well constructed, and an institute provided. The formation of the new parish of Rowledge, and the erection of the church there were also fruits of his exertions. Still more than by these outward works will he be remembered for his faithful preaching of the gospel, his sympathy for those in trouble, his ministry to the sick and dying and diligent visiting of his flock.

Mr Julius was married in 1840 to Miss M.A. Butterworth, eldest daughter of Mr. J.H. Butterworth of Henbury Court, near Bristol, by whom he has left a numerous family. The departure of the Rev. H.R. Julius and his family from Wrecclesham took place during the week ending Feb 22nd 1890 and the leave-taking was an event of great interest. He resigned his living, as stated above, in 1886, full of years, and his enforced retirement was after a life time of earnest and successful work which left him very infirm.

The retirement of the Rev. H.R Julius was marked, on Sep 29th, by a presentation of a chest of plate, containing 87 massive silver pieces, at his

residence, The Grange, Wrecclesham, which became his home after leaving the vicarage. There were no less than 155 subscribers which went to show the love and esteem which was felt for the recipient now departed to his rest.



**Henry Richard Julius Grave
in St. John the Evangelist Church, Redhill's Graveyard**

*Upon the news of the death of the Rev. H.R. Julius, on Saturday morning, the church bell was tolled. Touching reference was made to the death by the Rev. C.H. Keable on Sunday morning. It was expected that the aged vicar's earthly remains would be brought to the family vault in the old churchyard but it was willed otherwise by his family and the funeral took place on Thursday at Redhill.'*¹¹⁶

¹¹⁶ Surrey Advertiser 4th April 1891

One might add an appropriate footnote. That Henry Julius's will, admirably clear, was witnessed not by any of the well-known dignitaries of the area, but by his gardener and the local schoolmaster.

Also taking place on the 2nd April that year, the day of his burial, was the 1891 census, which recorded that Mary Julius was accompanied in Woodcroft by her two daughters Constance and Katherine, and by their sister Harriet who is recorded as a visitor.



The base of the Julius gravestone

Mary was not to outlive her husband for long. She also died at Woodcroft, coincidentally exactly two years to the day after her husband, on 27th March 1893. Again Arthur Parker officiated at the funeral. Mary was buried in the same grave as her husband and the memorial to her, seen on the previous page, was placed on the reverse side of the headstone and cross.

The ravages of time have taken their toll of the gravestone which has been slightly mis-aligned by a large tree, which during the last 121

years has grown alongside the memorial stone and slightly twisted the cross.

It may be wondered why Henry was not buried in the Julius family tomb alongside St. Peter's Church. Two spaces remain unoccupied in that tomb, which was built at the time of the death of Henry's daughter Madeline, who died of typhoid at the tender age of 14. Henry's niece, Ella, is the only other occupant of the tomb. She, too, had died of typhoid, contracted while visiting her Uncle Henry in the Wrecclesham Vicarage. However, it was the wish of the family that both Henry and his wife Mary should be buried at St. John the Evangelist Church, Redhill.

Stained Glass Memorials:

In c.1893, St. Peter's Church dedicated two stained glass windows to their late vicar. The windows were created by Clayton and Bell, one of the most prolific and proficient workshops of English stained glass during the latter half of the 19th century. They depicted the presentation of our Lord at the Temple. The two windows, originally located on the wall of the north aisle, were moved to form the centre piece of the east wall of the Chapel of St. Michael when it was built in 1919.

The two windows bear the following inscription:

**The East Window of St. James' Church, Wrecclesham
To the Glory of God and to the beloved memory of Henry Richard
Julius for 40 Years Vicar of this Parish
who died 27th Mar 1891.
Also of Mary Ann, his wife,
who died 27 Mar 1892.
Heirs together of the Grace of Life**



**The Stained Glass Memorial to the Rev. Henry Richard Julius
in St Peter's Church, Wrecchlesham**

The parish of Rowledge also commemorated Julius with a stained glass memorial and a very fine one at that. Quoting from Florence Parker's History,

"On St. James Day, July 25 of 1894, the east window of the church was dedicated. The window is a triplet in the style of Early English architecture, designed and executed by Clayton and Bell. It was given by the Reverend A.W. and Mrs. Parker in memory of the latter's parents, the Reverend H.R. Julius, founder of the Church, and his wife.

The sermon at the dedication was preached by the Reverend Canon Humbert, vicar of Hyde, Winchester. The subject of the window generally is "the Resurrection", nearly all the scripture records of the dead raised to life being represented in the several parts."

She goes on to a detailed description of the glass, which is fully justified by the quality of the work.



The East Window of St. James Church, Rowledge

“In the central light, the principal figure is that of our Lord in his resurrection. In the left-hand light, the subjects of the two higher panels are selected from the Old Testament, viz. the raising of the widow's son by Elijah (1 Kings: 17) and the relation of Elisha's somewhat similar miracle before the king. (2 Kings: chapter 8, verse 5).

The lowest panes in the three lights represent our Lord's three miracles of the kind in the Gospels: the raising of Jairus' daughter (St Mark, chapter 5, verse 41), of the widow's son at Nain (St Luke, chapter 7, verse 15) and of Lazarus (St John, chapter 9, verse 43). The upper part of the right-hand light is

completed by two subjects from the Acts of the Apostles, viz: the raising of Tabitha (Acts: chapter 9, verse 40) and of Eutychus (Acts: chapter 20, verse 10)."

Henry's lifetime of work in Farnham is thus remembered by having the rare honour of having windows in two churches dedicated in his name, Wrecclisham and Rowledge, and both rather fine.

The Julius Family:

It is appropriate before ending this account to show what became of Henry's large family. Henry had always been supported in his work by his family. The log books of St. Peter's School show vividly the attention that Henry, his wife Mary and his daughters gave to the school, with almost daily entries of their attendance and willingness to contribute to classes and testing of reading, spelling, scripture etc.

The Julius family in these early years was heavily involved in the needlework undertaken by the girls. The vicarage featured prominently in this and material was collected from there and items were produced and weekly sales of work were held. These and other activities (concerts, already mentioned) raised funds for various parish causes. From the proceeds of these concerts the daughters paid for a number of church facilities. The St. Peter's records state that:

'In the early years of his incumbency a sum of money was collected by the daughters of the Rev. Henry Julius to fill the east window with stained glass. This was removed in 1913. The balance was used to provide the present brass lectern.'

Of the nine girls four were to marry. Reference has already been made to **Harriet**, who married the Rev. Arthur Parker, and lived with him in Rowledge for most of her married life. They had six children, four girls and two boys. In their retirement the Parkers moved to Tunbridge Wells where Arthur died in 1917. Harriet was to remain for a further 16 years in their Tunbridge Wells home and died, aged 90, in 1933.

Maria Louise married a stock broker, Arthur Brewin, and they had five children, three boys and two girls. Throughout their married life they lived in South West London, Richmond and Twickenham. Maria died in Twickenham, in 1933, aged 88, the same year as her sister Harriet.

Like Harriet she was a fairly long time a widow for Arthur had died in 1919.

Florence married James Stevens, who was from a well-known Farnham family of solicitors. Initially they lived in Castle Street but in later years were living in a substantial house on the Hog's Back in Seale called Talvancroft. Florence has been quoted several times earlier as the author of a book called 'Life in the Vicarage'.



The lectern at St. Peter's Church gifted by the Julius sisters

She was a well-known Farnham resident and, apart from her writings about the town, she had contributed significantly through a genealogy of the Julius Family, which made a major contribution to the web site, 'The King's Candlesticks,' and which provided much of the material for our opening chapter. The Stevens had four girls and two boys. Florence's husband, James Stevens, died on 18 Jan 1907 in Falmouth, Cornwall. Soon after the end of World War I, Florence moved back

into Farnham where she lived in a house called Overlynch in Bridgefield, near to Farnham Station. She was also long a widow, dying 30 years after husband in 1937, at the advanced age of 91.

Of Florence and James's children, the youngest, James Frederick Stevens, born in 1882, deserves special mention. After graduating from Lincoln College, Oxford, in 1906, he took articles in his father's Castle Street practice. The 1911 census shows him to have been a solicitor living with his widowed mother in Overlynch, Bridgefield, Farnham. At the age of 38, he abandoned law and followed in his grandfather's steps by becoming a clergyman. After training in 1920 at Ridley College, Cambridge, he was ordained in London. His ministry took him east and, after various appointments, he became principal of St. Mathew's Boys' School in Moulmein¹¹⁷, Burma, where he stayed almost a decade.

On his return to England in 1940, he served as curate in several parishes including those of St. Paul's, Dorking and St. Paul's, Camberley, before, with poetic aptness, becoming the 8th vicar at St. Peter's, Wrecclesham. Aged 70, he married (he was previously unmarried), a lady called Carlotta Stacey, who was 57 years old. He left Wrecclesham in 1953 after nine years and, after a short period in Tenterden, in 1955 he became rector of St. Margaret Antioch, in Hemmingford Abbots, Huntingdonshire. The couple retired to Rottingdean, near Brighton, where James died in 1971, aged 89. Carlotta remained in Rottingdean until her death in 1991.

Ellen Georgina married the Rev. Ambrose Morris, in 1873, and following a short stay in Guernsey, where their first three children were born, the family lived for some two decades in South East London, where Ambrose became rector of St. Thomas's Church in Charlton. It was here that the remaining children were born. They eventually had a family of ten, five boys and five girls.

In 1890, Ambrose and Ellen escaped from suburbia to the Worcestershire countryside, where Ambrose was appointed vicar of St. Mary's Church, in the village of Wythall. They did not remain long in Wythall as Ambrose retired, in the early years of the 20th Century, and they returned to Surrey where they had a house in Lingfield.

¹¹⁷ Moulmein was home to a sizable Anglo-Burmese population and well known to lovers of poetry through Kipling's poem, "Mandalay". It has been renamed by the Burmese Mawlamyine.

Ambrose had a short retirement as he was to die in Lingfield in 1908 aged 70. Ellen Georgina then moved back to live in the West Midlands. In the 1911 census she is living with her daughter, Ellen Constance and her son Richard Gordon, who is recorded as a nurseryman. They are then living at Abbey Hill Lodge in Kenilworth where Ellen Georgina remained until her death, aged 92, in 1941.

The four remaining Julius girls were spinsters.

Mary Isabel, Henry's eldest daughter, was trained as a nurse at Charing Cross Hospital, where she appears in the 1881 census. In 1887 she left to join an Anglican religious order, then called the Clewer Sisters, and based at their convent in Hatch Lane, Windsor. She became known as Sister Mary Isabel. She was professed in 1889 and in 1890 went to India where she was head of a sisterhood and served until 1894. Returning to England she spent the remainder of her life at the convent in Windsor, where she died, on 3rd March 1898, aged 56.

Octavia, after a short period working in a temperance home in Aldershot, became a missionary. Shipping records show her to have departed aboard the S.S. Leviathan, in 1895, from Liverpool to Montreal, Canada, en-route to Japan, where she spent ten years from 1900 - 1910. Returning to England, she appears to have been like many of her sisters, living on her own means and spending much of the time travelling. She died on 15th July 1942 in Southborough, Kent.

Edith Katherine, known as Kate, and **Constance**, both remained with their parents until they (the parents) passed away in Redhill. Kate was for some time the local secretary to the Church of England Zenana Missionary Society, for which one of the Parker daughters, Mabel Alice, worked. Following their parents' deaths, they moved together to another house in Croak Hill Road, Redhill. Living on their own means, they spent a deal of time together travelling, particularly in Italy and France. They continued living in their house in Redhill until their own deaths, Kate in 1937, aged 87, and Constance eight years later, in 1945, aged 92.

As was described earlier, Henry's youngest daughter, **Madeline**, died at the age of 14.

Longevity, music and travel seem to be constant themes in the lives of the nine Julius daughters. With the exception of Madeline and Mary Isabel, the remainder lived to advanced years. Harriet 90, Maria Louise 88, Florence 91, Ellen Georgina 92, Kate 87, Constance 93, Octavia 88 - an average age of death, for these seven sisters, of 90.

The following quotations from the King's Candlesticks illustrate that a number of Henry's daughters were avid travellers, this at a time when overseas travel was almost solely confined to the wealthy and leisure classes. For example, and quoting liberally:

Florence

*'1902. Having left Talvancroft for two months last summer, spent part of August and September in Switzerland. Mr. Stevens and Alfred above the Rhone Valley, at Naye and Villais. Mrs Stevens (**Florence**) with her sisters **Katie and Octavia Julius**, her four daughters, and Constance Parker, in the Bernese Oberland. (One sees that the Julius and Parker families remained close).*

Kate

*1900 Miss **E. K. Julius** with her niece, Miss Brewin, and two friends had a very enjoyable tour to Rome, Naples, Florence and Venice, etc., this spring.*

*1900 I fear I can say nothing original about the delightful Swiss tour that **Constance** and I (**Kate**) enjoyed in the early summer.*

*1902 Miss **Katie Julius** and Miss Geraldine Morris have left England on a trip to Northern Italy, where they are visiting the picture galleries of Milan, Florence and Venice. They expect to return home shortly before Easter. 1911, sailed from London to Capetown on the *Thermistocles*.*

Sailed from Southampton to Madeira on the Winchester Castle.

Octavia, on returning following 5 years in North America and 10 years working in Japan, also took a holiday: *'Miss Octavia Julius has gone to Switzerland for part of the summer.'*

Henry John Julius:

It is appropriate to have left until last **Henry John**, Henry and Mary's only son, and the last of their children to be born. Unlike his father Henry's brothers, all of whom were successful in various professions,

Henry John seems to have been something of a drifter. Little is known of his early schooling, although it is known, from the 1881 census, that he was a law student. Henry appears to have turned his back on a legal career and decided, in 1884, to emigrate to Australia.



The S.S. John Elder.

Having arrived at Victoria, aboard the S.S. John Elder, he spent most of his life in Queensland. In 1886, he was married in Newcastle, New South Wales, to a lady called Isabella Cram. In 1888, he is recorded as being a licensed victualler in Eulo, a small town in Queensland, where he was declared insolvent. It was at about this time that his father, Henry, gave him a sum of money in advance of any inheritance, as is recorded in his will.

Thereafter Henry, Junior, decided to take up farming, moving up country to an outback ranch near Woodford, a small town some 50 miles north of Brisbane.

In 1900, he is recorded as living on a farm in Villeneuve, Woodford, Queensland. He remained there until 1913 when he is shown in the Australian census to be living in Molonga Creek, a small settlement to the west of Bowen, Queensland, where he is said to be a farmer. Yet another move occurred in 1930, when the records show him to be living in Stewart's Creek, Thuringara, Queensland. The census now records him as a labourer.

Information in *The King's Candlesticks* shows him living in fairly isolated outback locations, and managing both crops and livestock. One gets the impression from reading his letters that, although life is primitive, he is making a reasonable living. After one trip, he says:

'There's no place like home, even it is only a bark hut.'

The scale of his adventures can be seen from the following quote:

*'On Tuesday morning everybody was up and about very shortly after daybreak, packing portmanteaus and "tucker" boxes, running up horses, greasing buggies, etc. However, it was fully 9 o'clock before a start was made, my wife driving two children and Mrs. Thomas, the governess, in the buggy, whilst I followed in the big 4-horse waggonette, and my little girl and her cousin, aged respectively 9 and 11, rode their ponies. About 1 o'clock we find ourselves 24 miles on our journey when we camp for dinner, boil the family "billy" and feed ourselves and horses.'*¹¹⁸

Henry's daughter, Constance Maria Isabella, was born in 1890. Australian records show Henry John to have died in 1932 in Townsville, Queensland. His wife Isabella died 5 years later also in Townsville.

One is inevitably tempted to speculate on what personal history lies behind this emigration to Australia. The son's deserting his law studies and his country; his bankruptcy, occasional brushes with the law in Australia, his being a licenced victualler, all suggest a story of someone who, unlike his sisters, found the tropes of evangelical sobriety too stifling. Henry Julius's will refers lovingly to his son, but one cannot but think of the story of the Prodigal Son.

¹¹⁸ *The King's Candlesticks* Op Cit.

CLOSING THOUGHTS:

A few interesting observations emerge from the study of the documentation around the Rev. Julius, and, indeed, from reading the life and works of Charles Sumner. One such is how little, if at all, theological issues are discussed in any context. This is even true of the correspondence between Sumner, senior clerics and other important people. Where the mediaeval schoolman might have railed about doctrine and the finer points of belief, such issues appear not to have worried the likes of Sumner and Julius at all. No doubt they took theology seriously – they had been educated in classics or theological subjects – but their concern was with the practical consequences of the gospel, and with the spiritual life and the conduct of parishioners.

The same disinclination to go beyond a few pieties and address theological issues, or anything biblical, or even devotional, is evident in the volumes of poetry by Stanhope Edgar Ward, which exude a near pantheistic adoration of the woods and the flowers, reminiscent of William Wordsworth more than George Herbert.

Nor is there any great mention of God, or even of Christ, beyond formulaic pieties. Theirs was a practical Christianity, bolstered by self-confidence and an easy assumption of authority. They knew how tenuous was the grip on life ... they experienced the death of children and knew sorrow ... and this seems to have taught them the urgency of spiritual essentials. Although these men and women operated only three or four generations ago, the atmosphere in which they lived seems today almost as remote as that of the pharaohs.

Another issue that is remarkable, at least to a student with contemporary susceptibilities, is the shameless reliance on contact and the 'old boys' network of those days. Promotion and preferment were based on ability to the extent that lack of it was likely to foreclose challenging opportunities, but otherwise what mattered was contact. In some cases the 'who you know' attitude amounted to pure nepotism. Can it be coincidence that within the Sumner family there was a Bishop of Winchester, an Archbishop of Canterbury and a Bishop of Guildford? Examples of nepotism are numerous in this study alone – witness the promotion by Julius of his son-in-law.

Where nepotism is absent, cronyism and favouritism abound. Contact and acquaintance counted far more than the meritocratic modes of examination success and formal qualification. This world of preferment and prejudice is captured famously in the Barchester novels of Trollope and it is something of a shock to see how accurate Trollope's description was. Yet, the characters described in this book did a good job, when all is said and done. They belonged to a privileged class, but acknowledged an obligation to justify that position through good works, and those good works involved more than charitable giving, but the dedication of their lives.

History is written in the lineaments of the village and the town. It seeps into it the fabric and leaves its ineradicable mark. It enters in through the doors of the houses, and through the church porch and the school vestibule. It is only dispelled by the profanities of inappropriate development. Looking sensitively at what still exists, trawling primary documents, reveals how people, place and attitude have evolved together to express a unique, if mostly anonymous, history.

To strip away a little of that anonymity, if more difficult than stripping away old paint, is an exquisite pleasure. It makes history concrete and satisfies the voyeuristic impulse that lurks in most of us. Henry Julius was not one of the great men whose works and thoughts are recorded for posterity in the bowels of the British Library, but he was a significant figure, and may stand for those many who have striven to improve the lot of their fellows. Studying his life teaches that humility that Thomas Gray expresses in his *Elegy*, or George Elliot in her *"Middlemarch"*, celebrates the incalculably diffusive influence of those who *"lived faithfully, a hidden life, and rest in unvisited tombs"*.

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The Farnham and District Museum Society aims to support the Museum of Farnham and is concerned with the history, archaeology, natural history and other matters of interest in Farnham and the surrounding area.

The Society presents a series of lectures through the winter months on a wide variety of subjects. Local history seminars are also proving popular, with their emphasis on participation and research by those attending.

The Society's *Journal* is published quarterly. The Editor welcomes articles covering any aspect of the history of Farnham and the surrounding villages. Issues going back to the 1960s are now available in digital format for research purposes.

The present publication is one of a series of *Occasional Publications*, which has been made possible by the generous bequest to the Society by Miss Leni Grosset. For a complete list, see the Society's website:-

<http://www.farnhammuseumsociety.org.uk>

