

# THE WALDENSIAN REVIEW



**No. 124**

**Summer 2014**

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## FROM the EDITOR

Dear Friends and Supporters,

Thank you for your constant support with your prayers and financial help. We have had a good year: **Noemi Falla** has had a highly fruitful year at Wesley House, where we were able to hold a great fundraising evening in February, strengthening further the already strong links with the Methodist Church. Unfortunately, Wesley House as a Cambridge College for the Training of Methodist Ministers has now decided to concentrate on becoming a postgraduate Theological College as part of a wider programme within the Cambridge Theological Federation. Fortunately, this does not preclude more students from the Waldensian Faculty of Theology still spending their year of study abroad here.

My strong appeal to readers to get in touch and to register for the online magazine via email seems to have worked! I've received messages and also contributions from more people than ever. Most of these, though, are people I know – even long-lost friends – while a few hundred are still ... unaccounted for. **PLEASE:** those who haven't done so yet **DO GET IN TOUCH** and let me know if you still would like to receive the paper magazine – and send me a little contribution – or even better, let me have your email in order to be told when a new issue is available on our website:

**<http://www.waldensian.org.uk>**

In January, Richard and I attended the memorial service of one of our most devoted friends, **Madeline Gibbs**, in St Leonards-on-Sea. It was a serene occasion and the Waldensian Church Mission was mentioned a few times (Obituary in the next issue).

The article on Primo Levi by **Ian Thomson** is now online.

Farewell and best wishes to **Tim Macquiban** who is to be the Minister of Ponte Sant'Angelo English Speaking Methodist Church in Rome!

We have a new Chairman: **Ian Nimmo-Smith**, whose little presentation you can read further on. The **WALDENSIAN CALENDAR 2015** is a very special one! The illustrations are taken from my father **Filippo Scroppo's** paintings of the Valleys, done when he arrived there from Sicily as a young man. The reverse pages are about **The WALDENSIANS and ENGLAND**, with **Gilly, Beckwith** and the **WCM** included. A **GOOD** reason to buy more than one!!!

*ESN, Editor*

*Cover photo:*

*Committee and friends in Hinde Street Methodist church, October 2013.*

## Website Re-launch

Our website is only 18 months old but is now in an exciting second incarnation. It is now much more user friendly and has a more modern feel to it. It also fully adapts for use on mobile devices, so no matter where you are you can read the latest issue of the Waldensian Review online or donate money to the committee!

There is now also a very useful section highlighting wonderful places to stay and visit in Italy – an essential travel resource!

The site will soon feature an online shop, with the ability to purchase our selection of books directly through the website.

Please tell everyone about the site - the more it is used, the more successful it will be.

[www.waldensian.org.uk](http://www.waldensian.org.uk)



# AWAYDAY 2014

**Saturday 18 October**

10.30 am–3 pm

**NEW VENUE: WESLEY CHAPEL**, 49 City Road, London EC1Y 1AU

**10.30** Tea and coffee

**11.00 Simonetta Agnello Hornby** (author of *The Almond Picker*, *The Marchesa* and *The Nun*) will talk about the Waldensians she knew as a child in Agrigento.

**12.00 Martin Gayford** (*The Yellow House*, *Man with a Blue Scarf*), who has recently published a book on *Michelangelo: His Epic Life*, will talk about the artist's friend Vittoria Colonna and her circle of 'heretic' intellectuals.

**1–2 pm Lunch** (bring your own one, hot drinks provided)

**2–2.30** Financial report by **Mark Stephens**. News from Italy by **Erica**

**2.30–3** Tea, bookstall, **CALENDARS**, delicious 'biscotti di Debora' and the Waldensian Cafferel *gianduiotti* chocolates.

## NO REMINDERS!!!

Hence please put the date in your Waldensian calendars NOW  
and ABOVE ALL,

## DO COME!!!!

### Our new Chairman

It is a great honour to be elected as Chairman of the English Committee of the Waldensian Church Missions. It means I can deepen my knowledge of this special Anglo-Italian initiative, and support it in its work, in particular the training of ministers.

I was born in Edinburgh and baptised in that city's Presbyterian St Giles' Cathedral. My family moved to Oxford soon after and I have lived in England ever since. My church life has principally been within the Episcopalian Church of England, but I enjoy joining in with other Christian traditions.

I moved to Cambridge in 1972 with Margaret, my wife, where we raised a family of four children, and now we enjoy five grandchildren. Professionally I have worked for the UK Medical Research Council as a statistician with psychologists and neuroscientists, recently helping to develop new forms of brain imaging and ways of exploring brain activity.

I became involved in political issues in the local community in the 1980s

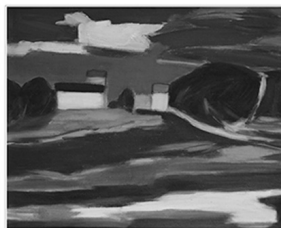
## WALDENSIAN CALENDARS 2015

With views of the Waldensian Valleys by the renowned Waldensian painter **Filippo Scropo** (1910–1993) and the story of the long relationship between **England** and the **Waldensians** on the reverse. The cover picture is a 1938 self-portrait by Scropo, now in the Uffizi Gallery in Florence. Please send a cheque for £10.50 (payable to Waldensian Church Mission) to Milvia Walker, 19 Forest Approach, Woodford Green, IG8 9BW.



## LE VALLI VALDESI

2015



JAYNE WILKE, PhD

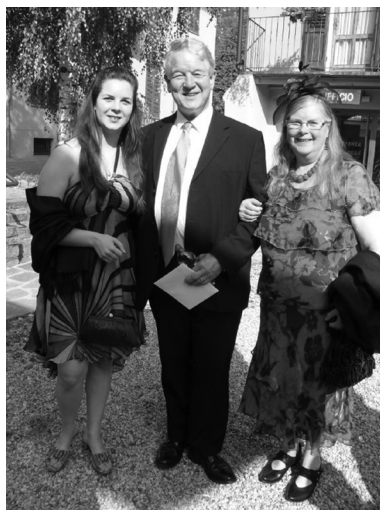
<p><i>Carissimus Agnus per fidei,</i>  <i>affluens per eam Dns</i>  <i>per mores de Grad Choro</i>  <i>sanctus Spiritus (Roman 5.1)</i></p>	<p><i>Ecce domus sanctus per fidei,</i>  <i>nos ante la pels nos Dns</i>  <i>per meo Seigneur Jean Chost</i>  <i>Roman 5.1)</i></p>	<p><i>Thankyou, since we are justified</i>  <i>by faith, we have peace with</i>  <i>God through our Lord Jesus</i>  <i>Christ (Roman 5.1)</i></p>	<p><i>De us non quidem sperandus</i>  <i>est dicitur in Gloribus, habet</i>  <i>nos Frieden und Gutz durch</i>  <i>meum Herrn Jesus Christus</i></p>	<p><i>Justification, peace, per the fi,</i>  <i>invenio per pace cum Dns per</i>  <i>modis de nostris Spiritu</i>  <i>Sanctus (Roman 5.1)</i></p>
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OTTOBRE 2015

Level	5	12	19	26
Matlab	6	13 <sup>a</sup>	20 <sup>b</sup>	27 <sup>c</sup>
Microsoft	7	14	21	28
Green	1	8	15	22
Vinod	2	9	16	23
Sahar	3	10	17	24
Demetris	4 <sup>a</sup>	11	18	25

and served for 22 years as an elected councillor in Cambridge City Council; I eventually became Leader of the Council for seven years, and was made Mayor of Cambridge before finally retiring from politics.

Family friendship with Erica and Richard Newbury – especially between our youngest daughters – has helped to develop links with the Methodist and Waldensian Churches. We were privileged to be present at Cressida's wedding last year, and our daughter Helen, who is a trainee midwife, had the thrill recently of helping Cressida during the birth of her daughter, Calliope.



Three visits to the Waldensian valleys have brought a love for the combined beauty and austerity of those remote places which cradled the Reformed Church in northern Italy. For me there are echoes of rural areas of the Scottish highlands and islands that I know well. Both in the Hebrides and in Piedmont we experience the words of the psalms and the teachings of the gospels in a way that responds directly to our awe at the wonder of creation and our need for guidance with the continuing challenges of daily life. We return refreshed and receive this same grace, not only in the countryside but also in our busy urban lives.

*Ian Nimmo-Smith*

## **My year at Wesley House, Cambridge**

Living at Wesley House College has been a significant time of reflection and personal growth and I am sure that this year abroad will impact my ministry.

### *Life in college*

This was not my first experience, as I lived in the Student Residence of the Waldensian Faculty of Theology in Rome for five years. What has struck me at Wesley House is the approach towards people. Kindness, love and care shown by the Wesley House community have been the most important characteristics which have contributed to make me feel at home, especially since I was in a foreign country. I have learnt the meaning of hospitality by being hosted, and I would like to be able to share this attitude with the people I will meet on my journey, especially those who come from different countries and/or backgrounds.

I have really appreciated the tutorials, a totally new experience to me. Having a person (tutor) to talk to about my vocation and my personal growth during this very enriching year has been very effective and helpful. It has allowed me to have a picture of myself every month, by making sense of everything I have felt and done.

I have also appreciated the presence of the two chaplains as a spiritual support during assignment-writing and tough times. Having pre-assigned people who have different roles, tutors included, has helped me to understand that not everyone can do everything and to admire the variety of God's gifts within the universal Church.

I have also enjoyed the use of arts within morning prayers, community worships, MTS (Methodist Theology and Spirituality) seminars and the creative project about mission. This has given me the freedom to express my understanding of the Gospel in a creative way.

### *The Cambridge Theological Federation*

Being part of The Cambridge Theological Federation has been a good way to become familiar with different religious traditions from a spiritual and academic viewpoint.



The invitation to share my thoughts and opinions in classes full of students coming from different colleges (high and low Anglican, Methodist, Reformed, Catholic, Orthodox) has meant a new freedom. Such sharing has exposed my mind to a variety of theological convictions and ways to see reality which has enabled me to focus on the core point: which is not about changing the other's opinions. It is about listening carefully to each other's viewpoints and respecting them; even being open to being changed and shaped by them.



Joining the Federation workshops has been very significant as it has enabled me to see different ways to praise the Lord. It has also been a different place (spiritual) for meeting people such as staff and students, whom I normally meet in the academic environment.

#### *Pastoral activities*

I undertook a placement at Cottenham, Cambridgeshire, from February to June. The minister is a Fresh Expression Pioneer working with a Methodist Church that has been changed into a community coffee house. I was really glad to be attached there because I knew in advance that it meant a different way to be church. As a matter of fact, I have been enthusiastic to see the different ways of working and I have reflected on the place of the church in the community, as a body which reaches out by sincere relationships with all.

The opportunity to preach twice at Wesley Church (Cambridge) has been very encouraging and challenging – as it was my first time in English.

#### *Conclusion*

What could the Italian churches learn from my experience? I believe that kindness, love and care for one another might be a good starting point. To this purpose, in my opinion, one needs just a few small things, such as being gathered around a cup of coffee and biscuits before or after Sunday service and other church activities. Appointing a few people, not necessarily the pastor, to pray for those who need prayer at the end of a service can also be an act of love: as is appointing someone to welcome new people to the Sunday service. Saying 'Welcome!' and asking 'What is your name?' and 'Where are you from?' can make people feel at home. That is what I have seen in several churches in Cambridge.

A year ago, when I was in Rome trying to conclude the last things in view of my departure for Cambridge, my prayer to God was the following:

'God, please, make me stronger and more mature and teach me what is love.'

After a year spent in Cambridge at Wesley House, I can say that God has answered that prayer and I am really grateful to Him for this. Building relationships and community around me has been a great blessing.

I would like to thank the Committee of the Waldensian Church Mission for offering me the opportunity to live and study at Wesley House, which has enabled me to grow in my spiritual and academic journey towards the ministry.

*Noemi Falla*

## Martyrdom

As you go out of the front door of Ponte Sant'Angelo Methodist Church in Rome, you find St Peter and St Paul looking straight at you. One is holding an open book and a sword. The other is holding a closed book to his chest with his left hand. It is only when you look closely that you see that his right hand is by his side and holding a set of keys in the folds of his clothes. So that one is Peter. The other is Paul: he is holding a sword because many have said that he was beheaded with a sword.

They are only statues, but they are intimidating. They were meant to be intimidating. So were the statues of the angels beyond them when you walk across the bridge. The angels carry the symbols of Christ's passion. In the past, prisoners would see them as they were brought from their cells and then executed publicly in the Piazza Sant'Angelo at the end of the bridge. The Piazza used to be much bigger than it is now. The building with the Methodist Church in it was built on part of it.

Was it a comfort to those prisoners to look at those statues of Peter and Paul and the angels? Did it make them feel close to Christ, who was also executed with barbaric cruelty and unimaginable suffering, as they went to their own violent and horrible death? Or did they wonder why those who were about to torture and kill them were proudly showing the things that were used to mock, torture and kill the Son of God? What did it all mean?



One person brought to be executed there was a Waldensian pastor, Giovan Luigi Pascale. He was a learned man, an early translator of the Greek New Testament into Italian. He responded to a call to go and preach to Waldensians and others in Calabria. He was arrested, brought to Rome, interrogated, tried



and condemned by the Inquisition. On 16 September 1560 he was executed by being strangled and then burnt at the stake. His ashes were not collected. There is a plaque commemorating Pascale in the street on the side wall of Ponte Sant' Angelo Methodist Church. He died for his faith. He was a martyr. He bore witness to Christ, preached him and sought to share his love with people. He is still a witness to us of what it means to be a disciple of Jesus, to be prepared to take up your cross and follow him. As I look at the plaque, I wonder if I could ever be as faithful and courageous as him.

But as I look at the plaque, I also wonder where forgiveness can be found. Pascale opposed the Inquisition and condemned them right up until his death. But surely if he were following his Lord he would also be able to say in his heart, 'Father, forgive them: they do not know what they are doing'. And even if he could not, or those who wrote up his story in order to strengthen others undergoing persecution could not, surely we must?

Just up the road from Ponte Sant' Angelo Methodist Church is the Venerable English College. It was founded as the Hospice of St Thomas in 1362 to care for English pilgrims and visitors. It is the oldest English institution outside England. In 1579 it also became a seminary to train Roman Catholic priests from England and Wales. On 1 December each year (just a few weeks after the anniversary of the martyrdom of Pascale), the College celebrates Martyrs' Day. That is because, between 1581 and 1679, 44 students of the College were martyred for their faith in England, and another 130 were imprisoned or suffered exile. They bore witness to Christ, preached him and sought to share his love with people. They still bear witness to the students at the College of what it means to be a disciple of Jesus, to be prepared to take up your cross and follow him.

But again, where can forgiveness be found in all this? At the Martyrs' Day service there I was feeling very uncomfortable. As a representative of a Protestant Church from England I felt guilty that those who had given their lives as a witness to Christ, as they understood him, had actually been tortured and killed by Protestants who wanted to bear witness to an understanding of Christ that I have inherited. Then I heard the preacher say to the Roman Catholic seminary students that they must always remember that, no matter how many Catholics were martyred for their faith in England, it was nothing like the number of Protestants that had been martyred by the Catholics when they held the power there. And I began to weep.

It is not right to kill for your faith, but it is right to be prepared to die for it if necessary. Forgiveness begins when we can acknowledge the faith and spirituality of each other's martyrs. In 2012, Queen Elizabeth II went to a Garden of Remembrance in Dublin in what is now the Republic of Ireland, and laid a wreath at the shrine commemorating those who had given their lives in seeking to gain freedom for the Irish from the British. That act both reflected and sealed the move to peace and reconciliation in both the Republic and in Northern Ireland.

When the plaque to Pascale was put up on the wall two years ago, an English priest who was a senior Vatican official asked me if it would be all right if he came to join us in the street when it was dedicated. I felt close to the spirit of the founder of Methodism, John Wesley, who in 1749 wrote an irenic letter to Roman Catholics in Ireland, which he summarised in a sermon published in 1755 as 'Though we cannot think alike, may we not love alike?' – including being prepared to give up your life.

*Ken Howcroft*

## **Fun – Fundraising evening at Wesley House**

For a couple of years Tim Macquiban and I have been thinking of organising some fundraising in order to increase our funds and support the Italian student coming to study at Wesley House.

One year ago, Simone Maghenzani, a young Waldensian scholar who was then researching for his Ph.D at Sidney Sussex College, suggested an Italian Evening. This year, with Noemi Falla at Wesley House and Simone again in Cambridge for a few months, along with another Italian researcher, Marta Maffia, a delightful young Baptist from Naples, I decided it was time to dare.

The main issue was to find an evening when the dining hall at Wesley House was free and the essential Italian 'core group', Tim and Angela Macquiban and Alison and Robin Walker, could all come. Tim and Angela have now moved to Rome to the English-speaking Methodist Church of Ponte Sant' Angelo, while Alison and Robin have just spent four years in Florence, where Alison was in charge of the Italian Methodist Church. The date was to be 19 February. Richard and I usually spend a good part of February in



*Simone Maghenzani, Jane Leach (Principal of Wesley House) and Alison Walker.*

the Waldensian Valleys where on the 17th there are bonfires, special services and huge celebrations to mark the Civil Emancipation of the Waldensians in 1848 (worth remembering that the freedom of religion did not come until 1984!), but we decided that we could skip one year. It was very fortunate that some essential friends of the Waldensian Mission and fans of the Valleys, such as the Nimmo-Smiths and the

Heslams, could attend, not forgetting Tricia and Peter Graves, Margaret and Brian Beck and Prof. Morna Hooker-Stacey; last, but not least, the Principal of Wesley House, Jane Leach, and the Vice-Principal Jonathan Hustler and his wife Leslie.

I shall spare you the details of the organisation of the evening with the Italian team, the endless exchange of emails and texts and the sale of tickets. I obviously checked that raffle, wine and auctioning were allowed at Wesley House and luckily they were, since this was to prove very profitable. I confess to experiencing panic and nightmares, especially since we suddenly had to go to Torre Pellice after all, for my mother's funeral, exactly a week before the event, during which I had planned a big blitz of publicity and hopefully ticket sales ... eventually I prayed to God for help, something that my rigid Waldensian upbringing still at times prevents me from doing for 'small personal little things'; and which is silly, since nothing is too small for God and ... obviously everything became easier!

The evening could not have gone better: Carmel Ieraci, an Australian student with Italian background, Noemi, Valeria (Noemi's visiting cousin) and Marta all spent most of the day in the kitchen, cooking special dishes and baking pizza. Richard and I fetched the drinks and went around Cambridge collecting Italian puddings made by friends who could not attend: a gigantic *tiramisu* by Eleonora and a delicious cake by Debora, herself an ex-student of the Waldensian Faculty, now famous here for her cakes and 'Biscotti di Debora'. Lynne Harries brought her fantastic cannelloni and Anne Heslam came with one of her brilliant cakes, plus a lot of amazing prizes for the raffle and for the auction. Robin and Alison were in charge of the drinks and with £1.50 for each glass of wine they collected nearly £300!

While everyone was enjoying their meal I went around pestering each of them with my raffle tickets. Before the pudding we had a PowerPoint presentation by Alison about their experience in Florence and their holidays in the Waldensian Valleys, followed by short talks – with a witty introduction by Simone, who was also in charge of the quizzes, which proved a great source of entertainment. The master of fun, though, was in my opinion Rev. Peter Graves, who after the great pudding feast helped me in auctioning several magic vouchers for free weekends for two people in one of the various Waldensian guest houses (often ancient palaces in the very centre!): Torre Pellice, Venice, the Ligurian coast, Florence, Isle of Elba, Rome, Palermo. The *Servizio Cristiano* in Riesen – near Comiso airport – and the lovely farmhouse centre of Reggello near Florence offered three free days for a couple! Everyone had a good laugh and the sales were really good. Then it was time for the excellent raffle prizes and the evening ended with more laughter with the projection of a short cartoon satirically comparing the Italian way with the 'European/British' way in parking, queuing, waiting for the bus, etc.

I was immensely relieved, especially when at home we counted the sum raised, which has now totalled £1500! A BIG THANK YOU TO ALL!

*IF ANYONE WANTS a lovely place to stay in Italy – long or short visits – cities, sea-side, mountains, JUST ASK ME!!!! I still have some vouchers!*  
ericascroppa@hotmail.com 01223 315753

ESN

## **Louisa Boyce, benefactress to the Waldensians and founder of Casa Valdese of Vallecrosia**

The link between the Duke of Wellington and the Waldensian Church has long been acknowledged – it was in 1827, while waiting in the Library of Appley House in London for an appointment with the Duke, that General John Charles Beckwith picked up and started reading a copy of Canon William Stephen Gilly's book *Narrative of an Excursion to the Mountains of Piedmont*. The Duke himself continued to support the Waldensian cause by approving the continuation of the Royal Grant for Vaudois Pastors, established in the 17th century, and in 1829 he also received a publication dedicated to him from Count Ferdinando dal Pozzo of Genoa explaining the dire situation the Waldensians found themselves in. Could there be another link between so small a church and so important an English national figure?

About five years before Beckwith met with the Duke, on 24 April 1822 Louisa Georgiana Augusta Anna, the only daughter of Sir George Murray and Lady Louisa Erskine (*née* Paget) was born in Mitcham, Surrey. When she was baptised, probably in London, Arthur Wellesley, who in 1814 had been created the Duke of Wellington in recognition of his services to his country, stood as her Godfather.

When Louisa grew up she married Captain Henry Boyce, the eldest son of Mr Henry Pytches Boyce and Lady Amelia Sophia Spencer. He was a cousin of both Lord Shaftesbury (who was a member of Gilly's London Vaudois committee, our committee later renamed Waldensian Church Missions) and the Duke of Marlborough (Louisa herself was more distantly related to them too!). Later, as Mrs Louisa Boyce, after her husband's death she spent a lot of time in Bordighera, Liguria. Visitors to the Waldensian Guest House in Vallecrosia may have noticed that the main building is called *The Boyce Memorial Home*.

Louisa's mother, born Lady Louisa Paget (1781–1842), was the daughter of Henry (Bayly) Paget, 9th Baron Paget, 1st Earl of Uxbridge and his wife Jane Champagne, who was from a Huguenot family which had settled in Ireland. The Paget family had long had close links with the Royal family and could trace their roots back to William Paget (1505–1563), who in December 1549 was made 1st Baron Paget of Beaudessert (Staffordshire). Paget was chief advisor to Henry VIII, especially in the later years of his reign, only retiring from office on the succession of Elizabeth I in 1558.

Louisa Paget's father, the 9th Baron, assumed the family name and the title on his marriage to Caroline Paget, the great granddaughter of the 5th

Baron, William. In 1784 he was created Earl of Uxbridge, the title having become extinct in 1769. When he died in 1812, Henry William Paget (1768–1854), Louisa's eldest brother, became the 2nd Earl. A General and one of the army's best cavalry officers who, like Colonel Beckwith (with whom he fought at Corunna in 1809), lost a leg leading the final charge of the battle at Waterloo, he was created Marquis of Anglesey in 1815 in recognition of his services to his country. Strangely, his lost limb was buried under a weeping willow tree in a garden at Waterloo where the amputation took place, now the site of a monument with the following inscription.

Here lies the Marquess of Anglesey's leg,  
Pray for the rest of his body we beg.

Therefore Louisa was in a position to marry well and in 1801, at the age of 20, married Sir James Erskine, son of the 1st Baronet General Sir William Erskine of Torry (Fife, Scotland). Nine years older than Lady Louisa, Erskine, who later became the 3rd Baronet, was a Lieutenant-General who served with the Duke of Wellington during the Napoleonic War. When Louisa gave birth to her daughter in 1822, she was still married to Erskine, who did not die until 1825. The marriage between Lady Louisa Erskine and Sir George Murray took place on 28 April 1825 at Sunninghill, Berkshire.

Louisa's father, Sir George Murray, was of Scottish descent. Both his parents were from well-established Scottish noble families. Sir George was the second son of Sir William Murray (1746–1800), 5th Baronet Ochtertyre. An ancestor of Sir George's mother Lady Augusta Mackenzie, Colin Mackenzie (d. 1633) was made Earl of Seaforth. In 1685, shortly after the accession of James II, a later Earl was given a permanent peerage in Scotland, but when James' cause looked lost, Mackenzie made sure his own position was secure, so that by the time Queen Anne came to the throne in 1702 he was appointed Secretary of State (1702–1705) and created Earl.

Sir George Murray is usually described as a Scottish General and Statesman. During his varied career he made such an impact on the society of the time that, amongst other things an Australian river and the Central administrative building in Hong Kong were named after him. The second son, he was born on 6 February 1772 in the family home in Ochtertyre and was educated in Edinburgh, both at the High School and the University, before being sent to Geneva to learn French.

He began his military career in the Scots Guards in 1789; in 1794 he was made a captain and by 1799 was Lieutenant General. At this point his career began to veer more towards the role of Quartermaster General, a role in which he was to excel and which was a relatively new post within the British Army. A natural at the job, using his military expertise in order to act as an operational consultant to the commander, he was in great demand. Indeed, Murray was one of the few people who could quip with Wellington. During discussions about the winter campaign in the Iberian Peninsula and





the supplies needed for the troops, Murray is reported to have replied 'Historians will say that the British Army ... carried on war in Spain and Portugal until they had eaten all the beef and mutton in the country and were then compelled to withdraw'. In this post he would have been working alongside Beckwith, who in 1812 became Deputy assistant QMG. Along with Beckwith, Murray attended the annual Heroes' dinners hosted each year by Wellington at Apsley House.

Following a period as Governor of the Royal Military College at Sandhurst in Camberley, Surrey, Murray was, in 1824, elected MP for Perth and from 1825 was Commander in Chief in Ireland, until Wellington offered him the post of Secretary of State for the colonies in May 1828. A conscientious administrator, in June 1830 he was described by the Lord Steward as 'one of his Majesty's principal Secretaries of State'. Under Sir Robert Peel he served twice as Master of the General Ordnance (1834–35, 1841–46) responsible for all the army and military supplies, engineers and fortifications – and in which he was succeeded by his brother-in-law the Marquis of Anglesey. In 1841 he was promoted to General.

In about 1817, Murray began a relationship with Lady Louisa Erskine, the estranged wife of his military colleague, Sir James Erskine. The latter (conveniently) died during the divorce proceedings in 1825, but, although she had lived with Murray from 1820, Erskine would have been aware that his wife had given birth to a daughter in 1822. Murray was 50 when his daughter Louisa was born and Lady Louisa was 41. Their relationship cost the couple dear socially and also had an effect on Sir George's career, although not as far as the Duke of Wellington was concerned. Wellington continued to include Murray in his Cabinet and agreed to stand as the baby's Godfather.

The family lived at 5, Belgrave Square – a newly built and very fashionable area of London – and this is where on 28 July 1846 Sir George died after a long illness during which he continued to work, unable to leave home but aided by the fact that Belgrave Square is less than 500 m from Apsley House, Wellington's London residence. When he died he was, after Wellington, the most well-regarded soldier of his time, whose opinion, not only in military affairs, was respected both at home and overseas. He was buried in the family vault alongside his wife, Lady Louisa, who had died on 23 January 1842; the Duke attended Murray's funeral on 5 August 1846 and later that year purchased J.P. Knight's portrait of Murray for his Drawing Room at Apsley.

So Louisa Murray was born on 24 April 1822 in Mitcham, then a Surrey village, now part of London's suburbia. This may well have been to avoid the gossip of London's high society, which had already focused on the Paget family during Lady Louisa's brother's affair with Charlotte Wellesley (Wel-



lington's sister-in-law) in 1810. However, it has also been suggested that the Duke himself may possibly have been Louisa's father and that Lord Erskine, Lady Louisa's husband at the time of Louisa's birth, was 'out-manoeuvred' by her uncle, the Marquis of Anglesey and the Duke of Wellington, who was to become her godfather. Erskine seems to have offered little resistance to his wife's long-standing relationship with Murray and it is probable that before her parents' marriage in 1825 Louisa was known as Miss Erskine.

So it is likely that Louisa was brought up much as any other aristocratic child would have been in early 19th-century England. Being a girl, she would have been educated at home, probably by a governess who would have given her a grounding in the basics – focusing on deportment, sewing, drawing and French – and she seems to have been a very good musician and, as we will see later, she spoke good Italian. She also grew up with, and retained throughout her life, a strong admiration for Queen Victoria, who was about her age. She had cousins on both sides of the family, although as Lady Louisa and Sir George were in their 40s and 50s when she was born, many of her cousins were much older than her.

However, there is little chance of really knowing much about how she spent her early years; but we do however know perhaps what she looked like at the age of about four or five. In Kenwood House, on Hampstead Heath, North London is a painting of a little girl by Sir Thomas Lawrence, the President of the Royal Academy. The painting was commissioned by Lawrence's Patron, Sir George Murray and is entitled simply 'Miss Murray'. Knighted in 1815, Lawrence was one of the three great English portrait painters, had succeeded Sir Joshua Reynolds as Painter in Ordinary to King George III and was known as '*Il Tiziano inglese*' [the English Titian]. After the artist's death in 1830, Sir George agreed to the picture being exhibited under its true title 'Miss Murray' in a memorial exhibition of Lawrence's work and another engraving was made in 1839. With Murray's death in 1846, the portrait became Louisa's property and was seen no more until it was sold in 1891 as part of her estate. The painting has also been compared to pictures of the child actress Shirley Temple. However the enduring popularity of 'Miss Murray' has led it to be compared with works by Gainsborough and it 'may well be the most reproduced image of a British child, from Victorian engravings to boxes of chocolates and biscuit tins'.

The next event in Louisa's early life that we know of, other than the death of her mother in 1842, is her marriage at the age of 21 to Captain Henry George Boyce (1817–1848). The wedding took place at St George's, Hanover Square in London and was officiated at by her cousin's husband, the Rev. Arthur Isham, Vicar of Weston Turville (Bucks), who later officiated at Murray's funeral in 1846. Boyce was a colleague of her father, having been Murray's aide-de-camp in 1842 and a Captain in the 2nd Life Guards. So, on Thursday 14 September 1843, Louisa became Mrs Henry Boyce. It is possible that their home was 3, Upper Wimpole Street, near Regents Park, despite the fact that

**WALDENSIAN CHURCH MISSIONS, VAUDOIS PASTORS FUND  
& CANON ARMSTRONG BEQUEST - SUMMARY ACCOUNTS**

<b>INCOME</b>	<b>2012</b>		<b>2013</b>	
Churches	285.00		250.00	
Individual Donations	1064.20		680.74	
Tax Refund	361.25			
AGM	170.00			
		1880.45		930.74
Vaudois Clergy Trust	1390.00		1414.04	
Publications	545.50		432.70	
Dividend & Interest	3774.72		3677.57	
		<u>5710.22</u>		<u>5524.31</u>
<b>TOTAL</b>		<u>7590.67</u>		<u>6455.05</u>
<b>EXPENDITURE</b>				
Payments to Italy				
Student			5644.86	
Sicily Training Course	500.00			
		500.00		5644.86
Review	824.00		544.00	
Sec/Post/Stationery	2698.87		2499.14	
Publications			426.51	
Sundries	100.98		119.80	
		<u>3623.85</u>		<u>3589.45</u>
<b>TOTAL</b>		<u>4123.85</u>		<u>9234.31</u>
<b>NET INC/EXPEND</b>		<b>3466.82</b>		<b>-2779.26</b>
Opening Bank Balance		5253.85		8720.67
Income		7590.67		6455.05
Expenditure		<u>-4123.85</u>		<u>-9234.31</u>
Closing Bank Balance		8720.67		5941.41

following her father's death in 1846 she had inherited 5, Belgrave Square. The marriage lasted only five years, as on 14 June 1848, while in Rome during a tour of Italy, Boyce died at the age of 31.

The 25-year-old Louisa returned to England so affected by her grief that she withdrew from the world rather like Queen Victoria was later to do on the death of Prince Albert in 1861. Having returned to Mitcham where, according to the 1851 Census, she lived in Park Place, the home of her brother-in-law William Boyce, this seclusion lasted about 14 or 15 years. (... to be continued: full version available online)

*Nicky Raddon*

## Government gives to Waldenses

Too good to be true? No! For every donation which you make to the Waldensian Church Missions, the Government will add a further 25%, providing you are a tax-payer.

Since 5 April 2000 the new Gift Aid scheme has replaced Deeds of Covenant and the process is much simpler. This applies to all donations of any size or frequency. Thus a gift of only £1 made once will be increased by 25% as will a monthly donation of £100.

All that is required is for the donor to complete a simple declaration in the form given below and to forward this to the Treasurer whose address is on the inside of the back page. Once this form has been completed it covers all future donations by the same person. Unlike Deeds of Covenant, you are not committed to regular giving for a number of years.

Some of you have already completed such a form, but for those who have not, I would urge you to consider seriously this opportunity for the Waldensian Church Missions to benefit from the Government's generosity, but more importantly, to enable our giving to our friends in Italy to be increased.



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## The Waldensian Church

It is the native Protestant Church of Italy whose origins pre-date the Reformation. It arose from an evangelical movement founded in the 12th century by Waldo, a rich merchant from Lyon, who was to inspire St Francis: he gave all away to the poor and started preaching the Gospel in the vernacular, which caused conflict with the Papacy. Travelling in pairs the Waldensian itinerant preachers, having learnt the Scriptures by heart, set off to found underground communities from Sicily to Russia. The ensuing persecution by the Inquisition drove them into their mountain fastness in the Alpine Valleys of northwest Italy, where they remain in what are still called the Waldensian Valleys. At their Synod in 1532 they voted to join the Genevan Reformation, a decision that brought even more persecution upon this exposed outpost of Protestantism. Their sufferings were recorded in Milton's famous sonnet "On The Late Massacre in Piedmont". Their survival down to the present has been a remarkable testament of faith.

The Waldensian community was emancipated in 1848, but did not reach full freedom until 1984. Since the Italian unification in 1860 they have established churches throughout Italy and, following emigration, in the USA, Argentina and Uruguay. In 1979 the Italian Methodist Church combined with them and they hold a common annual Synod, which is the controlling authority of the Church and takes place in Torre Pellice. The Churches of Rio de la Plata have their own Synod, Board and Moderator.

The 60 parishes have founded 120 outreach activities ranging from schools, hospitals, children's and old people's homes, radio stations, and ecumenical community centres, often catering for the needs of the most deprived and mafia-ridden parts of Italy, especially the disadvantaged South and the new immigrant communities.

The Waldensian Church has a theological college in Rome, a publishing house, Claudiana, and a weekly paper, *Riforma*.

## The English Committee of the Waldensian Church Missions

This was founded in 1825 as a support group for the Waldensian Church in Italy. Since 1979 its finances, together with those of the Vaudois Pastors Fund, have been administered by Trustees under the terms of the Scheme drawn up by the Charity Commission and dated 18 January that year.

The Committee seek to arouse interest and financial support in England and Wales for the Waldensian Church. Twice yearly we publish a *Waldensian Review* and occasionally other literature. We also arrange meetings for Waldensian pastors visiting this country and support students of Theology who want to spend the compulsory "year abroad" studying in this country.

There are similar Waldensian support groups in Scotland, Ireland, USA and in various European countries.

## **The English Committee in aid of the Waldensian Church Missions**

Established 1825

*Patron:* The Lord The Rev. Leslie Griffiths, Wesley Chapel, 49 City Road,  
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*Chairman:* Ian Nimmo-Smith, 17 Mariners Way, Cambridge CB4 1BN.

*Executive Secretary:* Erica Scropo Newbury, 85 St Andrew's Road, Cambridge  
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## **The Scottish Waldensian Missions Aid Society**

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*Secretary and Treasurer:* Mr D.A. Lamb, SSC, 36 Liberton Drive, Edinburgh  
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## **The Irish Committee in aid of the Waldensian Church Missions**

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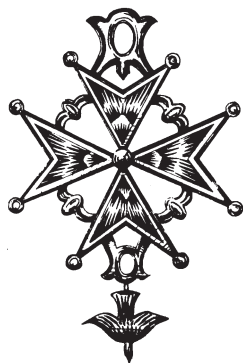
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