



# The Goddard Association of Europe

## NEWSLETTER

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### ARABELLA GODDARD

We often hear about noted Goddard men; rarely about noted Goddard women. I am grateful to member Stanley Goddard for introducing me to Arabella Goddard, who might go some way to redress the balance of the sexes.

Madame Arabella Goddard, as she was styled in the press, was born at St Servan, near St Malo, in Brittany on 12 January 1836, the daughter of Mr T. Goddard of Welbeck Street, London. I have not yet been able to identify Mr T. Goddard, but presumably he was a musician, or music teacher for her delightful parents realised that Arabella, almost from infancy, showed an extraordinary propensity for music. At the age of four she played the piano at a charity concert in St Servan. Too small to sit on a conventional seat one had to be improvised for her, but the music she played was far from juvenile, being a fantasia on themes from Mozart's *Don Juan*. Realising fully how great her talents were, her parents moved to Paris and Arabella began to study under Frederic Kalkbrenner, the foremost piano teacher of the age. Aged seven she played for Chopin and George Sand to their great pleasure.

After the revolution in France in 1848 her parents thought it wise to return to London, and Arabella was placed under the tuition of Mrs Anderson, who also taught Queen Victoria. She was soon commanded to perform at Buckingham Palace before the Queen and Prince Albert, who "highly complimented her on her playing". Her musical education was continued under Sigismond Thalberg, who had been a pupil of Kalkbrenner, under whose tuition she learned to play the most difficult passages at sight and developed the musical memory and ability to play without music for which she was justly famed, but which caused as much consternation as admiration from a public to which it was a novelty. She used notes when performing with an orchestra, probably to allay their anxieties that she would forget or make a mistake.

She first appeared in public at a matinee at her father's residence on 30 March 1850, aged 14. In the October of the same year she made her debut at the Grand National Concerts held in

Her Majesty's Theatre, when she played the Elisere fantasia and the Tarantella of Thalberg, "with marked success" the reviews said. In 1853 the Philharmonic Society engaged her to play a concerto at one of its concerts and she chose Sterndale Bennett's most famous work in F minor. This was the year of a quarrel between Costa, the society's conductor and Bennett, and unfortunately Arabella was caught in the middle. *Punch* of that week had the following to say:

THE EMBROGLIO AT THE PHILHARMONIC  
*Done in verse by a very Old Subscriber and Poet*  
 Sterndale Bennett was Indignant with Costa,  
 For not playing Bennett's Composition faster,  
 Costa flew into Excitement at Lucas  
 For Showing him Bennett's Order, or Ukase,  
 Haughtily Resigned the Seat which he sat on,  
 And Contemptuously told Lucas to take the *baton*,  
 Moreover Stipulated this Year with the Directors  
 That Nobody was to read Him any more Lectures:  
 Also, he made it a Condition Strict,  
 He was only to conduct what Pieces of Music he lik'd,  
 Whereby this Year Costa doth Prevent  
 Any performance of Music by Sterndale Benn'tt:  
 Likewise Excluding the young and gifted Miss Goddard,  
 Whom with Admiration all the Critical Squad heard:-  
 All to be Deplored, and, without more Amalgamation  
 The Philharmonic will Tarnish its Hitherto Deservedly High  
 Reputation.

Having been asked to confine her playing to works of "the great masters"

and being prevented from playing works which were more modern and perhaps experimental, Arabella accepted an engagement instead with the rival "New Philharmonic Society". Here she played Bennett's C minor Concerto under the direction of Lindpaintner. It took until 1859 for The Philharmonic Society to recover from this surprise change of allegiance, but it did recover and in 1859 Arabella was presented with the Beethoven gold medal, its highest mark of favour.

It was the practice in those days for institutions to organise concerts and invite players and instrumentalists to perform at those concerts; not, as mostly nowadays, for artists to book, advertise and perform at their own concerts. For the next few years Arabella was in great demand to perform for societies at a variety of concerts and in a great number of halls, including the Crystal Palace, recently moved from its Great Exhibition site in Hyde Park to Siddenham. On 25 March 1854 the *Illustrated London News* describes her playing of Mozart's Concerto in D minor as "having a degree of finish, refinement and expression, which we have never heard surpassed. She was vehemently applauded and recalled after she had left the orchestra to receive additional marks of enthusiasm". Later in that year she went on a tour of Europe and played at the Gewandhaus concerts at Leipzig, "winning applause from the most critical and exclusive audience in Europe".

She returned to England in May 1856 and resumed her concerts. An account of the opening concert of the second series of The Popular Music Concerts in St James's Hall, London, in the *Illustrated London News* for 8 January 1859 has the following to relate: "The entertainment, in conformity with its designation, was entirely calculated for a popular audience, consisting of well-known and favourite pieces, chiefly songs and ballads". It continues to tell that Mr Reeves, a favourite performer with the audience, was unwell and unable to take part. He had provided a medical certificate, but "this did not prevent a violent and unseemly clamour, which for a considerable time, interrupted the concert, the malcontents refusing to listen to every performer

who came forward till Miss Arabella Goddard appeared, when the charms of her music had the effect of allaying the storm". Every issue of the magazine around this time has a similar enthusiastic and appreciative account of her playing.

Arabella had long attracted the admiration of the music critic of *The Times* since 1846, J.W. (James William) Davison and he encouraged her to play Beethoven's posthumous sonatas, making her to be the first pianist to perform them in public in England. The son of a journalist and an actress, he had attended the Royal Academy of Music, where he studied the pianoforte. He had written a few minor works, but transferred his attentions to writing about music for the leading newspaper and musical magazines. Despite an age difference of 23 years, Arabella and Davidson were married in 1859. Davidson, feeling that he might not give an unbiased opinion, asked to be excused from reviewing her concerts, but by this time Arabella was too well established to depend on newspaper advocacy. Her husband coached and advised her, assisting her in adding to her repertoire and suggesting new avenues for exploration. However, he also transferred his preferences and prejudices to her so that she did not try the music of Schumann, of whom he wrote "Robert Schumann has had his innings, and been bowled out – like Richard Wagner". There do not appear to have been any children of the marriage and Arabella was free to pursue her career, retaining her maiden name for musical circles.

Arabella took her farewell of the British public at St James's Hall on 11 February 1873; already the fashion in piano music was changing from the classical to the playing of more easily understood, popular airs. Her time had passed. The same year she went on a three year professional tour of India, Australia, the Sandwich Islands and America, arriving back in England in April 1876. Her last public appearance is said to have been in the Sir Arthur Sullivan's Concerts at the Paris exhibition of 1878, after which she retired into private life. Her husband suffered from ill health for several years, and they moved from London to Malvern and then to Margate, looking for cures. Davison died at the seaside on 24 March 1885. In 1892 Arabella was living and teaching at Tunbridge Wells, to that town's great pride, and appeared in *The Strand Magazine's* portraits of celebrities. Her retirement from the public field, but not from music, lasted 40 years until her death on 6 April 1922 at her house in Boulogne, when the hands which had created music before Queen Victoria, Kaiser Wilhelm of Germany, and King Edward VII and Queen Alexandra and enthralled music lovers in many countries, were still at last. *Julie of Newbury*

(Information taken from *The Dictionary of National Biography*, *The Strand Magazine* 1892, *The Times*, *Illustrated London News*, *Groves Dictionary of Music and Musicians*, and with assistance from Stanley Goddard of Farnborough, Hampshire, and John Goddard of Amersham.)

### GODDARD-FENWICK

The article on Goddard-Fenwick in the last Newsletter has drawn an immediate and satisfying response for once, in the form of contact with the Rev. Goddard-Fenwick's grandson, and I look forward to publishing his answers to the questions posed when he has had time to send them to me.

## CAN YOU HELP?

**Laurie Goddard** of P.O. Box 1, Tharnhaven, New South Wales 2263, Australia, who is trying to trace his great great grandfather who was buried at Troston in Suffolk in 1726. I do not have any other information at present.

Does anyone know of a John Paul Goddard, born about 1920, lived in Ealing, stationed in the Isle of Man presumably during World War 2 and where he is thought to have married? He had a brother Robert. Any information to Membership Secretary John of Accrington (address on back page).

## CLOCK MAKERS

*British Clocks and Clockmakers*, page 18, says: "And very early in the seventeenth century there were fifteen clockmakers and two watchmakers in London, all of them foreigners". By a "true certificate of the Names of Strangers residing and dwelling within the City of London", taken by the Privy Council in 1618, we find that in the ward of Faringdon Within was then living "Barnaby Martinet, clockmaker, born in Paris, a Roman Catholic. And in Portsoken Ward [City of London] was living John Goddard, clockmaker, lodger and servant with Isaac Sunes in Houndsditch; born in Paris, France; here three years; a papist, yet hath taken the oath of allegiance to the king's supremacy, and doth acknowledge the king for his sovereigne dureing hiis abode in England."

There were still Goddards in this trade in the City of London over 150 years later; Rainald W.K. Goddard's *Abstracts of Goddard Wills* lists "Edward Goddard of Helmet Row in the parish of St Luke, Old Street, county of Middlesex, watchmaker. Will dated 16 April 1784." The Legatees were his wife Mary, son Edward and daughter Mrs Elizabeth Ingham.

And *List of Watch and Clockmakers* by G.H. Baillie has 21 Goddard names, including the two above, up to 1825; and a companion volume by Brian Loomis gives 11 more, covering up to 1900. The lists include clock and watch makers from all over England and some Americans, mentioning especially "Luther Goddard of Shrewsbury, U.S.A. 1809 to 1817. The first American to make watches in quantity; he made 500 from 1809 to 1817."

Anyone, with a little knowledge of the subject, wishing to make a study of Goddards in this occupation would have an interesting research project. Any takers?

*Julie of Newbury, with thanks to Edward Morgan for the original idea.*

## GODDARD MARRIES GODDARD

Incest, I hear you say....but before you come to any firm conclusions on this matter, read further!

At 3.30pm on Saturday 24 August 1996 Stephen James Goddard, eldest son of Stephen of Silchester, is taking the plunge at St John the Baptist Church in Buckhurst Hill, Essex. An interesting feature of the ceremony to members of the Goddard Association will be that officiating will be the Rev Doris Goddard, aunt of the groom and an NSM in the Diocese of Guildford.

Will this be a first? Goddard being married by a paternal aunt!

*Stephen of Silchester*

## DIVERTED TO AFRICA – 5

The government supplied certain drugs free of charge, such as Tryparsamide for S.S. (sleeping sickness) and Néosalvarsan for cases of yaws and syphilis.

Our annual visits to the villages gave us an intimate knowledge of the trials and successes of the inhabitants, and we were often asked to take morning prayers in the simple village chapels, or even to preach on Sundays.

My first introduction to “recensement” for sleeping sickness was in the riverine village of Yumbi at the northernmost extremity of our medical “cercle”. Dr Acres escorted me in the mission motor boat up river accompanied by my house boy, a cook, and several infirmiers. The Yumbi gite d’etape stood high on a cliff above the river. It was already clean and swept in preparation for our arrival. We were to spend a week or more in this simple bungalow, while we examined the entire population of Yumbi and that of its surrounding villages, by searching neck glands in every individual.

I was introduced to the Kapita of Yumbi, and to two policemen. Having watched the start of the roll call and examinations, my colleague returned in the motor boat to Bolobo.

A fresh roll call each day ensured that everyone was examined properly, and new-born babies were added to our files, besides immigrant labourers from across the Congo river, from their homes in French administered territory (Afrique Equatoriale Francaise).

The police controlled the crowd fairly well, although their methods were rough and noisy, and sometimes involved pushing villagers off the patio of the gite d’etape. The younger policeman quelled the crowd occasionally by carrying a bowl of water amongst them and sprinkling their heads. This caused them to run for shelter and quietness ensued!

During “Recensement” we encountered cases of leprosy, for which our present-day wonder drugs had not yet been discovered. A high percentage of the population seemed to have some degree of leprosy. Most of these had developed an immunity to the disease, so that its worst manifestations were rare.

On Sunday we rested from our labours, and walked some distance inland to a village church where my interpreter, Ncengi, preached a sermon. I did not understand his Bobangi at that time, but his words must have been appreciated. At one stage the congregation burst into spontaneous singing to show approval of some point he had made. He paused briefly and then joined in the singing.

Bokole, the Infirmier in charge of Yumbi Dispensary, made a list of the names of our newly discovered patients with S.S., and after they had submitted to lumbar puncture, he arranged for their twelve weekly injections of Tryparsamide to follow. He asked my advice on some of his other patients, and I did my best to help him.

Subsequent treks for “Recensement” followed the same pattern as that described for Yumbi. It was customary for the visiting doctor to extract aching teeth, and to exchange courtesy gifts with the villagers.

On one occasion, south of Yumbi, I discovered a villager named “Goddard” (added to his native name). He was

surprised to learn that my middle name was also Goddard, and delighted that we were “Ndoi” (namesakes). Next day he brought a plateful of fresh fruits to show his pleasure. I hope that his kindness was adequately reciprocated!

Before my grasp of Bobangi was really adequate, I had to lead morning prayers in a tiny village chapel, at the request of a deaf Catechist who would not take ‘no’ for an answer. The congregation was augmented by a dog who sat at my feet below the little wooden pulpit, and howled during the singing of a hymn. His howls continued between the verses during the pauses when our human voices did not compete with his solo. I then read a passage of scripture, struggling to see the printed page “by the dawn’s early light”, and simultaneously suppressing a strong urge to laugh at the behaviour of the innocent-looking dog. Gravity and reverence were maintained, however, and we emerged from the chapel with due dignity.

Bantu languages are spoken by using two tones, one high and one low, for the various word syllables. Bantu drums were hollowed logs with a longitudinal slit like a gigantic money-box. One side of the log would be hollowed out deeper than the other so that it would emit a lower note when struck. The shallower side produced a higher sound. Thus the drums mimicked the tones of Bantu conversation.

On the B.M.S. station of Yakusu, near Stanleyville, one of our colleagues, John Carrington, made a detailed study of the drum-message languages in that area, and wrote a thesis on the subject. For this he obtained a Doctorate in Philosophy. Village drummers could broadcast messages for some distance, and drummers in other villages could pick up these and relay them further afield, so that the system could rival telephones and telegraphy. In Bolobo drum beats were used to rouse our station personnel every morning. They were used in the suburbs and villages to call people to dances. The use of drum language for coded messages appeared to have died out in our Bolobo area.

Two days after my arrival in Bolobo, a Sunday morning service was held in the church, followed by a baptismal service in the River Congo, for a large number of people. Dr Acres and the local black pastor, Mpeti, stood in the water to baptise the candidates, two by two. The baptisms were by immersion after the male candidates had had a few moments to confess their faith, and to explain why they wished to be Christians. The women kept silent. All these new Christians had spent two years under instruction, before being baptised. During that time they had been Ba-Loboti (Enquirers) and now, after baptism, they became Ba-Yekoli (Learners), which was the word applied to church members. A large crowd on the river bank sang the chorus of a hymn after each pair of candidates had been immersed. They sang, in Bobangi, the equivalent of “Follow, follow, I will follow Jesus, everywhere He leads me I will follow on”.

Every week-day the hospital out-patient department was thronged by long queues of patients, on a wide brick patio under a corrugated iron roof. I had much to learn from my two white medical colleagues, Dr Acres and Miss Petrie (our nurse).

## FLOATING TREES AND ONE-NAME STUDIES

### Armchair Research (Almost)

My brother Jim joined the Goddard Association of Europe in 1989 and came back from his first AGM with certain claims about the the infamous Wadard, Domesday Book and Devon, which I did not believe. And so it was that I found myself in the local history section of Exeter University Library checking Domesday Book records to verify my beliefs in this area. In fact Jim had misheard or misinterpreted what had been said at the AGM, so I was on a fool's errand. On the library shelves I spotted a collection of parish registers, published by the Devon and Cornwall Record Society. This discovery was to prove pivotal in my subsequent association with the GAE; I infiltrated by joining and even served on the Committee.

The first parish register I took from the shelf was one for Topsham, in Devon, once a busy little port of the Exe estuary, and I flicked its pages open and could not believe my luck when it fell open on pages with two Goddards. "This is easy," I thought, "nothing much to this family history business....it's all been done for me." But had it?

I work as an archaeology technician at Exeter University and my library card allowed me to take the two volumes for Topsham out. I took them home where I eagerly plodded through their pages looking for Goddards. I was hooked from that point, as much by the excitement of discovery, as by the ease of that discovery from published sources. My brother Jim is tracing our own family and I was well aware of the hours he'd spent looking at a microfilm reader for almost nothing. My first trawl through the pages was not thorough enough. My excitement at finding one Goddard entry on a page seemed to make me blind to others. As you can imagine, I became very much more diligent after this discovery.

I had a three generation floating tree for Topsham Goddards beginning in 1652 with the birth of John, son of John and Elizabeth, and ending in 1724 with the baptism of James, son of my second John and Elizabeth, after which the Goddards in Topsham seemed to disappear. Not everything in the records made sense and some discontinuity was obvious: certain marriages and births didn't take place here so my entries had to be guesses. The records for Topsham survive from 1600 so it might be fair to assume that John and Elizabeth were married elsewhere. But where did they come from and where did the Goddards eventually go? I had been told that one should spread out parish by parish to find links: poor communications, they said, restricted movement of people until relatively modern times. Never mind, it was a wonderful beginning and there were clearly plenty of others to collect.

I returned the Topsham volumes to the library and browsed the other published registers on the shelves. And there, in a volume for Falmouth in Cornwall was one of my Topsham Goddards! The only reason I was alerted to this was because of the unusual name of Norris. So much for one parish at a time, these people seemed to have moved to the next county. The link, of course, was the sea. Topsham was a sea port and with Exeter, in its heyday at the end of the seventeenth

century, handled almost 20% of the exports of English woollen cloth – worth between £60,000-£100,000 per week (Devon produced most of England's serge cloth at this time). There had been no hint in the parish register of any connection with the sea but this was surely the link. I had been very lucky to find another parish so effortlessly: mariners could easily move almost anywhere. In the early eighteenth century the customs port of Exeter (which includes Topsham) had wider foreign shipping connections than any other port on the south coast. I had found Falmouth by chance but hope of finding others would be much more difficult.

As I ploughed through the Falmouth records, I noticed they were happily more revealing in the detail they offered, and here I discovered that William, brother of Norris no. 2, was described in the register on his marriage in 1773 to Elizabeth Retallack as 'Gentleman, Commander of his Majesty's Packet Boat *Duncannon*'. I found out later that the back of volume two for Falmouth had an index, unlike Topsham, and my job would have been easier if I'd looked there first (I would like to offer my sincerest thanks to all book indexers everywhere). The Falmouth Packet Service was started in November 1689 with just two boats when the war with France prevented mail to Mediterranean countries going overland. The natural harbour of the Fal estuary rivals Sydney and Rio but, without the trading demands of its hinterland and poor roads, was not exploited until the seventeenth century. By the 1760s sixteen boats were being used with new lines to North America. There were eventually more than forty packet boats operating out of Falmouth.

At this point I wrote to Lt. Cdr. John Beck, one of the curators and trustees of the Falmouth Maritime Museum, and who, I was told, knew all about the Packet Service. He replied with wonderfully detailed information about my Goddards, and not just William. For example, Norris Goddard was appointed to command the Packet Boat *Pitt* in April 1761 on the New York run and made round trips of between 93 and 155 days. The *Pitt* was replaced by the *Lord Hyde* in 1764 and he was superseded in his command in December 1773. William was appointed to command the *Duncannon* in September 1770 on the West Indies, Florida and South Carolina run. Cdr. Beck went on to tell me that a John Goddard was also appointed to command the *Duncannon* in February 1771 and may have been for one trip only while William was not available, and suggested that John may have been a relation normally serving as second in command. But who was John? It is possible that he was an uncle, brother of the first Norris, but I couldn't be sure. So I had a family of ships' commanders but incomplete accounts of their births and marriages. Where would they turn up next?

Well, luck was with me for Julie, our research co-ordinator, had sent me a copy of the Goddard wills compiled and abstracted by Rainald W.K. Goddard, mostly from the Prerogative Court of Canterbury, and published in 1910. I was by this stage collecting all Goddards in the five south-western counties, and began to separate out all the local wills from this

book. On one of my casual browses I noted a will dated 1774 for the first Norris, now in Falmouth, where he mentions the names of all of his children, and now I had the next part of the tree.

There was more luck to come! I was intrigued to see a number of other wills made by mariners, presumably away from home, laid low by illness and unlikely to return. One of this type I spotted, dated 1738, was by a John Goddard, Master of the ship *Theophila* lying at anchor at Fistula near Venice. And, guess what, his son Norris was one of the witnesses. This was John Goddard who married Elizabeth Winter at Topsham in 1709. I had no baptism record in Topsham for this man but was convinced he was the son of John and Prissila (this is the only weak link in the whole tree). In the will John is described as being “.....of St Mary, Rotherhithe, Surrey”. Rotherhithe is an ancient port on the Thames, just down stream from Tower Bridge. Was this the missing link? Should the route now be Topsham – Rotherhithe – Falmouth?

Even more luck I'm embarrassed to say, for yet another will caught my eye which was to reveal the next part of the story. Because of my own Irish connections, I began to read a will for William Goddard of Dublin (1799) whose eldest son is called Norris Matthew and the family is involved in the Packet Boat business – this time Dublin to Holyhead. This was the same William who was commanding the Packet Boat *Duncannon* in Falmouth and may have moved to Dublin after the birth of his second son William in 1775. The will names his other seven children, so I had the next part of the tree. This will also confirmed the Rotherhithe connection; it says: “My tenement in Elephant Lane, Rotherhithe, Co. Surrey, left me by Miss Elizabeth Winter, late of Rotherhithe,.....to 4th son John Shippard Goddard”. William's grandmother was called Elizabeth Winter, but may not be the testator in this instance.

I had completed this five generation floating family tree (six if you include the first John and Elizabeth) spanning 160 years from the comfort of my own home, but this is where I deviate from my armchair research. I got my London street map out and looked up Elephant Lane: it was still there! So on my next trip to London I made my way to Rotherhithe expecting to see the original eighteenth century houses and street pattern. Well, the developers had beaten me to it by about five years. Never mind, there were enough warehouses left standing (now converted into trendy dwellings) to get a feel for this old London port, and at least the Church was still there. I was happy. But what about all those loose ends in my tree; could they be solved by a trip to the Greater London records office and a search of the Rotherhithe parish registers? Yes, I went to the records office on my next trip to London, but only had two hours to spare. Once I'd found my way round the self-help microfilm records (obvious I'm sure to all those active researchers, but not to me) I was able to confirm some of my Goddard uncertainties. I ought to go back again to be meticulous but find it hard to make the time. I returned to Rainald Goddard's published wills to see if there was anything else of use there. There was. I noticed one for a John Goddard, a sailmaker from Rotherhithe. Could this

be Norris's younger brother? Well, yes it could easily. In the Rotherhithe records I also found another brother, James, with his wife Anna Maria, baptising a son, also James. The will of John the sailmaker leaves all his estate to his wife Anna Maria. Is there some confusion between these two, or did they both marry an Anna Maria?

This is all quite exciting, but what happens next? There are other documents and wills ancillary to this Goddard tree which seem to confirm and sometimes confuse the evidence. There are many on the tree who appear to have survived to maturity and could be pursued further. Taking the tree back further is another obvious goal and it is interesting to speculate about where my earliest Topsham Goddard, John, came from. If he was also a mariner could his father be John Goddard listed in an Admiralty census of mariners in 1619 and coming from Kingsteignton, at the head of the next estuary to the west of the Exe? Or could it be that he was sent to Topsham to oversee the trade in cloth for a relative – better to have someone on board ship from the family when the cargo and even the ship could 'go missing'. There are Goddards in Devon and Somerset known to have interests in woollen mills at this time. There is enough evidence from the will of William to take the Dublin end on. How did Norris Matthew fare with the Dublin - Holyhead Packet Service? I have looked at a couple of books on the subject and it seems it was not the best of routes; there were complaints about delayed or cancelled services by sailing vessels and it eventually had to compete with the new steam ships of the nineteenth century taking over routes. Was he far sighted enough to see this and adapt or get out?

One of the benefits of a one-name study is that it does not always matter in quite the same way as one's own family tree: the tree described here, incomplete as it is, could be regarded as enough; it is waiting for someone from this family to continue the search. There are always other Goddards collected on the way, strays, who do not belong to any known tree. These are not forgotten because they can all go to Brian to be placed on the database.

I would like to encourage others in the Association to advance the collection of records, to seek out all Goddards whether from published sources or their area records offices. There only needs to be one piece of the jig-saw missing to halt all progress in a family tree, and some kind member may have the absent piece. The example of my floating tree demonstrates the distances people could move and the potentially difficult task in tracking them down – I was very lucky. I have come across many published references to Goddards, but I do not always have the time to collate them for the database. Someone could pursue Goddard mariners or soldiers, for example, and I know that there are lots of interesting records for London, Southampton and Portsmouth. One hour a week in your local reference library could yield mountains of potentially useful information. It is also fun, so do try it.

*Seán of Exeter*

(If anyone would like a copy of this tree, Topsham – Rotherhithe – Falmouth – Dublin, I will gladly supply one. SAE please, to Seán Goddard, 6 Roseland Avenue, Exeter, Devon, EX1 2TW.)

## RIOTS IN BERKSHIRE TOO

The Newsletter of March 1994 contained an interesting account, compiled by Richard and Philip, of the unfortunate case of Thomas Goddard of Ramsbury, Wiltshire, who was sentenced to transportation for seven years in 1831. Thomas, a respectable tanner, went along with a group of desperate farm labourers to call upon the farms in the area. Farm workers had suffered two consecutive hard winters and through the introduction of the new threshing machines, which meant that many of them lost their winter work and therefore their livelihood when they needed money most, had brought them to revolt, quite unusually, against authority. The groups of workers approached their local farm employers and asked for help, in the form of money or the destruction of the threshing machine. Unfortunately, the government, having seen the mobs of Paris run wild a few months previously, treated the disturbances with undeserved severity.

A new book recently published, *Berkshire to Botany Bay* by Norman Fox, tells of the riots in the south west corner of Berkshire, just over the border from Wiltshire. Here again there were Goddards involved; this time on the farmers' side. On Sunday 21 November 1830 a hungry tramp was put into the overnight lock-up on Kintbury Green. His only offence was to ask for a little money. A group of sympathetic onlookers released the man. He was rearrested and put back in prison again. By the Sunday evening a group of two hundred men had gathered. They had heard how, in the neighbouring village of Speen the previous day, a group had gained some advantages. To quote Mr Fox:

"Between the hours of twelve midnight and one am a large number of persons assembled at the farm house of Richard Goddard of Templeton. Frank Norris, who had been elected treasurer of the congregation, demanded a light in order to be able to see to break some machines in the barn. Having obtained one from the carter's house, Farmer Goddard handed it to Norris who, followed by a large section of the crowd, went into the barn and proceeded to break the threshing machine with a long piece of iron which he was carrying."

It was said later that they also broke some flails and every plough on the farm. Richard Goddard must not have been very pleased! He, despite this and probably in fear of his life, gave the crowd bread and cheese when they demanded some.

The malcontents went on to do further destruction at other farms and in consequence were arrested and later in 1831 were brought to court and received various sentences. Read all about it in Mr Fox's book.

Richard Goddard of Templeton is the ancestor of Mary Lidderdale Goddard of Colorado, a GAE and American Association member and an enthusiastic family historian. Another ancestor of Mary, Capt. Lidderdale, was also involved when, as a former adjutant in the Yeomanry, he joined several other gentleman on horseback who tried to stop the pedestrian rioters, with little success. Templeton Farm is now Templeton Stud Farm and Inglewood Farm, next door, is now Inglewood Hydro and visited by the rich and famous.

Another book on these riots, previously only dealt with extensively by 'Captain Swing' by Hobsbawm and Rude, is being written by David Kent of the University of New

England, New South Wales. This summer he was giving talks on the subject to historical groups in the south. He views the disturbances from a different angle to the conventional, saying that the farm workers were not rioting, but only asking in a traditional, customary manner for what they believed were their rights. He has information on the lives of the transportees in the New World. I await the completion of his book. In addition, Jill Chambers, the author of *The Wiltshire Machine Breakers*, has recently brought out *Rebels of the Fields* which is said to cover the riots in the whole of the south of the country. (Further details on how to obtain the books mentioned, which are mainly privately printed, can be obtained from me.)

Julie of Newbury

## NEW ZEALAND EXPEDITIONARY FORCE

You may remember my article 'Great War Roll of Honour' in Newsletter 21 of October 1991. Four New Zealanders were listed as killed in that war, and two of them are on the list given in the last Newsletter. The following details are from the booklets issued by the Commonwealth War Graves Commission after the war for each war cemetery and memorial. The information is as given at the time of compilation (i.e. about 1919-21) when next-of-kin were given the opportunity to check and add to it. The two are:

### 3/498 Douglas Goddard

L/cpl in the 1st Battalion, Wellington Regiment. Died on 26 November 1916 aged 27 and buried in Cité Bonjean Military Cemetery, Armentieres. Born at Havelock North, North Bay, parents John and Charlotte, 46 Georges Drive, Napier. Douglas had served at Gallipoli.

### 12/3332 Herbert George Goddard

Pte. in the 2nd Battalion Machine Gun Corps. Killed in action 7 June 1917 aged 30 and has no known grave. Named on Messines Ridge N.Z. Memorial, Belgium. Native of Marton, Wanganui, son of Geo. Ernest James and Edith of Ngaoma, Kihikihi, Waikato. (Was he possibly brother of 13/2323 Trooper Chas. Wm. Goddard, son of G. Goddard of Ngaroma, Kihikihi in the 1914 list?)

The other two are:

### 63137 Roland William Henry Goddard

Pte., N.Z. TM Battery Otago Regt. Died 25 August 1918 aged 24 and buried in Bagneux British cemetery, Gezaincourt, France. Son of Frederick and Emma, Motueka and husband of Elizabeth, Tasman, Nelson.

### 251107 Sidney Victor Goddard

Rfn., 3rd Battalion Rifle Brigade. Killed in action 15 September 1916 aged 21 and has no known grave. Named on Caterpillar Valley N.Z. Memorial, Longueval. Son of Thomas Frederick and Ellen, Mere Mere, Hawera, Taranaki.

John of Accrington

## NEW MEMBERS

A warm welcome to those new members who have joined the Association since the last Newsletter went to print:

Mr M.J. Andrews-Reading, 10 Ian Avenue, North Curl Curl, New South Wales 2099, Australia.  
Mr David Goddard, 1 High Meadows, Romiley, Stockport, Cheshire, SK6 4PT.  
Mrs Janet E. Goddard, 1 Churchfields, Birkdale, Southport, Lancashire, PR8 2LU.  
Mr Jim Goddard, 25 Albert Road, Addlestone, Surrey, KT15 2PX.  
Miss Pam J.C. Goddard, 1 Dudley Cottages, Udimore, Rye, East Sussex, TN31 6AP.  
Mr David D. Goddard, 17 Twin Oaks Close, Broadstone, Dorset, BH18 8JE.  
Mrs J.F.M. James, Hillcrest, 19 Elwes Way, Great Billing, Northampton, NN3 9EA.  
Mrs J.D. Kitching, 32 Hathaway Court, Castle Reach, The Esplanade, Rochester, Kent, ME1 1QX.  
Miss Cora J. Martin, 5 Brookside Drive, Dolphinholme, Lancaster, LA6 9AZ.

## IN THE SERVICES

I am grateful to Mary Mather who, via Julie of Newbury, earlier in the year kindly sent Goddard abstracts from the Navy and Air Force Lists of 1993. There were four Royal Naval officers on the active list at the time:

Sub-Lieutenant Andrew Goddard, an engineering specialist with sub-specialisation in Weapon Engineering, serving at the Britannia Royal Naval College. Seniority 1st September 1991.

Lieutenant Commander David Jonathan Sinclair Goddard, BSc, a principal warfare officer (navigation) serving on exchange in the USA. Seniority 1st October 1987.

Commander Ian Kenneth Goddard, a principal warfare officer (underwater) serving with CNOCS Group. Seniority 30th June 1988.

Commander Ronald Alan Goddard, AFC, a pilot who had passed his command exams at both sea and in the air, serving in the Ministry of Defence in London. Seniority 31st December 1986.

No less than fourteen Goddards were then serving Royal Air Force Officers or on attachment to the RAF:

Flying Officer A.R. Goddard, a navigator. Seniority 21st June 1992.

Flight Lieutenant B. Goddard, a pilot and qualified flying instructor. Seniority 9th June 1977.

Flying Officer C.M. Goddard, in the training branch of the RAF Volunteer Reserve. Seniority 6th October 1991.

Dr P.R. Goddard, MD, BSc, MB, BS, FRCR, DMRD, civilian consultant in computed tomography and magnetic resonance imaging.

Wing Commander G.M. Goddard, MSc, BSc, CEng, MIMech, ACGI, qualified staff, mechanical engineer. Seniority 1st January 1986.

Wing Commander J.S. Goddard, RAF Reserve. Seniority 14th September 1992.

Flight Lieutenant M.A. Goddard, RAF Reserve, Secretarial Administrative Branch. Seniority 28th December 1986.

Warrant Officer M.J. Goddard, BEM. Seniority 6th January 1992.

Wing Commander M.J.S. Goddard, BSc (Ed), a graduate of the RAF Staff College and on the staff at Cranwell. Seniority 1st January 1991.

Flight Lieutenant M.R. Goddard, BSc, in the engineering branch. Seniority 23rd February 1986.

Brigadier P.A. Goddard, serving in the British Embassy in Muscat. Seniority 15th November 1992.

Air Commodore Peter John Goddard, AFC, a qualified weapons instructor on general duties. Seniority 1st July 1989. Born on 17 October 1943, he is a graduate of the Royal College of Defence Studies and of the National Defence College.

Flight Lieutenant P.R. Goddard, a navigator in the general duties branch. Seniority 22nd May 1982.

R. Goddard in the ATC and RAF Reserve. Seniority 23rd November 1987.

I am not aware that any of the officers on either of these two lists are members of the Association, but perhaps some of our members can identify them and encourage them to join.

## PENANCE

I am grateful to Julie of Newbury for sending me this item, which she had gleaned during the course of her evening classes.

Confessions and abjuration of various heresies by Augustine Sterne of Speen, Henry Benet of Speen, William Brigger of Thatcham, Richard Higrrell of Newbury, William Priour of Newbury, and Richard Goddard of Newbury. English.

"I Richard Goddard of Newbury in long tyme here before have had grete dought howe godd myght be in the fourme of Brede in thuter a moste syn the yeres of discrecion And howe in few yeres thought and utterly beleved that in as moch as god is here in hevyn he shuld not be in the sacramente of thauter (sic) And so in this error have continewed unto this the tyme of this my presente abjuracion."

Abjuration said on 28th January 1491 before the bishops in the parish church of St John, Windsor in the presence of Masters Laurence Cokkys, Edmund Martyn, John Mayhowe, Robert Daye, Ralph Hethcote, canon of Salisbury Cathedral, William Thurlowe, vicar of New Windsor, Brian and William Birley, Thomas Clerk and John Wely, etc.

For penance Richard Goddard (as with Richard Hignell and William Brigger) was to be brought bare-legged, bare-footed and bare-headed, wearing a shirt and breeches, with a bundle of faggots on his back and bearing a brand in his hand, on Saturday 29th January, around the market place of the town of New Windsor where and when the greatest number of people were present, on the following Sunday, viz 30th January, around the parish church of St Mary, Reading, on Saturday 5 February, around the market place of Newbury, and on the following Sunday 6th February around the parish church there, and on the third Sunday in Lent (6 March) around the chapel of "Pole", on Passion Sunday (20 March) in the parish church of St Helen, Abingdon, on the following Wednesday (23 March) in the market place at Highworth, on Friday, the Annunciation (25 March) in the parish or prebendal church of Farringdon, on the Sunday next following (27 March) in the parish church of Wantage, before the processions around the churches and places, in the usual humble manner, and when the processions have ended, the aforesaid heresies and abjuration are to be read from the pulpit by any of the curates of the aforesaid churches and then preached on.

Each day of his life he was to genuflect reverently before the crucifix saying five times the Lord's Prayer, and five times the angelic salutation and once the Apostolic Creed, and each year for the rest of his life to fast on bread and water on the vigil of the Purification of the Blessed Virgin Mary and on Good Friday, and was not to travel more than two miles from Newbury for [an unspecified period] unless he had first obtained permission from the bishop.

## YET ANOTHER ARTIST

Following my recent article on artist Stephen Goddard, Mrs Evelyn Tank then spotted an advertisement for his work at the Guildford Institute and went to see it. But it was a different Stephen Goddard! This one lives in Godalming and is a train enthusiast, as most of his paintings showed. She has written to him in the hope that he might join the Association.

## 1996 AGM

As advertised in the last Newsletter, this year's AGM is on Saturday 18 May at Sheldon Manor near Chippenham, by kind invitation of the owner, Mrs Gibbs. May I remind you that Sheldon, just west of Chippenham in Wiltshire, is the earliest manor known to have connections with a Goddard family, dating from the thirteenth century. It is a delightful place and Mrs Gibbs has generously offered it exclusively to us for the day at no cost to the Association.

The programme will take the usual format: an executive committee meeting in the morning, followed by a buffet lunch for all those who have booked. May I also remind you that, as advertised in the last Newsletter, lunch **must** be booked in advance on this occasion; please send a cheque for £10, payable to the 'Goddard Association of Europe', to me at the address on this page to reach me not later than Wednesday 15th. The AGM itself will begin at 2.00pm. The Agenda is as follows:

1. Welcome by the President.
2. Apologies for absence.
3. Minutes of the last AGM.
4. Matters arising.
5. Treasurer's Accounts for 1995-96.
6. Research Co-ordinators' Reports.
7. Election of Officers: a). President.  
b). Secretary.  
c). Treasurer.

8. Election of two Committee Members. John retires by rotation and is eligible for re-election; Albert does not wish to stand for another term, so there is a vacancy.

9. Date and Place of the next AGM.

10. Any other business.

The AGM will be followed by an illustrated talk by Mr James Weatherley of the world famous stained glass manufacturers Goddard & Gibbs. A cup of tea will then be available before members start their journey home.

## SILCHESTER

Stephen of Silchester has kindly sent me two extracts from a recent issue of the *Silchester Parish Magazine*. One relates to research on the Stroud family and mentions the wedding at the parish church on 15 February 1817 of John Stroud of Aldermaston to Mary Ann Small of Silchester. One of the witnesses to sign the register was Stephen Goddard.

The other snippet was sent in by the current Stephen, who was reminded by an article on the Church Pond in the Christmas edition of the *Magazine* of a piece of his family's folk lore: "My great grandfather, James Goddard (whose grave is beside the gate leading from the Churchyard into the City) was for the last quarter of the 19th century and the first quarter of the 20th century the village undertaker and grave digger. It was his practice to drive from his workshop on the Common to the Church by horse and cart and then tether his horse by the Pond (where today there is a car park). On Tuesday May 3, 1898 he drove Molly to the Church and tethered her by the Pond. The following is taken from his diary for that day: 'Left the grave.....rescued Molly from the Pond.....Returned to the grave.'"

## CAMBODIA

I am grateful to Association member Mary Mather for sending an item from a recent visit to Heathervale Baptist Church in Surrey: "The future of the work in which Nigel and Milet Goddard are involved is being planned at a meeting from 22-25 February in Phnom Penh. As Nigel and Milet are key long-term workers in the field we, as their sending church, consider it would be beneficial for them to attend. Their own personal future and the future of the project as well as other initiatives will be discussed and planned. As Elders we feel it is right to encourage them to attend and for them to know that they have our full support. We would ask you to pray for them and to make them a love gift from the Fellowship towards the costs." Does anyone know of these two?

## SPEEDY SWIMMER

Chris Goddard, younger son of John of Accrington, is a keen swimmer. During February he took part in the A.S.A. National Masters Championships in Ipswich, winning two gold and two silver medals. His gold in the 1500m and 400m freestyle makes him National Champion in his age group for these distances. His silver medals were won in the 200m and 400m individual medley events. *John of Accrington*

## WINNING WAYS

Warmest congratulations to Peter Goddard, who with his wife Ann keeps the Fleet Inn at Twyning near Tewkesbury. He recently told me that he had won the West Midlands regional title of Innkeeper of the Year 1996, one of six awarded annually.

John of Deddington has also sent me a cutting about the Reids who had won the Fuller Smith and Turner brewery's Town pub of the year award for the third successive year. They run the Chequers Inn in Chipping Norton. The Goddard connection? The pub is to be found in Goddards Lane.

## TEA-BAG SHOES

Listening to the radio programme *Kaleidoscope*, Mildred of Ramsbury recently heard of Clare Goddard who makes shoes out of disused teabags and was showing them at an exhibition of recycled objects at Islington in London. Before you all rush to save your discarded teabags, we unfortunately do not possess an address for this enterprising young lady!

## USEFUL ADDRESSES

<b>Australian Co-ordinator:</b>	Stewart Geddes, 12 Hollydale Close, Berwick, Victoria 3806.	Tel: 03-9702-1261
<b>Membership Secretary:</b>	John Goddard, 2 Lowergate Road, Huncoat, Accrington, Lancashire.	Tel: 01254-235135
<b>New Zealand Co-ordinator:</b>	Julie Goddard, 2/36 Young Street, Christchurch.	Tel: 03-3371565
<b>President &amp; Newsletter Ed.:</b>	Richard G.H. Goddard, Sinton Meadow, Stocks Lane, Leigh Sinton, Malvern, WR13 5DY.	Tel: 01886-832404
<b>Research Co-ordinators:</b>	Brian & Julie Goddard, 11 Chandos Road, Newbury, Berkshire, RG14 7EP.	Tel: 01635-32851
<b>Secretary:</b>	Mrs Annica Leach, Glenton House, Vownog Hill, Penyffordd, Clwyd, CH4 0EZ.	Tel: 01978-760688
<b>Treasurer:</b>	John W. Goddard, Coton Grange, Shrewsbury, SY1 2PD.	Tel: 01743-357866
<b>USA Co-ordinator:</b>	Mrs Alice Godard Allen, 18 School Street, Enfield, Connecticut 06082.	Tel: 203-7497878