



# Heritage

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*Journal of the Ottery St. Mary Heritage Society*

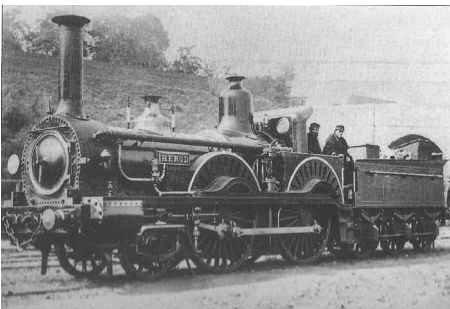
## 10th Anniversary Edition

A bumper 12 page edition.  
including:

### Has Ottery benefited from Slavery? p3



### Early Railway days p6



### Grandisson gets tough with Ottery p12



## FROM THE CHAIRMAN

Despite our best efforts, the Trustees have been unable to acquire the Convent coach house as a museum site for the town. Our fundraising campaign could not generate sufficient funding in the time available and the building was sold to another buyer. We are grateful to the Ottery Town Council for their support in exploring alternative ways to borrow the money needed – but to no avail. Special thanks to John Pilsworth for his undying efforts to seek out sources of major funding. The search for suitable museum premises continues and raising enough money to pay for it remains a problem.

Saturday March 28 was designated “Ottery Cleanup” day and our Society members joined dozens of volunteers who gathered many sacks of rubbish from around the town. Three of us concentrated on the millstream and tumbling weir – my thanks to Peter Harris and Oliver Wilson who joined me in fisher-mans’ waders to rake out discarded cans, bottles and

wrappers – and left the area clean and smart for the summer tourists.

On behalf of the Trustees I am delighted to welcome member Betty Williams who has been co-opted onto the Committee.

The latest addition to the Heritage Blue Plaque scheme is one for the Old Convent, the text for which has now been approved the Town Council, and we hope to have this in place very shortly.

Finally, we are grateful to everyone who has responded to our appeal for personal memories and memorabilia in preparation for the Summer Exhibition “Ottery – a Parish at War” which will take place at the Institute, the last weekend in August. Do keep up the momentum – it promises to be a great show.

Letters, articles or any other  
submissions to the Journal can be  
emailed to  
[otteryheritage@googlemail.com](mailto:otteryheritage@googlemail.com)

## We are not amuseumed.

During March and early April, the trustees were all of a flutter with the prospect of a real museum rising before them. Everything was going very nicely for a while – the prospect of collaboration with the Town Council to acquire the Stables building next to the Old Convent put colour into everyone's cheeks for a few days. But the best laid plans etc etc – and we ended up with one further disappointment to add to our growing collection. Not that there's any blame to apportion – everyone involved was keen to progress this project, but market forces were simply too strong for any of us to cope with.

All of which points to the need for a steady long term fundraising effort, to give us some genuine leverage when suitable opportunities arise.

The appeals in the last edition of the Journal for more involvement from members in running the Society or assisting with research met with mixed success. On the plus side, we are now two trustees better off (or will be once the AGM ratifies their appointments), with the welcome arrival of Betty Williams and Oliver Wilson on the strength. On the other hand the appeal for transcribers bore no fruit, and we are unlikely at this point in time to make much progress on publishing any of the mass of information about Ottery that sits undisturbed in the Devon Record Office and elsewhere. Ah well, we must wait til the mood takes us, mustn't we?

Apart from providing entertainment in the following pages, your trustees have not shirked their wider duties. The chairman's notes include some of the events at which the Society has been represented, and I can add here a couple of others – viz: the Community Archaeology Conference at Exeter University, where we showed off our Goveton Farm work, and a meeting of the AONB (Area of Outstanding Natural Beauty) "Making It Local" project, where we learned about some useful grants that might be available to assist our heritage centre / museum ambitions. More on this in due course. Sue Dymond also spoke at the Parishscapes conference on work that the Society is involved in; and your editor and Sue also attended a session at EDDC to learn about the technical requirements for conversion of the Tithe Map itself (rather than the schedule document – which we have already converted) into a database friendly format for inclusion in the Parishscapes website. No rest for the wicked.

## Forthcoming Events

Unless otherwise noted, all the Society's meetings are held in the Institute, Yonder Street, Ottery St. Mary.

### • June 16th (Tuesday) 7.30pm

#### Annual General Meeting

The meeting will be followed by a showing of a video produced by Mary Godwin (late of RAMM) which illustrates some typical activities of members of the East Devon Museums Group.

### • July 21st (Tuesday) 7.30pm

#### Growing Up in Wartime

Recollections from her childhood of the privations and joys of wartime life, seen through the eyes of a young girl. Speaker: Miss Peggy Cooke.

### • August 27th – 31st

#### Summer exhibition - Ottery: A Parish at War

Ottery's memories and historical remains from the Civil War to the Second World War.

### • September 15th (Tuesday) 7.30pm

#### The beaching of the Napoli

A description of the effects of the beaching of the MSS Napoli on the village of Branscombe. Speaker: Barbara Farquarson.

### • October 20th (Tuesday) 7.30pm

#### The World Heritage Site South West

An illustrated talk  
Speaker: Dr. Robert Symes OBE.

### • October 24th (Saturday) 1.00pm

#### The Coleridge Anniversary Lunch

Tumbling Weir Hotel  
Speaker: to be announced.

### • November 17th (Tuesday) 7.30pm

#### How did Ottery Begin?

An illustrated talk on what history and the landscape can tell us about the very early development of Ottery.  
Speaker: Chris Wakefield.

## Heritage Society Trustees

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#### Co-opted members

Sue Dymond  
Betty Williams  
Oliver Wilson

Articles or letters can be emailed to the Journal at [otteryheritage@googlemail.com](mailto:otteryheritage@googlemail.com)

# Slavery

## and two Ottery St Mary families

### The 1814 Petition

A treasure to be found in the Devon Records Office is the original 1814 abolition petition to Parliament by the citizens of Ottery St Mary (See the Appendix). They were protesting against the proposed Anglo-French peace treaty which would have allowed France to restore its slave trade. 80 men signed the petition, beginning with the most prominent local families, the Kennaways and the Coleridges; just below them came one of the town's solicitors, Thomas Glanville. Absent was the doctor, Thomas Davy.

The abolition movement had succeeded in forcing the abolition of the trade in slaves within the British Empire in 1807 and would go on to culminate in the emancipation of slaves in 1838. Abolition in the French Empire, however, had been a stop-start process with abolitions of slavery and the slave trade being followed by re-enslavements. The 1814 peace treaty, at the end of the Napoleonic Wars, would have granted the French the right to re-start their slave trade.

The outrage provoked in Britain by this treaty was harnessed by abolitionists across the country who organised the most numerous signed petition up to that date. 755,000 signatures were obtained on 861 petitions, of which the Ottery petition was one. The sheer scale of public anger, as evidenced by the petitions, forced Prime Minister Castlereagh to elevate international abolition to a priority and led to Napoleon's decree of abolition in 1815. The petitions can therefore claim to have been ultimately successful.

### Why Thomas Davy didn't sign

Dr Thomas Davy (1773/4 – 1852) did not sign the petition. The obvious reason was that he himself was a slave owner. He would probably have felt it hypocritical to denounce the slave trade. Or was he hoping to be able to benefit from a renewed flow of slaves into the Caribbean? Did he support the institution of slavery?

Thomas Davy was one of several brothers from Countess Wear, then part of Topsham, on the River Exe just outside Exeter. Their father was a tenant farmer in the Glasshouse Lane area. One of the brothers, Robert, was a shipbuilder who constructed large sailing ships called West Indiamen which traded with the slave colonies of the West Indies, Jamaica in particular. Two other brothers, James and Edward, had emigrated to Jamaica, probably in the 1790s, and established estates in the hilly interior of the island where they raised cattle and grew coffee and pimento (allspice). Edward did not live long, dying in 1803/4 and leaving his estate, named after his home town of Topsham, to his brother Thomas and sister Rebecca.

Thomas and Rebecca inherited the 280 acre property with its slaves. There is no evidence that they ever visited their property but were, as was fairly common, absentee landlords. It was their brother James who was responsible for running Topsham as well as his own nearby cattle ranch of Wear Pen. Topsham was sold in about 1824 by which time the number of slaves had gradually grown to 47 (from an unknown number when they inherited it).

Now that the West Indian Slave Registers are available online through ancestry.com, it is possible to estimate when the slaves had been bought. The slave registers began in 1817 and thereafter recorded the increases and decreases in the numbers of slaves owned by individuals, at three-yearly intervals, with the aim of preventing illegal slave trading. They also recorded whether the slave was African or Creole, that is, born in Africa or in Jamaica. The 1817 register for Topsham shows that all its slaves aged over 14 years were born in Africa, not Jamaica. This puts the date of purchase at around 1803. Thus, Edward Davy had just managed to squeak in before the Abolition Act of 1807 to buy enslaved Africans to provide the labour for his pimento and coffee lands. This was in the face of the growing popular movement against slavery in Britain, including in Devon. In 1792, for example, the Exeter Flying Post reported meetings to petition Parliament for the abolition of the slave trade in various Devon towns, including Exeter and Topsham. The Davy brothers, then, were new to the business of slavery, they did not inherit long-held family slave plantations, and they must have been well aware of British popular feeling against the 'peculiar institution'. They deliberately chose to make use of enslaved Africans in the pursuit of profit. No wonder Thomas Davy did not sign the petition!

### Why did Thomas Glanville sign the petition?

Thomas Glanville (c1762 – 1854), the solicitor, on the other hand, did sign the petition, with many a loop and flourish. This is surprising to me as at this time his son, Samuel (c1785 – 1862), was in Jamaica and becoming a slave owner himself. Was there disagreement between father and son over the issue of slavery? Did the father feel strongly about the slave trade or was he merely conforming to social pressures within Ottery? What did he think of Davy's not signing?

Through extensive research of Ottery St Mary registers of baptisms and burials, wills and census records, as well as the equivalent Jamaican records, I have come to realise that there was actually a close relationship between the Glanville and Davy families, on both sides of the Atlantic, and that it persisted to the end of Thomas Glanville's life. This friendship probably enabled Samuel Glanville to set himself up as a slave owner in Jamaica and, decades later, assisted his mixed race Jamaican sons and daughters to settle back in Ottery. It is solicitor Glanville's close relationship to people who clearly believed in the slavery system that makes his abolitionist stance puzzling.

The earliest written evidence of the son Samuel Glanville's presence in Jamaica that I managed to find was in the baptism records held in Spanish Town, Jamaica, where the following baptism is recorded:

Jane Glanville, born 7/5/1809, reputed daughter of Samuel Glanville and Sarah Vaughan.

A later entry in the same volume shows who Sarah Vaughan was:

Sarah Vaughan, baptised 1813, aged 22, negro belonging to James Davy.

Thus Samuel Glanville had fathered a child by a slave belonging to James

Davy, the owner of Wear Pen! This shows that Samuel had been in Jamaica since at latest 1808 and further records reveal that he stayed there until his death in 1862. He was definitely involved in the slavery/plantation system at the time of his father's signing of the anti-slave trade petition. Secondly, it gives a strong indication of how and why he emigrated to Jamaica. The fact that he was connected to Davy's Wear Pen estate suggests that he was one of the young white men employed on such estates as overseers, accountants or clerks. It seems highly likely that he obtained this position through his father's acquaintance with Dr Thomas Davy of Ottery, the brother of the owner of Wear Pen.

As the years went by, Samuel became a slave owner in his own right. Through the Slave Registers and the Jamaica Almanacs available on [jamaicanfamilysearch.com](http://jamaicanfamilysearch.com), it is possible to trace the expansion of his holdings. The earliest of these records, for 1817, shows Samuel owning 6 personal slaves and jointly owning a further 43 with one William Abell on their nostalgically named Devon property near to Wear Pen. By 1820 they had jointly bought another large property nearby called Greenvale with 290 slaves. Over the years they bought up more land and slaves until they

separated their possessions in 1830 on Abell's marriage, leaving Samuel in sole possession of Greenvale, a property of 2150 acres but now with only 230 slaves.

Samuel Glanville became one of the 'big men' in the area which from 1817 was part of the parish of Manchester, holding leading positions in military and civilian life. At that time, each slave-holding property was required to send a certain number of white men to the local militia, as part of the machinery which held the black population in subservience. Samuel was clearly a leader as he rose rapidly through the ranks from 1821 when he received his first commission to become Lieutenant-Colonel of the Manchester Regiment of Foot by 1829. In civil life he had become a magistrate by 1839 and remained one until his death.

With James Glanville, sixth generation descendant of Thomas Glanville of Ottery.

It is interesting to speculate on the relationship between father Glanville in Ottery and son Glanville in Jamaica during these years. How often was the dangerous and lengthy sea crossing made so that they could meet and talk? How often were letters exchanged? Did news of the son reach the father second hand through Doctor Thomas Davy? Were they estranged from each other over the question of slavery?

## Thomas Glanville's enslaved grand-daughter

Another intriguing question is whether Thomas Glanville was told about his son's child by the slave, Sarah Vaughan. When he signed the Ottery petition in 1814, his grand-daughter would have been five years old. Since children of slaves took their mother's status, Jane Glanville was also a slave. She was classified as a 'mulatto' in the colour system of pre-emancipation Jamaica as the offspring of a white father and black mother. It is easy to follow her progress through the slave registers because she was the only



mulatto slave on the Wear Pen estate at that time.

One wonders whether Samuel Glanville was concerned about his daughter's slave status and whether he made attempts to have her freed. I think the answer to that question must be 'yes' because the slave registers show the manumission (freeing) of Jane in 1823, now aged 14 years. James Davy, the girl's owner, was now 58 years old and had given over responsibility for Wear Pen to his son John. Perhaps Samuel had previously tried unsuccessfully to persuade James to free his daughter but had had to wait for the old man to relinquish his power before he could seize the opportunity for manumission. It is not stated in the registers whether he had to pay for his daughter's freedom. Another factor could have been Samuel's own increased status as landowner. What is remarkable is that the slave returns had to be sworn before a local person of stature and this year they were sworn before Samuel Glanville himself!

It would be interesting to know what happened to Jane as a newly liberated teenage girl. Did she stay with her mother in the slave quarters at Wear Pen or move in with her father in the great house at Greenvale? Although I have not found the answer to this question, it is gratifying to see that Samuel remembered her in his will nearly forty years later when he left her a £26 annuity.

Returning to the Ottery petition, it is poignant to think that Mr Glanville, the solicitor, may have been signing to protest about slavery in the French colonies without knowing that he himself was grandfather to a slave. And if he did know, that provided a compelling motive for his signature on the roll.

## How did Ottery profit from slavery?

It is well-nigh impossible to trace the flow of profits from the Davy and Glanville slave estates. Nevertheless, there is evidence of their wealth. Thomas Davy, the doctor and absentee landlord, was able to buy one of the

most prestigious houses in Ottery, now known as the Raleigh House, on which may now be seen a blue plaque commemorating his inventor son, Edward. He was able to invest in a good education for his sons, one of whom (John) became a doctor in Ottery and another (Henry) a solicitor in the town. Edward received a medical training and later qualified in chemistry. His inventive mind, together with his sound scientific education, enabled him to invent an electromagnetic relay for use in telegraph communications.

The Glanville money probably only came into Ottery later, in 1851, when Samuel sent five of his adult children back to his home town. Samuel had had a large family by his mixed-race common-law wife, Eleanor Vassall. Some of his nine children were registered on baptism as quadroon, that is, one quarter black and three quarters white, while others were registered as mestee, one eighth black. The vicar's judgement was apparently based on the children's appearance, the darkness of their skin and the texture of their hair. When Eleanor died, the family divided into the five who decided to move to Ottery and the four who opted to stay in Jamaica. The Ottery five stayed first at Butts Cottage, probably courtesy of Thomas Davy, and shortly moved to the nearby village of Alfington where they lived at Alfington House. Samuel paid for them through money 'invested in public funds in England' and from his 'real estate in England'. Some of this real estate was local: Bernard's Land, Wootton Estate, Leggeshayes and Prings. Although they seem not to have stayed in this tiny hamlet for long – did the locals understand their Jamaican patois? – the youngest son (another Thomas) became the principal landowner of Alfington from 1893 until his death in 1910. The sisters moved fairly quickly to the more exciting social scene in Bath.

## Conclusion

The 1851 census reveals that the two elderly gentlemen, Doctor Thomas Davy, now 78, and solicitor Thomas Glanville, 89, lived two doors apart on

Mill Street. It was now thirteen years since Emancipation and we can conjecture that any differences they may have had over the question of slavery had now faded into the past. They were not to know that the decision they made back in 1814, to sign or not to sign, would become a subject of interest to an inquisitive person almost two hundred years later! Nonetheless, this study does lay bare the differences of opinion within families and between friends over the emotive topic of slavery. It illustrates some of the moral compromises that respectable people made in their pursuit of wealth and success. And it shows that even the apparently innocuous town of Ottery St Mary shares some of the responsibility for the exploitation of Africans with its legacy of racial division and bitterness.

*Gillian M. Allen*

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# THE EARLY DAYS OF THE LONDON & SOUTH WESTERN RAILWAY

## Development

Much has been written, and many books published, on railways in Britain. However, it seemed to the local historian that, whilst coverage continually improves throughout the 20th century, information about the trains themselves in the 19th century was rather patchy. The main interest to readers of the Heritage Journal will be in the local branch railway, but this story needs to be told in the context of the development of the mainline railway networks. This first article provides an outline of the origins and growth of the railway company that eventually provided a service to so many towns and villages in the South and West of the country; a later article will look at the early development of the Sidmouth branch line.

The main providers of services in Devon from the inception of railways were the “Bristol and Exeter Railway” which was later absorbed into the “Great Western Railway” (GWR) and the “London and South Western Railway Co.” (L&SWR). The latter had its roots in the “Southampton, London and Branch Rwy. and Dock Company” formed in 1831 by a group of interested gentlemen in Southampton. An Act of Parliament established the London and Southampton Railway (L&SR) in 1834. The plan included a branch line from Basingstoke to Bristol, which resulted in a less than direct route between London and Southampton.

## The Line into Devon

The first engineer of the L&SR, a Mr. Giles, projected an extension from Basingstoke through Salisbury and Honiton to Exeter, with a branch to Newbury and Oxford. In 1836, whilst the line from London to Southampton was under construction, a Mr. Stephenson surveyed the route from Basingstoke, through Salisbury, to Taunton, with branches to Yeovil, Ilminster and other towns. By then,

however, the original capital was almost exhausted and little railway line had been built. Mr Giles was replaced by Joseph Locke and work made more rapid progress, so that on May 12th 1838 the first train ran over the completed length of the line between the London terminus of Nine Elms and Woking.

By this time, the inhabitants of Portsmouth also became interested in having a railway service, but the rivalry between them and Southampton was so great that they decided against having a railway at all rather than be a branch of the Southampton line! The Directors of the LS&R overcame this difficulty in a rather novel way by changing the name of the company to its enduring name of the London & South Western Railway Ltd. (L&SWR) in 1839. The final stretch of the railway line to Southampton was eventually completed, and the service was opened on 11th May 1840, with the branch to Gosport opening in November 1841. Passengers reached Portsmouth by means of the ferry between the two ports. Portsmouth acquired its own direct railway line from London in 1848.

The line to the west was extended from Basingstoke to Andover in 1854, thence to Salisbury and Yeovil, finally reaching Exeter on 19th July 1860. An extension from Exeter to Plymouth was opened by the L&SWR in 1876. Waterloo Station replaced Nine Elms as the London passenger terminus in 1848, but the latter remained as the terminal for good traffic.

Another interesting case of having to take note of local sensibilities occurred in 1852 with the opening of a large cemetery near Woking. London cemeteries were becoming filled, so the London Necropolis Co. was formed to address this problem by purchasing a large tract of land at Brookwood. The L&SWR planned to

capitalise on the resultant traffic generated, but some shareholders objected, alleging that some passengers might be unwilling to travel on the line in the knowledge that trains could be carrying bodies for burial. This problem was overcome by building 2 dedicated platforms at Waterloo (one for coffins and one for mourners) and allocating a daily train solely for this traffic, running directly to a new branch-line terminus at the cemetery called Brookwood Necropolis. Traffic was transferred from rail to road following severe damage to the Waterloo terminal during WW2.

The L&SWR was only one of many railway companies in operation during the 19th century – albeit one of the largest – and intense competition took place in the South West between the L&SWR and the Great Western Railway (GWR), whose broad gauge lines intersected with the standard-gauge lines of the former at several important junctions. Agreements were reached over the years, and the areas served by the two largest companies gradually became delineated. Other, smaller, companies were gradually integrated or absorbed into one or other of the giants. For example, the Exeter and Exmouth Railway was amalgamated into the L&SWR in 1866.

Once the main lines were fully operational, many branch lines were constructed to serve smaller towns away from the main line. The branch line from Ottery Road station, through Ottery St Mary, to Sidmouth was authorised in 1862, although it did not open until 14 years later. It is interesting to learn that the station was named Feniton by the Railway Company, but change to Ottery Road at the behest of the M.P. for Honiton, Sir John Kennaway.

## The Locomotives

The original directors thought, in 1838, that two passenger and three goods locomotives would suffice to operate the railways between London to Southampton, and earn a 10% dividend for shareholders. Such was the success of the venture that this initial stock of five locomotives was soon found to be quite inadequate, and no less than 32 additional locos were purchased within the next year or two. In fact, during the life of the company, many steam locomotives were bought in from established manufacturers including Sharp, Roberts & Co., Nasmyths, Tayleur & Co., Rothwell & Co., Rennies, E. Bury & Co., Beyer, Peacock & Co., Sharp, Stewart & Co., Neilson & Co., R. Stephenson & Co. The majority of these engines were built to the design specifications of the L&SWR's Chief Engineer of the time.

Nevertheless, only five years passed before the company established its own locomotive building works. This was located at Nine Elms - the site of the company's head office and the original London terminus of the railway network (both for passengers and for freight). Between 1843 and

1875, no less than 243 locomotives of various classes were built here. Joseph Beattie was the Locomotive Superintendent (Chief Engineer) between 1850 and 1871, and he designed and introduced a number of successful models. After his death in 1871 his son W.G. Beattie stepped up into his father's post. He enjoyed reasonable success, until the delivery of twenty express 4-4-0s by Sharp, Steward & Co. in 1877. They failed so dismally that the Directors demanded his resignation, and he retired on grounds of ill-health after only 6 years. Production at Nine Elms resumed in 1887 during the tenure of William Adams as the Locomotive Superintendent. The engineering works were finally relocated from Nine Elms to Eastleigh, near Southampton, in 1909.

William Adams was the chief engineer until 1895 when Dugald Drummond replaced him. Finally Robert Urie held the post from 1912 until the L&SWR became part of Southern Railway in 1923. Without doubt, the availability of reliable and cost-effective locomotives was one of the main factors that underpinned the commercial success of the company. Small wonder then that the best-

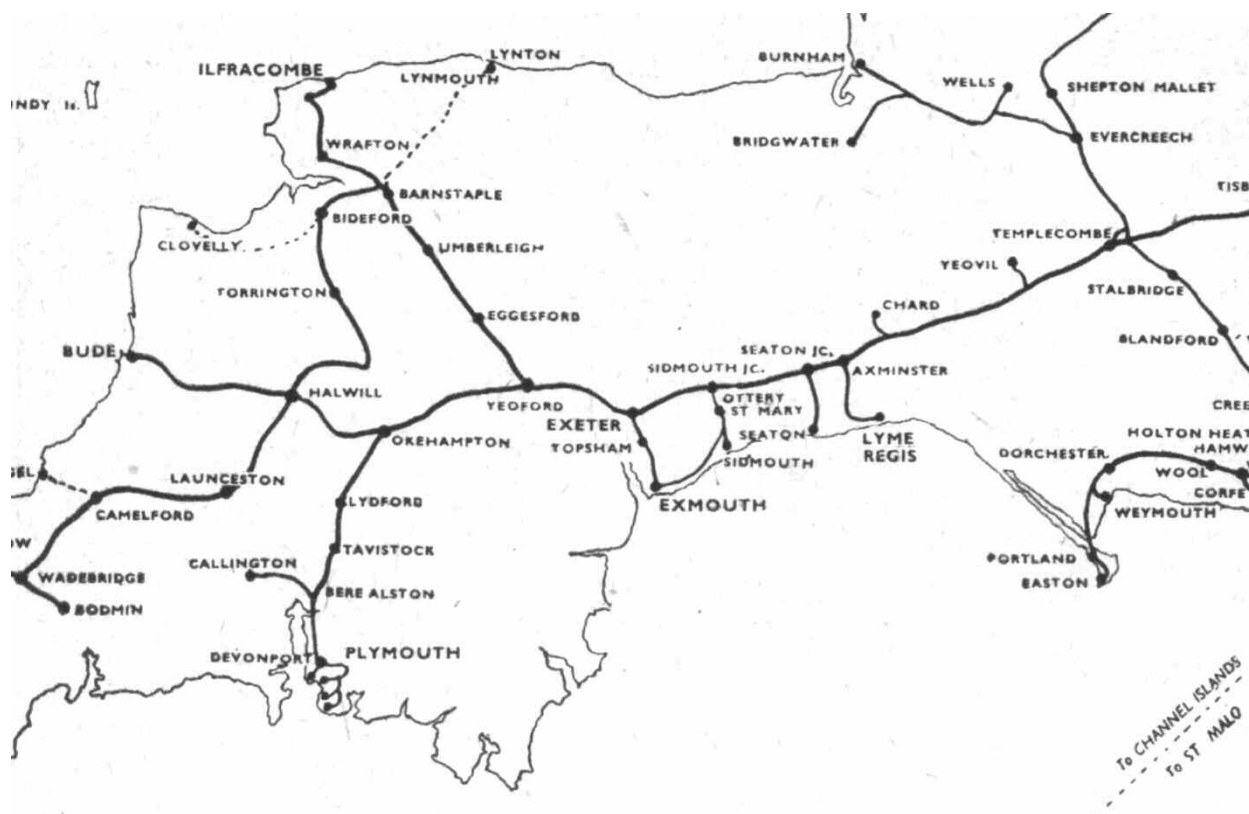
remembered names throughout the history of steam railways are those of the chief engineers who were responsible for the design, if not the actual production, of the engines.

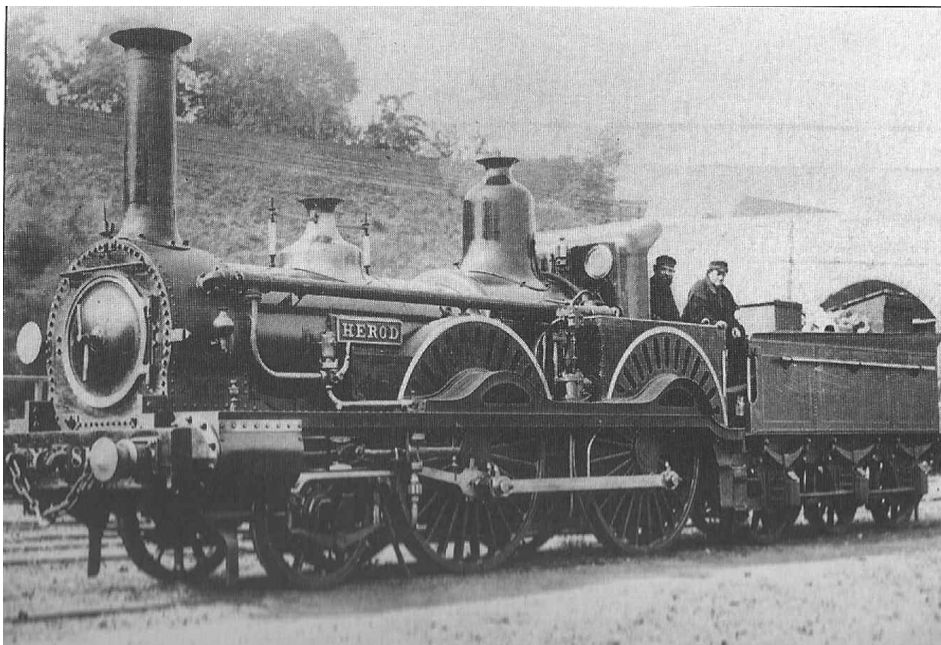
## The Trains

The size of the company in 1856 is illustrated in terms of the published inventory of rolling stock, which comprised 2 State coaches, 212 first class, 51 composite, 201 second class, 135 third class, 3 hearse carriages, 60 horse boxes, 61 carriage trucks, 45 guards vans and 2,239 goods wagons. A total of 77 locomotives had been built at the company's Nine Elms works, to which must be added, probably, at least the same number of locos purchased from other suppliers.

Locomotives represented the glamorous face of any railway company, and relatively little information is available about rolling stock, particularly the coaches, which rarely feature in the available photographs of trains in the 19th century. In the 1850s, 3rd class travel was still in open wagons, where 1st and 2nd class coaches were covered. Through most of the 19th century, all coaches were of the 3-axle type, and

Fig. 1: The L&SWR Route Network in Devon





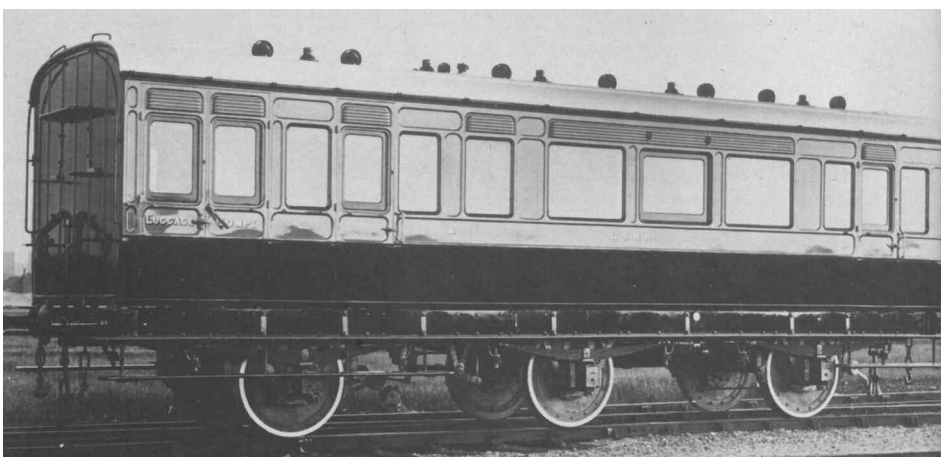
**Illustration 2: L&SWR locomotive “Herod” used to haul express trains from Waterloo to Exeter between 1865 and 1890**

some of these were still in service into the 1920’s.

The only information available to the author concerning liveries evidently refers to the engines. W.G. Beattie adopted a plain crimson colour, which, in the 1860’s, was changed to umber with black bands and orange and green lining. In 1885 William Adams adopted a pea green livery with white lines and black edging for express locomotives, and holly green with light green lines and black edging for all other classes. Two years later, the pea green livery was adopted for all locomotives.

Contemporary paintings (probably from the 1890’s) show the locomotives in the holly green livery whilst the lower half of the passenger coaches are

**Illustration 3: A typical passenger coach from 1878**



coloured umber, and the upper half coloured salmon.

## Diversions

In its time, the L&SWR used other forms of transport in support of the railway system. In 1905 they bought four Clarkson steam buses, two of which were intended for use on the route between Exeter and Chagford. They were not a great success, and were sold after 3 years.

The company also acquired the South-Western Steam Packet Co. with a fleet of 18 steam-powered vessels, seven of which were paddle-steamers. They operated on routes between Southampton and Le Havre, St. Malo, Cherbourg and the Channel Islands.. Between 1871 and 1881, four of the steamers were lost - mostly wrecked on rocks - and competition from the

GWR boats which sailed from Weymouth meant that little profit was made on this venture.

## Conclusion

There is no doubt that this was a well-run and successful company, bringing the benefits of reliable, relatively comfortable and speedy travel within the reach of almost everyone in the region in which it provided services. After 84 years as a separate identity, however, another great round of rationalisation took place, and the L&SWR passed into history when it became part of Southern Railway in 1923. It amalgamated with the three other major railway companies serving the area south of the Thames. These were the London, Brighton and South Coast, the South Eastern and the London, Chatham and Dover Railway Companies. Southern Railway had an even shorter life, becoming the Southern Region of the nationalised British Railways in 1948.

*Chris Saunders*

### *Acknowledgments:*

1. Illustration 1 appears in “Locomotive Engineers of the Southern Railway” by Ben Webb
2. Illustration 2 appears in “Exeter and East Devon Railways, published by Halsgrove Press.
3. Illustration 3 appears in “London and South Western Railway Album by D. L. Bradley.
4. The author wishes to thank Alan Powell and Leo Dolling for their kind assistance and constructive comments on the text.

### *References:*

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- “L&SWR Locomotives” by F. Burt



# Visit to the Hunter Flying Club

## March 11th 2009

Living in the vicinity of Exeter Airport I am often entertained by Hawker Hunter jet aircraft as they carry out proving flights following a servicing, maintenance or rebuilding programme. It was, therefore, a great pleasure to be one of the party of eight Heritage Society Members who visited the airport, on March 11th, to be given a conducted tour of the facilities of the Hunter Flying Club,

an organisation whose business is keeping a number of somewhat ancient Hawker Hunters in flying condition.

On arrival at the back gate of the airfield, off the old A30, we were guided through the somewhat daunting security system by a charming young lady, who organised our parking before handing us over to one Malcolm Walton. Malcolm is a volunteer worker for the flying club, as are

several of the other workers there. He was an ideal guide who radiated energy and efficiency and oozed knowledge. He explained that the flying club was formed by a group of aircraft buffs. Their business is returning decrepit Hunters and other aircraft of a similar vintage, to a flying condition, finding purchasers for these and other aircraft and providing a full time maintenance, servicing and proving facility for those aircraft entrusted to their care.

At the time of our visit there were three Hunters parked outside, due to insufficient hangar space and five complete aircraft in a hangar, where servicing was being carried out on some. The hangar also contained piles of components that represented the mortal remains of several other planes, to be restored one day or used as spares. Pride of place at the back was the carcass of

one of the only two Fairy Gannets still in existence. That this could be made to fly again seemed to me a miracle comparable with a heart, lung, kidney and liver transplant into someone who has already had a quadruple bypass. But there was a certain feeling of confidence amongst the work team and a proud owner continued to finance the rebuild.

The eight Hunters seen represented six of the forty-two variants built. We had the differences between some of these explained along with many details concerning the initial development. Our member, Hazel Abley was thrilled to be allowed to sit in the cockpit of one of the more attractive looking craft but her further ambitions were thwarted when the ignition key was not provided. We also had a good close up look at a Martin Baker ejector seat from one of the



aircraft being serviced. No one volunteered to test this. Also shown were dummies of the ammunition from the cannon that became standard on all aggressive versions of the plane – of this, more later.

We were advised that one of the aircraft parked outside was for sale, at a mere £29,000. The expenditure does not end here of course as some “minimal” work is required before a Certificate of Airworthiness can be issued. There is also some bureaucratic nonsense about taking a stringent flying test before being allowed to fly a jet about the Devon countryside. The engine is started by means of a gigantic cartridge, which looks something like a shotgun round some ten inches long and four inches in diameter. These cost £110 each. Sometimes the starting process will abort and a second cartridge must be used – but do not worry as each aircraft carries three. Then as you taxi from the hard standing to the end of the runway £30 of fuel is consumed – if the plane incorporates the smaller Rolls Royce Nene jet engine. On some craft a larger Nene is fitted, so the fuel consumption will be somewhat higher. Whichever size engine is fitted, it has to be replaced after two hundred flying hours.

This indicates that adopting a Hunter or any other jet plane, as a plaything is not for those retired people whose main form of sustenance is the State Pension. It is possibly no coincidence that the registration letters of one of the Hunters in the hangar was G-VETA, which, it was suggested, could well stand for Very Expensive Toy Airplane.

Still, joking apart, the Hunter is a warplane, which fact will stir unpleasant morality conflicts in some. This aircraft was originally conceived to act as an interceptor



of intruders into European airspace from behind the Iron Curtain, though later versions achieved considerable success in other roles. The prototype Hunter, initially known as the Hawker P.1067, flew on 20th July 1951. After a somewhat troubled gestation period an acceptable aircraft was produced and ongoing refinements finally resulted in the most successful post war fighter produced in Britain. The first prototype, fitted with a more powerful afterburning Avon engine, established a speed record of 727.63 mph on 7th September 1953, piloted by Hawker's famous Chief Test Pilot, Neville Duke.

Some 1972 Hunters were built for the home and overseas market and around 400 of those initially used in the UK were later rebuilt and sold overseas. It became a front line machine for the RAF until superseded by the supersonic English Electric Lightning in 1986. It also served with another 20 air arms around the world and in 2009 there are thought to be about 100 airworthy examples still in existence.

The Hunter was a popular aircraft from the beginning. It looked very attractive, provided it was on your side, had no real vices at subsonic speeds and was immensely strong. It also provided a significant advance in weaponry with the production of the Mk.6 version. Four 30mm Aden cannon, each with 135 rounds of ammunition, together with up to 24 76mm rockets and two each 1000lb and

500lb bombs gave it considerably more firepower than the typical Lancaster bomber of World War 2 fame.

The Hunter was the last of the many success stories from the now defunct Hawker Aircraft Company and I suggest that both aircraft and company will always remain a significant part of our heritage.

Thanks are due to the management of the Hunter Flying Club for showing us over their operation and to Exeter Airport Security for tolerating our presence. Thanks are also due to Chris Saunders who set up the visit.

Oh! By the way. If any club member wishes to hire a Hunter for an air show or other activity, the contact with the Hunter Flying Club can be advised. It will only be necessary to specify where, when and how many aircraft are required.

*Peter Baker*

## **William & Mary in 1851**

Your christian name as an 1851 resident of Ottery was most likely to be William or Mary. One in every five people would have one or other of these names. The rest of the top 10, in order of preference, were John, George, Elizabeth, Sarah, Thomas, James, Ellen and Henry.

It was tough if you were called William Baker – there were six others with the same name in Ottery. Worst of all though, was Mary Baker – there were nine of them in the parish!

# IT spot

Those of you with computers and access to the internet may have noticed the rapid increase in historical data available on-line, much of it free. This means that you really can be an armchair historian (provided your armchair is in front of your PC that is). This column will attempt to pass on any information that comes to the editor's notice about IT and historical research. To empty the current cache of items...

**histpop.org.uk** – 200,000 pages of census and registration material for the British Isles are supported by numerous ancillary documents from The National Archives, critical essays and transcriptions of important legislation which provide an aid to understanding the context, content and creation of the collection. – very useful for demographic research.

**www.historicaldirectories.org** – trade directories are available through some of the paid-for genealogical sites, but this is a Leicester University project and is free. Slightly flaky site but very useful. Includes Pigots, Whites and Kellys and Devon is well represented (Exeter Central Library was on the steering group for this project).

**www.domesdaybook.net** – An online Domesday Book – this is a free one – quite amazingly comprehensive, available for MSAccess or as delimited text files for use in almost any database system. Essential for medievalists.

Don't forget also that the Devon Record Office and Devon Libraries both have online catalogues – the DRO has submitted much of its material to the National Archive Website, known as A2A (Access to Archives). The search criteria for this site are a little tricky but there's lots of useful information even in the short summaries that describe the materials held in various repositories across the UK.

editor

# Journal competition No1

I don't think we've ever attempted competitions previously in the Journal, but without promising glittering prizes (or even regular appearance), I thought to try it out to keep you busy between-times.

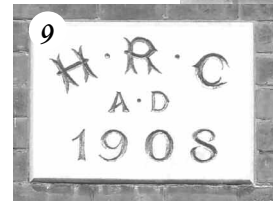
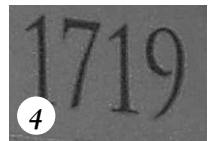
Answers please to otteryheritage@gmail.com or posted to "Melbury", Longdogs Lane, OSM EX11 1HX

## DATE STONES

Small local builders have traditionally been proud of their work. When they were engaged on buildings in very public locations, a little masonry plaque was often included high up on the wall, or even on the chimney, to commemorate the date of construction and/or the builder. These are not the same as commemorative stones on public buildings, which are usually at low level, and more fulsome with information. There are a set of photos right with Ottery datestones on private houses. Your job is to answer the questions listed below – one for each photo. Points will be awarded for correct answers.

Additional points awarded for deciphering or discovering the builders names where the initials appear. Lots more points awarded for information (or better still photos) of datestones not shown here. The points scheme is entirely arbitrary, and I shall make up rules as suits. There may be a prize – who can tell? The quest for answers should be enough to spur you to action. Full details of your efforts will be published in the next edition of the Journal. The photo number is followed by the question for that photo...

- 1). Date?
- 2). Where?
- 3). Where? / Builder?
- 4). Where?
- 5). Where? / Builder?
- 6). Where? / Who's BC?
- 7). Which Terrace?
- 8). Which Cottages?
- 9). Where? / Builder?
- 10). Where? / Builder?



# Grandisson issues warnings on chapel and church abuse

Had the Midweek Herald (or other popular local newspaper) been available 650 years ago, then the headline above would be a hot contender for the front page story in an edition from late June 1355. John Grandisson, Bishop of Exeter, nearing 30 years of service in the Diocese, was resident in his manor at Chudleigh, writing instructions for the diocesan workforce, and considering, inter alia, his recent work on the bridge at Ottery St Mary where he had built a chapel dedicated to Saint Saviour.

Construction and maintenance of bridges were frequently the responsibility of the church, and as a result they often had a chapel associated with them, sometimes built on the superstructure itself but more commonly on or near to one or other of the abutments. In many cases the chapel was occupied by a hermit, or religious devout, who could, for a consideration, say prayers to safeguard your forthcoming journey, or give thanks for your safe arrival. The money thus raised provided useful income for the mother church to cover maintenance of the bridge itself and, if he was lucky, the hermit as well.

As time passed the qualifications of the hermit became less stringent and the job of toll collector / chanter fell open to almost any old, single man who could repeat some plausibly efficacious travel prayers, and agree to live rent free in less than luxurious accommodation.

We are now several reconstructions away from the Ottery Bridge of 1355, so we have no idea what St Saviour's Chapel looked like, but we know of its construction date from Grandisson's letter dated 1st June of that year. The letter is not so much concerned with the actual building of

the chapel, which Grandisson notes in passing as "newly erected", as it is with his anxieties about how the local community might use it. His warning throws an interesting light on local life in Devon in the 14th century, where, in spite of the continuous presence of Christianity since the middle of the 7th century, it appears that the attraction of pagan style festivals had not been entirely expunged from local customs.

The letter begins with the usual salutations, and is followed by a curt warning about misuse of the chapel, especially for the promotion of springtime rituals, which he says he found taking place in chapels elsewhere in the diocese. When these were eventually discovered, the chapels involved were promptly demolished, with nothing left standing.

Grandisson makes it clear he would be hugely disappointed if he were to discover goings-on of a similar kind at Ottery, and urges the authorities here to be on their guard against any sign of it, or face possible loss of the chapel.

Since no chapel would mean no tolls income, the threat of demolition would have been taken very seriously. No further action was taken that we know of, so we might assume that Ottergians were behaving themselves, but it seems we were an unruly bunch in the middle ages, and Grandisson was obliged to tick us off again just five years later, this time for our love of theatrical activities.

It had become commonplace in the 14th century for churches to host liturgical plays – particularly at Christmas and Easter – they were popular with a largely illiterate congregation, and proved effective in teaching the Christian message.

Originally the plays were just a series of silent tableaux. When dialog was later added in was in latin – the universal language of the church, but the visual aspects of the plays were comprehensive enough for an illiterate audience to continue attendance in large numbers. As with any successful production, the players (the priests and canons of the church) were keen to develop the process, and it was probably the inclusion of non liturgical materials, designed to amuse the audience, that led to Grandisson's letter of December 1360, banning the Christmas Plays at Ottery church. But the genie was now well out of the bottle; the public's appetite for theatre had been thoroughly whetted, and the plays were now simply reorganised for performance in the market place and at local fairs. It is from these beginnings the English theatrical tradition has developed.

*cw*  
refs:

H.C.Hingeston-Randolph "The Register of John de Grandisson Bishop of Exeter. 1327-1360" 1894.

John Whitham "Ottery St Mary" 1984

## Apology

The last edition of the Journal included an article on William Browne which consistently mis-spelt John Whitham's name. The author apologises, and claims in mitigation a chronic inability to distinguish Whitham (local author of "Ottery St Mary") from Whetham (local author of "A Manor Book of Ottery"). He hopes, having endured the chairman's wrath, he will not fall prey to the same confusion in the future. -*cw*

Letters, articles or any other submissions to the Journal can be emailed to [otteryheritage@googlemail.com](mailto:otteryheritage@googlemail.com)  
Deadline for the next edition is 21st August 2009