



The truly benevolent Lady Isabella King, 1772-1845

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In 1809 *The Improved Bath Guide* proudly called attention to 'the benignity of disposition which characterises the people of this highly favoured city.'¹ Amongst the burgeoning numbers involved in the foundation and support of Bath's wealth of new charities was Lady Isabella King (1772-1845), a single Irish gentlewoman from Boyle in the County of Roscommon in the west of Ireland. Her innovative and radical ideas, implemented amid a new, more structured and discriminate philanthropic environment, were devised to address specific contemporary social problems. These ideas were put into practice first with the Monmouth Street Society in 1805,² and subsequently, in 1816, with the Ladies Association, and demonstrated not only her strength and determination to succeed but also highlighted women's growing power and autonomy, in a still male-led arena, and established her as an extraordinary woman in the field at the time.

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Early Family Life

Lady Isabella Letitia King or 'Bell' as she was affectionately named by her father shortly after her birth,³ was born in October 1772 at 15 Henrietta Street, Dublin. [fig.1]. Her father was Edward, 1st earl of Kingston and her mother, who died when Lady Isabella was just twelve years old, was Jane Caulfield, the illegitimate daughter but heiress of Thomas Caulfield of Donamon Castle Co. Roscommon. [fig.2]. Proclaimed the beauty of the family by her father, Lady Isabella had three sisters, Jane and Eleanor, seventeen and fourteen years her elder respectively and a younger sister Frances. She also had three brothers, Henry and William who both died before reaching adulthood and Robert, Viscount Kingsborough who was eighteen years her senior and who would later inherit the title of 2nd earl of Kingston.



fig 2: Edward, 1st Earl of Kingston. (1726-1797) by Hussey

Courtesy of Anthony King-Harman & King House Collection, Boyle, Co. Roscommon, Ireland

Family life for Isabella revolved around the family homes of Kingston Lodge on the Rockingham estate near Boyle in County Roscommon [fig.3] and the family's town house at Henrietta Street in Dublin. It is also likely that she spent time at Mitchelstown Castle, the home of her brother Robert and his wife

Caroline and their children who, by dint of the age difference, were Lady Isabella's contemporaries. While in their company it is possible that she met Mary Wollstonecraft, radical thinker and controversial campaigner for women's educational equality, who, employed as a tutor to Robert and Caroline's eldest daughters, Margaret and Mary, would profoundly influence their beliefs and affect their future lives.⁴

As an elite member of Irish society Lady Isabella would have also experienced life in fashionable society. Dublin was an exciting capital and entertainments for the wealthy were lavish. The fashionable visited the theatres and listened to concerts, attended masquerades, card parties and balls in the assembly rooms. The King family were an integral part of this social scene and mixed with Dublin's leading citizens. Indeed, Lady Isabella's sister, Eleanor, or Nelly as she was better known by family members, wrote in her diary that she much preferred the Dublin life of parties and balls to days of fishing and dining at home on the Kingston estate in Boyle. However life in the country was not all doom and gloom. The happy atmosphere which accompanied life at Kingston Lodge was recorded by Isabella's close friend, Elizabeth Smith, when she made several visits to Kingston Lodge between 1796 and 1797. In a letter to Isabella she recalled 'the three happy weeks at the hospitable mansion of Lord Kingston'.⁵

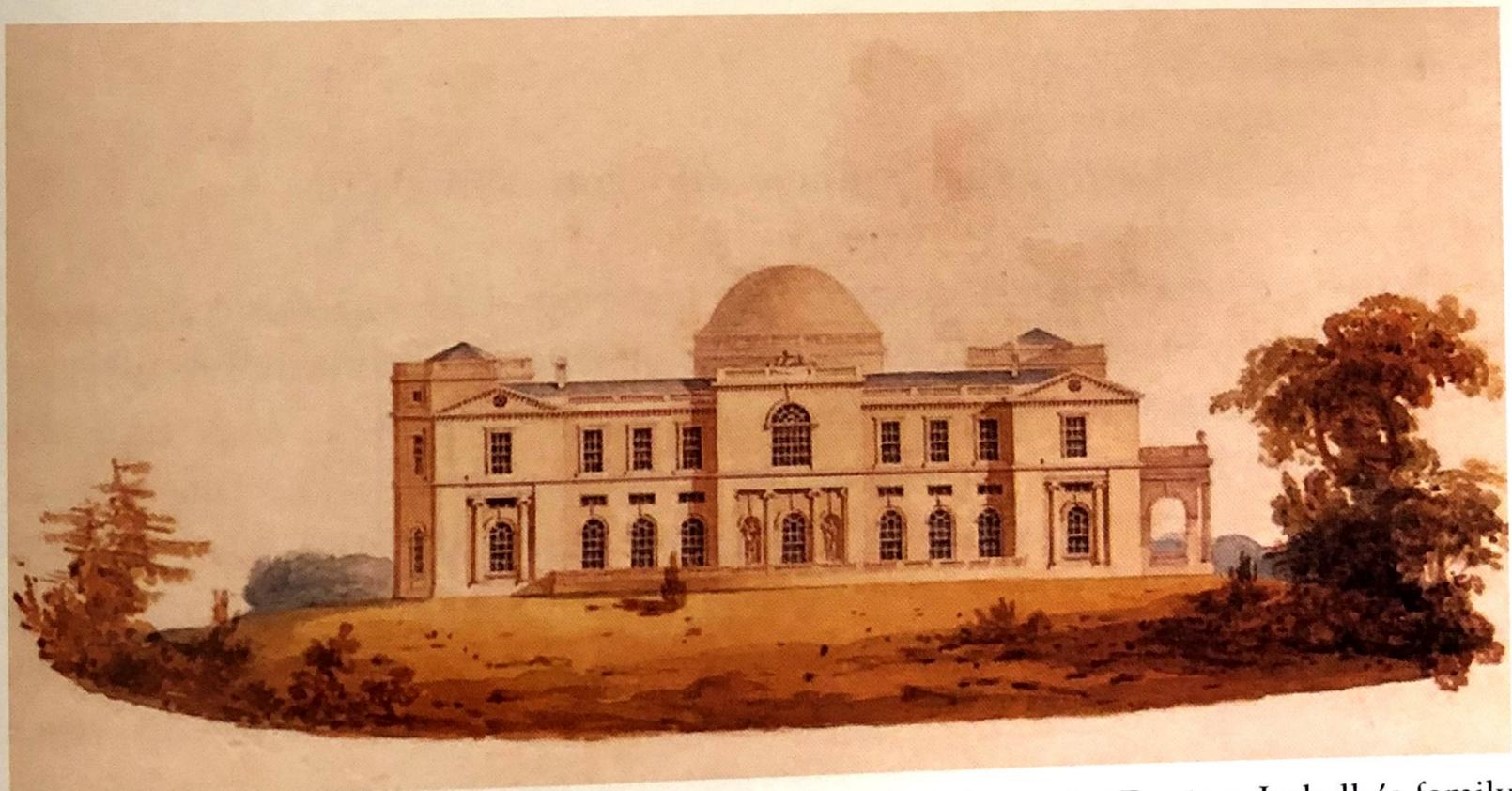


fig 3: Rockingham House. Designed by John Nash and drawn by Repton. Isabella's family home, Kingston Lodge, was situated in the grounds of Rockingham.
Courtesy of Lady Joan Dunn & King House Collection, Boyle, Co. Roscommon, Ireland

It was also part of the Irish aristocratic social calendar to visit the English spas in the season. Writer Richard Lovell Edgeworth mocked this annual outing as a refuge from their luxurious living at home and commented that they flocked to such places like birds of passage. Many visited Bath and the arrivals column in *The Bath Chronicle* lists many members of the King family, who visited the city from the mid-eighteenth century, including Lady Isabella's father, brother Robert and her two elder sisters.

Destined for more than a life as a spinster aunt, Isabella left Ireland for Bath somewhere between 1798 and 1802.⁶ It is not clear why she moved to Bath but a letter written by Elizabeth Smith may provide a clue. Concerned for the safety of the King family in the midst of the uncertainties caused by the French Revolution, Elizabeth was convinced they should leave Ireland. 'Amidst all our fears on the subject of the French invasion we could not help encouraging some faint hope that Bath might be thought a safer place than Ireland for the Kingston family'.⁷ By 1802 and aged 30, Lady Isabella had taken up permanent residence in Bath and was living at 7 Great Bedford Street, a new and fashionable area just behind the Royal Crescent. Joining the social circles of the city's elite residents and visitors, she had begun to participate in Bath's growing charitable network, part of the increasingly important and changing charitable arena of early- nineteenth century England.

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Charity in early nineteenth-century England

In a progressively urban society philanthropy had experienced a subtle shift in the eighteenth century. Traditional patterns of charitable activity, focussed on individual benefaction, often unregulated and typically characterised by endowed charities and trusts, was in part replaced by a collective more organised and discriminate model of giving, dedicated to alleviating specific contemporary social problems. Its character was exemplified in the diverse array of specialised voluntary societies, created by the beginning of the nineteenth century to address these problems and which acted as controlling intermediaries between individual philanthropists and the needy. Such new charities sought out and rewarded only those genuinely in need. Sir James Stephen proclaimed: 'ours is an age of societies...for the cure of

every sorrow by which our land or our race can be visited'.⁸

Within this picture there emerged a new role for women. Legitimised by their role as moral guardians within the home, philanthropy was seen as an accepted arena of activity outside. Qualities of compassion, tenderness and sensitivity, applied to the needs of the dependent and afflicted, were perceived as feminine virtues and were encouraged to a degree but men held all the positions of power.⁹ With limited opportunity and little freedom of action in a still dominantly patriarchal society, women tended to be cast in the subordinate role of helpers, involved in the practical day-to-day maintenance and support of male-run, charitable institutions. A few however, either unhappy or frustrated with the restricted role allotted to them or with the passion and desire to improve the situation of those in need, embraced a more active role. They were bold enough to cross the boundaries set for their sex to become sources of organisational strength at a local level,¹⁰ establishing their own charities, generally female focused, where they exercised direct responsibility. Lady Isabella was one such person and Bath's charitable arena was an ideal location.

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Bath and Charity

As the leading leisure resort in the country, Bath was certainly not typical of an English town at the time. Its steady stream of short-term visitors from the affluent and leisured classes, coupled with an ever growing resident elite population, provided an unusually high proportion of potential givers. At the same time Bath also attracted the poor who came to seek employment which, by the nature of the city, tended to be seasonal. Irregular employment meant irregular income which, coupled with the unstable economic climate at the time, created financial hardship among the labouring classes. At the same time Bath also attracted large numbers of beggars and vagrants who came to take advantage of the wealthy.

The complex demographic nature of the city demanded a charitable network which identified and supported the impoverished and, as the eighteenth century progressed and the numbers of needy increased, so the nature and numbers of charities in the city developed accordingly. By the beginning of the nineteenth century, Bath hosted a diverse array of charitable

institutions which were tailored specifically to the needs of its inhabitants and which rivalled the growth and diversity of benevolence nationwide. The atmosphere of charitable benevolence in the city is reported in Meyler's 1820 edition of *The Bath Guide*. It affirms that 'in no place is the hand of true benevolence more liberally employed than in the city; nor can any place boast of more excellent charitable institutions than are established in Bath and generally supported by voluntary subscriptions of the residents and visitors'.¹¹

Historians suggest that by the beginning of the nineteenth century Bath had slowly evolved from a stylish resort for elite fashionable groups into a popular residential location and although the city still received large numbers of visitors their social range widened. With so many arrivals and residents it was no longer a select enclave for the aristocracy and gentry who up until mid-century had been its defining visitors and the nature of social participation altered. Private gatherings and 'at homes' amongst the titled and wealthier residents and visitors increased and created cliques and private circles in an erstwhile open society. Katherine Plymley, a regular visitor to the spa between 1794 and 1807, observed and commented on the continued participation at public social gatherings yet her journals are full of accounts of numerous private parties to which she was invited and attended.¹² These private networks of likeminded people fostered the new and growing charitable ethos in the city. Visiting Bath in 1810, Lord Glenverbie commented on one particular group: 'There is a set of bluestocking ladies here....Lady Isabella King is I understand at the head of this Areopagus',¹³ and looking back in 1852, George Monkland confirmed the intellectual 'salons of Lady Isabella King'.¹⁴

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Lady Isabella, the philanthropist

Indeed the conception of the Monmouth Street Society can be attributed to one such gathering. At an evening party held by Lady Isabella at her home on January 6th 1805, a discussion arose as to what could be done best for the benefit of Bath. Prominent local figure, John Shute Duncan, suggested that one of the greatest nuisances was the swarm of street beggars who came down from London and other parts to impose on the charitable in Bath.¹⁵ Resolved to do something, Isabella and her guests were determined not only to preserve a

reliable public environment by ridding the streets of beggars. They also wanted to provide assistance to those in real need. The question was how? Their idea sought to replace the giving of money to those on the streets, with a relief ticket system whereby the claims of beggars could be investigated, and instances of genuine distress identified and relieved. The principle for this scheme, which clearly embraced the new ideology of the 'deserving poor', expressed a message which would be repeated again and again by similar charitable organisations throughout the century. It said 'alms given in the street, without investigation are bounties on idleness and fraud, ... every shilling so received is a robbery from real distress'.¹⁶ At the time these were novel investigative techniques, untried anywhere else, and reveal a concern by those who devised them to re-educate not only the seeker of alms but also the potential charitable donor.

Lady Isabella took a leading role as its first patroness and as host to the charity's early meetings. The Monmouth Street Society was a forerunner of similar institutions later founded in London, Edinburgh, Oxford and Colchester. Her involvement demonstrates a propensity to address, with other leading, male philanthropists in Bath, contemporary social problems in pioneering ways and established her reputation as a leading player in Bath's charitable hierarchy. Indeed her work was thus acknowledged by the Society's committee. On the title page of their annual report for many years it stated 'this society is greatly indebted for its foundation and advancement to the zeal and exertions of Lady Isabella King'¹⁷ and a miniature of her which was presented to the society in 1860, hung in the committee room until the Society's offices were destroyed in the Second World War.



The Ladies Association

However it was Lady Isabella's creation of The Ladies Association, her most ambitious and personal project, which truly demonstrated her tenacity and initiative. By 1813, in her forties, Lady Isabella turned her thoughts to the formation of this institution, an innovative and radical undertaking which would occupy her mind and time for much of the remainder of her life.

Its conception can be dated back to a letter written to her sister. In it she wrote of a 'plan' still 'vague and undefined' which aimed to provide assistance

in the form of a conventual home for gentlewomen who were, by the death of their parents, 'left with no fortune or income and much reduced below the state of comfort to which they have been accustomed.'¹⁸ Lady Isabella believed these women were often forced into prostitution in order to survive. Her plan involved the establishment of a community 'so regulated as to possess the advantage of a convent without its vows or unnecessary restrictions'.¹⁹ which would consist of Lady Renters who were single women of independent fortune, similar to Isabella herself, with no ties, who, by paying for comfortable accommodation 'reduce[d] the payments of the remainder to a convenient limit without subjecting them to any unpleasant feeling of pecuniary obligation.'²⁰ The remainder, whom Isabella called Associates, were single or widowed women in reduced circumstances, possessing insufficient income to rent apartments. They were expected to pay an annual sum of fifty pounds for board which would entitle them to a small furnished bedroom.

Describing herself as 'a gentlewoman of some fortune',²¹ Lady Isabella's annual income amounted to six hundred pounds a year, enough to support herself but insufficient to fund a charitable venture such as The Ladies Association. Reminiscing later, she commented 'had any individual stepped forward, able and willing to form the establishment, no committee would have been necessary as the rules and regulations and every necessary arrangement would have depended on the wishes of the founder'.²² Her noble status provided her with the platform from which to act. Nevertheless, even those who moved in the highest circles, and who were anxious for such institutions to succeed did not have the drive and determination displayed by Lady Isabella.²³ She revealed the depth of her passion in her acknowledgement of the enormity of the task whilst remaining constant in her belief in the cause. In her letter to Jane she commented: 'if the object in view be indeed as good as my imagination pictures it, and if the evils which it is intended to lessen be as real as I believe them to be, the thing is worth any effort which can be made.'²⁴ Friend and supporter Mary Fairfax, attested to this image of Lady Isabella declaring: 'I feel the business is in the hands of one whose head and heart are equal to and wholly devoted to the object.'²⁵

Although Isabella's vision embraced the foundation of institutions throughout England and Ireland, doubts as to the feasibility of such a venture and her own insecurities surrounding her ability to organise such an undertaking, shaped her decision to form a primary, experimental



fig 4: Bailbrook House, near Bath c.1830. A later view of Isabella's primary, experimental establishment, opened in June 1816.

Bath in Time – Bath Central Library Collection

establishment which was opened at Bailbrook House, near Bath in June 1816. [fig.4]. Indeed even its most ardent supporters expressed their doubts as to its practicability, recognising the many problems associated with a 'very new plan'. The experimental institution at Bailbrook sought 'to ascertain whether under good regulations [and with] ladies of virtue and respectability, the differences which have been brought forward may be removed.'²⁶ As there were no similar institutions on which The Ladies Association could model itself, many letters written to and from Lady Isabella reveal the difficulties in establishing rules and regulations that a communal institution would demand. The Bishop of St. David's voiced concerns for the preservation of harmony in a community where no one individual possessed authority to prevent 'the selfish from encroaching on the comforts of those more disinterested.'²⁷ Four years later the problem had still not been resolved. Local supporter and monk

Peter Baines, empathised: 'most sincerely do I wish your Ladyship may discover some principle which may bind together your infant community.'²⁸ Even as late as 1830 physician Ogilvie Porter still pondered 'how persons so congregated should be governed.'²⁹

As crucial was the selection of inmates. Lady Isabella took the advice of Reginald Heber, Bishop of Calcutta, who believed personal 'merit the only recommendation which can ensure admittance and placing the power to select inmates in the hands of those only who are to reside with the persons they nominate.'³⁰ Fears for the intentions of some potential inmates provide an insight into the possible dangers and problems which were encountered in this process. Writing to prospective applicants, Lady Isabella communicated her concerns that some may view the institution as 'a transient resting place...or lodging house.'³¹ Perhaps her greatest anxiety was that it should be seen as 'an introduction into Bath society and a desirable abode for young ladies who are speculating on their advancement in life.'³²

The undertaking was criticised by many. There was a general belief that a society of Women-English Women belonging to the Church of England could never be expected to live together in peace- that their love of variety and change, their impatience of restraint, and above all the absence of any religious bond would render it impossible to give it stability or happiness to such an association and that therefore endowments for such establishments would be useless.³³

Scepticism and reticence to support ideas for such institutions had abounded throughout the eighteenth century, so it was probably no coincidence that an experiment such as this had never before been attempted. Isabella stoically bore discourteous treatment from many, including extreme impertinence from the 'Bath Gossips'.³⁴

Although her disappointment is evident in the tone of her letters which relate to these criticisms and public objection clearly limited her aspirations, she was determined to try to make a success of her venture. Once embarked on the task however, she realised her own limitations. She revealed the fears and insecurities that perhaps any woman in her position would have felt when undertaking such a venture in a male-dominated society.

When I reflect on my own want of talent to give it arranged practical form, my inability to carry it into effect and the difficulty of influencing those persons in power whose aid is necessary to give it consequence and respectability, I feel astonished at myself for indulging on such sanguine hopes of it being realised.³⁵

Nevertheless, from the outset The Ladies Association commanded an impressive list of supporters. A network of both men and women including family members, influential national figures and local people assumed a variety of roles in the undertaking. The society was honoured by the sanction of Queen Charlotte who visited Lady Isabella at Bailbrook House in 1817. *The Bath Chronicle* reported that the visiting party was 'highly gratified with their visit to this association of ladies' which the Queen called 'a blessed asylum'.³⁶ Patrons and patronesses to the institution included eight high-ranking noblewomen and four Bishops, and a prominent evangelical presence reflected Lady Isabella's own religious views. Hannah More, a regular visitor to Bath, supported the undertaking, guardians of the society included William Wilberforce and Thomas Babington, and in September 1829 the institute was noticed in the evangelical journal *The Christian Observer*.

But Isabella was the powerhouse of the organisation, making important decisions independently and on a daily basis. In a letter written to her by Sir Benjamin Hobhouse, her financial adviser, regarding the possible purchase of Bailbrook House in 1821, he confirmed her as an astute and able player. 'That your Ladyship will not proceed without due caution and circumspection, but carefully look into all the outgoings of every kind as well as into every other point, I am quite certain.'³⁷ Lady Isabella was the central force surrounding both the creation and management of the Ladies Association, acting as both patroness and president and ultimately living at both Bailbrook and Cornwallis House. Her dedication to the institution which she called 'this child of my own brain' was total.³⁸

The sale of Bailbrook House in 1821 enforced a move to Cornwallis House in Clifton, Bristol. Although initially the institution flourished there, Isabella felt alienated from her friends and the philanthropic support network in Bath which was so important to her. With her strength and spirits worn down by the continued exertion of body and mind required after the loss of Bailbrook,

a place in which she had fondly hoped to see the Institution permanently established, she wrote of it and Bath:

Its vicinity to Bath had placed her within reach of cordial friends and advisers. In every difficulty she could have recourse to friends and talented neighbours who had leisure and inclinations to assist her. All who know Bath honour how distinguished it has been for social and benevolent feeling and after bathing in its sunshine for so many years the transition to Clifton chilled and almost paralysed all the powers of her mind.³⁹

By 1833, dwindling numbers of residents saw the Society in decline. Isabella attributed its failure to a lack of internal cohesion amongst residents and a lack of support from friends and others of her class. With her health, strength and spirits failing and feeling evermore harassed and anxious by the demanding responsibilities of the institution which had almost exclusively occupied her attention for seventeen years, she made the decision to withdraw, but admitted that it was the place in which she had hoped to end her days.

With no successor willing to step forward, Cornwallis House was sold in 1838 and, consistent with Isabella's wishes the funds were devoted to religious and charitable endeavours. But she refused to give up hope that the institution would be re-established. Of the poet Robert Southey, a zealous supporter who called her the 'Clara or Teresa of Protestant England labouring for the benefit of her sex',⁴⁰ she said, 'I should be sorry if he were to think I had given up the institution in despondency as to its usefulness', continuing, 'it is my intention to write to him fully....to state the opinions which my sixteen years experience have taught me to form, if in his hands, might be made of some little use to any other lady willing to engage in the task of forming a similar institution or re establishing that which was already begun.'⁴¹

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Conclusion

Lady Isabella's philanthropic endeavours have until now remained unrecognised and the impact she had on the shape of women's experience has

only recently begun to be evaluated. There is no doubt, however, of her strength of character, her belief in her cause, with both The Monmouth Street Society and The Ladies Association. Her preparedness to adopt more direct responsibility by challenging conventional ideals regarding women's role in the philanthropic arena witnessed by all who knew her, establish her as an extraordinary woman. Yet at the time it seems that her reputation only extended as far as her friends who acknowledged her 'indefatigable zeal'⁴² and her 'devotion of herself to purposes of the most important kind'⁴³ and those who knew her locally. Praised in Bath for her charitable contribution, she was proclaimed 'the truly benevolent Lady Isabella King'.⁴⁴

Notes

1. *Improved Bath Guide*, (Wood & Co., 1809), p.52.
2. The Monmouth Street Society was initially called The Bath Society for the Suppression of vagrants, Street Beggars and Impostors, Relief of Occasional Distress and Encouragement of Industry but was renamed in 1851.
3. King Harman papers, D/4168/A/5/21, April 18th 1773, Public Record Office Northern Ireland.
4. With no direct evidence to confirm or deny any connection between Wollstonecraft and Lady Isabella it is impossible to determine whether her actions in the philanthropic arena were influenced by Wollstonecraft. It is certain however that Wollstonecraft made a strong impression on the minds of Lady Isabella's two cousins, Margaret and Mary. Later in life both girls were involved in events which would bring scandal and disrepute to their family. In 1797 Mary eloped to London with Caroline's half brother Colonel Henry Fitzgerald. Mary was recovered by her parents but a confrontation between Mary's father and brother with Henry resulted in Henry's death. Both were tried for his murder but were found not guilty. Mary's elder sister, Margaret, who was Wollstonecraft's favourite, entered into what would be an unhappy marriage with the earl of Mountcashell when she was just 19. Some years later Margaret admitted that she was 'guilty of numerous errors and none greater than that of marrying at the age of 19 a man whose character was perfectly opposite hers'. While on a visit to Italy in 1804, she met and fell in love with Irish lawyer George Tighe and the following year she left her husband, her children, some of whom she would never see again and Ireland for Tighe and Italy. Margaret and Mountcashell were later divorced. Later in life Margaret wrote 'almost the only person of superior merit with whom I had been intimate in my early days was an enthusiastic

- female who was my governess from 14 to 15 years old, for whom I felt unbounded admiration because her mind appeared more noble and understanding, more cultivated than any other I had known, from the time she left me my chief objects were to correct those faults she had pointed out and to cultivate my understanding of as much as possible.'
5. Harriet Bowdler (ed.), *Letters in Prose and Verse by Miss Elizabeth Smith lately died*, (T. Cadell, 1824), p.61.
 6. Writing to Lady Isabella in September 1798, Elizabeth revealed a determination that her friend should 'seek for happiness in rational employments' for which she believed Lady Isabella 'was more suited.' She continued 'one can allow those to spend their lives in folly, whose minds are incapable of anything better, but such as yours *should* not be thrown away as I am persuaded it *will* not'. Bowdler, *Letters in Prose and Verse*, p.110.
 7. Bowdler, *Letters in Prose and Verse*, p.65.
 8. Sir James Stephen, *Essays in Ecclesiastical Biography*, (Longman & Co., 1860), 4th edn. p.581.
 9. Catherine Hall, *White, Male and Middle Class. Exploration in Feminism and History*, (Polity, 1992), p.102.
 10. Mary Ryan, 'The Power of Women's Networks', J.L. Newton et al, *Sex and Class and Women's History*, (Routledge & Keegan Paul, 1995), p.169.
 11. *The Original Bath Guide*, (Meyler & Son, 1820).
 12. Diaries of Katherine Plymley, 1791-1827, Shropshire Record Office, cited in Ellen Wilson, 'A Shropshire Lady in Bath, 1794-1807', *Bath History Vol IV* (Millstream Books, 1992), pp.95-123.
 13. Sylvester Douglas, *The Diaries of Sylvester Douglas (Lord Glenverbie)*, (Constable, 1928), pp.52-3.
 14. G. Monkland, *The Literature and Literati of Bath*, 'An essay read at the Literary Club', (R. E. Peach, 1854), p.44.
 15. Percy Vere Turner, *Charity for a Hundred Years. History of the Monmouth Street Society, 1805 to 1904*, (G. Godwin, c.1914), p.2.
 16. Bath Society for the Suppression of Vagrants: report for 1809, (Richard Crutwell, 1810), pp.3-5, cited in M.J.D. Roberts, 'Reshaping the Gift Relationship', *International Review of Social History*, Vol.3, 1991, pp.201-231.
 17. Turner, *Charity for a Hundred Years*, p.77.
 18. General and Household Correspondence of Lady Isabella King, Doncaster archives, DD/DC/H7/13.
 19. DD/DC/H7/13, letter to Lady Isabella's sister, Jane, 1813.
 20. DD/DC/H7/9, printed prospectus, March 1827.
 21. DD/DC/H7/13 letter to Jane, 1813.

22. DD/DC/H7/16, letter to Dowager Countess Manvers, Jan. 1819.
23. Writing to Lady Isabella in 1813, Mrs. Iremonger identified two such high-ranking women. 'It is not many years ago since the Dowager Lady Spencer was very earnest for such a foundation and scheme as you propose and would be very likely to take an active part on such an occasion....When you next see Mrs— - pray ask her whether our Queen had not a similar idea in contemplation formerly.' Indeed Fanny Burney's diary reveals that Queen Charlotte herself was a member of a similar institution in Germany before her marriage. 'We have protestant nunneries in Germany. I belonged to one which was under the Imperial protection....These nunneries are intended for young ladies of little fortunes and high birth....I had the Cross and Order, but believe I gave it away when I came to England.' *Diary and Letters of Madame D'Arblay Vol II 1781-1786*, ed. Charlotte Barrett, (Henry Colburn, 1854), p.341-342, DD/DC/H7/15, Nov. 26th 1813.
24. DD/DC/H7/13, letter to Jane, 1813.
25. DD/DC/H7/15, letter to Lady Isabella from Mary Fairfax, May 18th 1814.
26. DD/DC/H7/16, letter to Miss F, 1818.
27. DD/DC/H7/15, letter from the bishop of St. David's, Feb. 18th 1817.
28. DD/DC/H7/16, letter from Peter Baines, Dec. 21st 1816.
29. DD/DC/H7/3, letter from O. Porter, Jan. 1st 1830.
30. DD/DC/H7/16, letter to Dowager Countess Manvers, Jan. 1819.
31. DD/DC/H7/16, letter to Miss F, 1818.
32. DD/DC/H7/15, letter to Hon Miss Wodehouse, Feb. 4th 1817.
33. DD/DC/H7/16, letter to Miss F, 1818.
34. DD/DC/H7/15, letter to Lady Willoughby, Oct. 10th 1816.
35. DD/DC/H7/13, letter re plan.
36. *The Bath Chronicle*, Dec. 3rd 1817.
37. DD/DC/H7/6, letter from Sir Benjamin Hobhouse, 1821.
38. DD/DC/H7/15, letter to Lady Wilton, 1813.
39. DD/DC/H7/1/9, notes, 1829.
40. Robert Southey, *Sir Thomas More: Or Colloquies on the Progress and Prospects of Society*, Vol II (John Murray, 1829), p.305.
41. DD/DC/H7/15, letter to the Bishop of Salisbury, June 27th 1833.
42. DD/DC/H7/15, letter from Lady Carysfort, June 22nd 1816.
43. DD/DC/H7/15, letter from Mrs Iremonger, Nov. 26th 1813.
44. *The New Bath Guides*, 1813-1820.