

22nd June 1993

Dear Julie,

Many thanks for your letter of 14th June with the news, or rather 'no news' of Edward.

Your excerpt from the will of William Goddard is most interesting, but as you say, does not throw any light on the line that we want. Presumably this William had a daughter who married a Pope and thus grand daughters Patience and Jane etc.

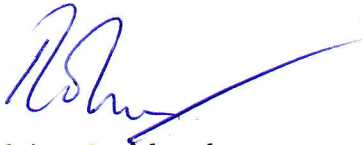
I have often thought that the lead might lie with the Popes as Elizabeth was born 10/10/1764, the daughter of Thomas Pope born 4/5/1733 and died 15/2/1813. Thomas married Amy and they had nine children, all of whose birthdays are known, but if as you say, there are a lot of Goddard / Pope alliances about that time, then it may prove difficult.

I cannot say if Edward and Elizabeth married in London, but my Great - Aunt does note "When Edward and his wife came to London from Wiltshire.." This would indicate that they were already married before moving into Great Charlotte Street. I would also imagine that they did not move to London until after William Henry was born on 6/2/1795, as here again, he was said to have been born in Wiltshire.

A further clue could be that he had 3 sisters, one of whom married a 'White' and another a 'Batchelor'. If one could tie them down, one could work backwards to their Father and thus Edward's.

Your research seems remarkably cheap and certainly you should charge for your time and travel as this must cost you something. I would like to make a more proper contribution and if you would be prepared to accept say £25.00 as a start, to keep you going, please do let me know. I only wish that I had the time to do some leg-work myself, but at the moment, I am rushed off my feet with work (thank heavens)..

Sincerely yours,



Robin Goddard.

Ken
copy



4 July 1993



Dear Robin,

Thank you for your letter and for offering us £25 for our expenses. Please donot be hurt if we refuse your kind offer. We only go to Wiltshire Record Office when we can get a day off from our jobs, usually meet some old friends there, have a good pub lunch, finish researching when we like and call in to see friends in the Wiltshire village where we lived for many years, on the way back. Accepting money for doing research would tie us down to actually doing it and spoil the fun! If you would like to recompense the Goddard Association for the association money we spent on consulting indexes especially for you, say £5, it would help to keep the Association solvent.

Since I last wrote, we have ordered copies of the 1992 International Genealogical Index, which will arrive in a few weeks. It is more complete than the 1988 version and could reveal some hitherto unrecorded marriages. I have checked the IGI of Wiltshire for marriage between Goddards and Whites and Batchelors and could not find Edward's sisters Emma and Eliza. I will try the Nimrod Index of Wiltshire Marriages which is more complete than the IGI and see if I can get a lead this way, though Eliza and Emma would have been living in London when they married would they not?

Regarding William Henry's birthplace; it would have been possible for the family to have already been living in London when he was born in Wiltshire. It just depends on where his mother was at the crucial time (lots of Newbury babies are born on laybys on the M4 becuae the health authorities insist that their mothers make the 22 mile journey to Reading Hospital to be delivered. Some mothers beat the system and produce their offspring on the way!)

We are glad to learn that you are rushed off your feet with work. We went to the local Art Exhibition preview last night and heard of nothing but redundancies. Our daughter has justgot her degree, but no work in prospect. One wants to believe that there are "green shoots of recovery", but fear that a drought will shrivel them up before they grow to maturity and seed.

Yours Sincerely

Julie Goddard



4 July 1993

Dear Barbara and Jenny,

Would you please check the marriages for

Eliza Goddard born 1792

Emma Goddard born 1803

husbands names were WHITE and BACHELOR/BATCHELOR, but which one to which we do not know.

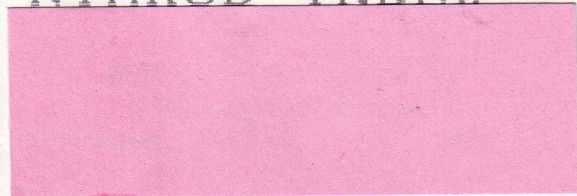
Eliza and Emma could have been born and married in Ogbourne St Andrew, or St George, Preshute, or Marlborough - or (I suspect) London.

I enclose a cheque for £2.

Yours Sincerely

Julie Goddard

NIMROD INDEX



14th JULY 1993

Do please always quote ref: 201

Dear Julie,

Thank you for your letter received 7th July, requesting further searches.

Eliza GODDARD to Male WHITE or BATCHELOR etc.?

No trace.

Emma GODDARD to Male WHITE or BATCHELOR?

No trace.

Sorry we can't help!

Yours sincerely,

A handwritten signature in blue ink that reads "Jenny Carter". The signature is written in a cursive, flowing style.

Jenny Carter

Mildenhall 1653 - 1777 +

1772 Mar 1 GRACE - d Richard & Mary

1774 Mar 7 POPE bap.

3 Apr 3

1774 Mar 14 POPE Rd s Rd & Mary
bap. privately buried Apr 3

1793 Sept 29 Elizabeth d/d Sarah & Robt Fox

1791 Bunel

1701 Mar 21 GODDARD Elizabeth w John

1799 POPE Richard widower 66

formerly a millers servant & a private in
the Wilts Militia when first raised. Palsey

Marriages

1618 Apr 13 BUNDAY Steven (Mr Jones his shepherd)
GODDARD Alice

1640 Feb 2 CLARKE Valentine
GODDARD Lucie

1701 Oct 10 GODDARD John of tp Labourer
EUORD Elizabeth TP

[1727 May 30 SMITH Thos bp
POPE Elizabeth of Fyffield]

[1766 July 2 POPE Richard of Bagden Lodge Lic
HOWELL Hester of tp]

[1777 July 3 WOODMAN, Henry of Conise Hand
POPE, Jane tp

1798 Jun 28 FROST, Wm corp. in 2nd or Queens
Reg of Infantry res in St Peters, Marlboro.
POPE Anne sp of tp minor

CLYFFE PYPARD

Dear Mrs Goddard,

Thank you so much
for your letter of 12 August,
to which I am sorry not to
have replied sooner. I
was most interested in
what you said about the
Goddards & Upham, & will
put it on record.

I am forwarding the
rest to my friend Lady
Pasley (Virginia) of Oxford,
who comes from the Clyffe
Pypard lot (I can't spell it!)

She told me her grandmother
always insisted on the
stress being laid on the
last syllable of the name.

Yours sincerely

Ann Currie

PS Orders are being taken
for our Millennium Book,
which will be published in
the spring, when we have
a Festival. Please write
to David Lee, CORINIUM
House, 3 Cook Close, Aldbourne,
Nr Marlborough, SN8.

and the murder and banishment of princes'. Obadiah was one of the Westminster Assembly of Divines, and John a member of a sub-committee for the advancement of money to carry on the war against the king. Both became chaplains to regiments. John died in 1643, but Obadiah, who had married Priscilla Goddard at Ogbourne St. Andrew in 1638, after eight years as Rector of St. Paul's, Covent Garden, returned to Marlborough to die, a wealthy man, in 1657, and to be buried in Ogbourne St. Andrew beside his father, 'not with his head toward the east, but toward the south, because there wanted room to lay his body otherwise'.

It was a local tragedy that Mr. Smith who had brought the School to such a high standard, should find his work rewarded by dismissal. For the *Marlborough Orders* contain the following entry on September 28th, 1633:

Item, yt is ordered enacted consented and agreed on by the Mayor and Burgeses viz by the Common Council of this Corporation with an unanimous consent (scilicet consensu) That Mr. Smith now schoolmaster of the grammar school (for diverse misdemeanours now laid unto his charge and for which he was this present day convened before the said Common Council) shall no longer continue schoolmaster of the said school then until the feast day of the Annunciation of the blessed Virgin Mary next coming. Hereunto as upon Council had concerning this order yt is questioned whether by virtue of this order the schoolmaster be legally removed, yt is therefore by the mutual assents of the right honorable Willim Earle of Hertford, Lord of this burrough, and of the Mayor and Burgeses of the same burrough agreed that this order shall be no way prejudiciall either to the said Earle or his heirs or unto the said Mayor and Burgeses. (Signed), Will Hertford.

The Mayor and Burgeses got their way; the Earl of Hertford received from them sixty pounds of silver—minus his annual present; and Mr. Smith, who received the council's decision by special messenger, compensated by a gift of £50 from the Chamberlain's funds, retired to die in the next year and be buried in St. Mary's, Marlborough, where the entry in the Register is dated November 26th, 1634.

It is clear that in the early seventeenth century the Corporation were in continual dispute with the Earl of Hertford; and in 1637 they became involved in a Chancery suit with John Martin, the Master of the Grammar School appointed by the Earl in 1633. For a Chancery decree of November 11th, 1637, tells us that Mr. Martin claimed that King Edward VI granted to the mayor, etc., chantry lands to the yearly value of £6 2s. 8d. at ten years' purchase and hospital lands to the yearly value of £8 15s.

freely towards the erection of a school; accordingly a school was founded and 20 marks yearly allowed to the then schoolmaster. The lands, he said, were in 1637 worth £100 yearly at the least, but the defendants refused to increase the master's salary. The Lord Keeper decided that all the hospital lands ought to have been employed for the schoolmaster's maintenance and appointed a commission to find out the hospital's lands and their true value, to appoint an augmentation of the master's maintenance, and to make other orders for settling the said school.

The Commissioners were entertained at a cost of £3 14s. 10d. by the Corporation and the town clerk was paid £42 6s. 6d. for his expenses. No schedule of the hospital lands was apparently drawn up, but on February 14th, 1638, a further decree was made. Upon the report of the Commissioners it was agreed by the Lord Keeper that the defendants should pay the plaintiff £30 for his costs and should henceforth pay the schoolmaster £30 yearly for his stipend and keep in repair the school, schoolhouse and appurtenances as they had usually done. It being alleged that the schoolmaster neglected the children of townsmen and did not have that regard to them as to the children of country gentlemen and other foreigners, the Lord Keeper wished the schoolmaster to take notice of this complaint, and if it were just to reform the wrong. The Commissioners' other orders were to be submitted to the Bishop of the diocese, who would certify his opinion of them to the Lord Keeper.

A copy of *The New Orders for Marlborough School, 1638* is preserved at Alwick Castle and runs as follows:

'According to his Majesty's directions given us by your Lordships honourable order 11th November 13 R.Cat. (1637) wee have set downe such orders as wee hold fit and convenient to be observed and kept for the better ordering of the Schoole and the Schoolemaster and Schollers in the Towne of Marlborough Com. Wilts, made this first of February in the 13th year of the Reigne of King Charles (1638).

- 1 Inprimis, wee do holde it reasonable and do so order that the Schoolemaster for the time being shall be a man sound in religion and conformable to the government of the Church of England now established, a man learned himself and fit to teach others, and one that is of modest and sober carriage and conversation.
- 2 Wee do thinke fit and order that the Schoolemaster and his Schollers (being come together) shall first every morning use ordinary prayers, in the which they shall pray for the prosperous preservation of the Kings Majesty, the Queene and the Royall Issue.
- 3 Thirdly, wee holde it reasonable and do order that the schoolemaster

thorough grounding in Latin grammar, preparatory to the university study of the quadrivium. This emphasis upon Latin grammar as the most important school subject, accompanied by the study of Latin authors, was for the essentially practical purpose of giving the boys control over the medium of the culture of their own and preceding days. The boy then proceeded to the writing of themes on an approved pattern—commending his set subject (*exordium*), stating fully its contents (*narratio*), justifying it (*confirmatio*), refuting objections (*confutatio*), and finally stating his conclusions (*conclusio*). And then came rhetoric, the crown of school classical studies in the early seventeenth century, the writing and delivery of a speech in Latin.

We can get some idea of the education given in the School at this early period from the catalogue of the Old Library. In 1901 it still contained 34 books published before 1650, and though it is possible that some may have been purchased later, they give a picture of the curriculum in the early seventeenth century. Only one book can be definitely assigned to the Library before 1650—J. Minshew's *Guide into the Tongues* (London, 1617), which was 'bought of Mr. Clerke, pastor of St. Maries Church' (1608-1643). But the most interesting was Despautère's *Universa Grammatica* (London, 1594), the general grammatical treatise, in Latin verse, which on the continent replaced the old *Doctrinale* as Lyly's *Primer* replaced it in England. The study of language was further represented by Godenius: *Observationes Linguae Latinae* (Frankfort, 1601); by Budaeus: *Compendium Linguae Graecae* (Paris, 1599); by Buxtoff: *Lexicon Hebraicum* (Basle, 1639); and by Schindler: *Lexicon Pentaglotton, Hebrew, Chaldee, Syriac, Rabbinic and Arabic* (Hanover, 1612). Of more than usual significance in view of Italian influences in the sixteenth and early seventeenth centuries was a first edition of Herio's Italian dictionary, *A Work of Words* (Blount, London, 1598).

While there was no early copy of Quintilian extant in 1901, the approach to oratory can be illustrated by Ctenard: *Institutiones sive Meditationes in Graecum Linguam* (Frankfort, 1590); by Nicolius: *Thesaurus Ciceroianus* (Basle, 1595); by Alsted: *Thesaurus Chronologicus* (Hilberhorae Nassaviorum, 1628); and by Lambinus: *Commentarii in Aeschinem et Demosthenem adversus Ctesiphontem* (Paris, 1564). Texts were represented by Homer (Froben of Basle, 1559), Isocrates (Cologne, 1618), Xenophon (Paris, 1581), Plutarch (Frankfort, 1620), Lucian (Basle, 1563), Pliny (Geneva, 1625), Plautus (Elzevir, 1652), and Justinian's *Institutes* (1574).

Ancient history was covered by Dempster: *Antiquitatum Romanorum Corpus Absolutissimum* (Paris, 1613), and by Herodian: *Historia Graecolatina* (Paris, 1581). There were copies of the Old Testament in Hebrew

Written by AR Stedman
Marlboro 1960

and of the New Testament in Greek (Plantin of Antwerp, 1584), and of the whole Bible in Latin (Amsterdam, 1596). English Literature was represented solely by Camden's *Britannia* (London, 1637) and Raleigh's *History of the World* (London, 1614). Thus the curriculum consisted entirely of the study of the classics and led naturally to oratory.

It speaks well for the early masters of the School that the writing and public declamation of a speech became possible in 1611 and continued yearly at the mayor's election throughout Mr. Smith's mastership until 1631. Ten shillings was paid for it out of the Borough funds, and an entry in 1631 suggests that two shillings went to the boy and eight shillings to the schoolmaster under whose guidance it was written.

Such speech-making must have been fostered in part by the local performances of licensed players who, in the greatest age of the English drama, brought some of its spirit to the Marlborough Guildhall. Attendance at such dramatic performances, for the admission fee was but nominal, must have familiarised the boys with the plays of the University Wits, and of Marlowe and Shakespeare, and given them a mastery of their own language. The decline of the companies of players, who were monarchists in politics and conformists in religion, was due to the growth of the Parliamentary party and of Puritanism in the borough; for, to the Puritan, play and plague were closely associated: 'to play in plague time increases the plague by infection, to play out of plague time calls down the plague from God'. And Marlborough was rapidly becoming a Puritan stronghold, and two of the School's old boys were to join its champions in London.

For Mr. Smith had as his pupils two of the sons of the Rev. Joseph Sedgewick, the Vicar of Ogbourne St. Andrew, Obadiah (1600-57) and John (1601-43), who linked the School with the political and religious disputes of the early seventeenth century. There was a striking similarity about their careers. Both were 'educated in grammar learning' at the Marlborough Free School; both proceeded to The Queen's College, Oxford, and almost immediately transferred to Magdalen Hall; and both after ordination worked with much opposition in London, Obadiah as a lecturer at St. Mildred's, Bread Street, and Vicar of Coggeshall, and John as a curate to his brother and Rector of St. Alphege, London Wall, and of Cripplegate. Both were violently opposed to episcopacy. It was said of Obadiah that on hot days 'he used to unbutton his doublet in the pulpit, that his breath might be the longer, and his voice more audible to rail against the King's Party'; and of John that he 'was a violent preacher to the soldiers, to bring them into miseries and confusion, and to bring them at length in civil war, the cutting of throates, resting away estates,