

GENEALOGISTS' MAGAZINE

Journal of the Society of Genealogists



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Society of Genealogists

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A MESSAGE FROM THE CHAIR OF THE TRUSTEES

SOCIETY OF GENEALOGISTS

Founded 1911

What are the next steps for the Society?

The Society is a remarkable organisation and since becoming Chair it has been a real pleasure to hear the wonderful feedback on our work. We all share an ambition for the Society to go from strength to strength and be an enjoyable place where we can explore our interests in family history, meet likeminded people and crack those brick walls!

I wanted to share the real progress we are making and the current, and equally real, challenges we face.

The last 20 years have been tough for the organisation, the hardest since its creation in 1911. Previous Chair updates have consistently focused on our steadily declining membership and the challenge of attracting new and younger ones. Despite some very generous donations and legacies and the dedicated work of a team of employees and volunteers, we must work harder still on improving our long-term financial health. Over the last five years we have seen real progress:

- **More highly engaged volunteers** - over 260 - focused in particular on supporting the Collections and Library and education.
- **Transformed** the provision of Online Education, now grown to offer, on average, 27 talks and courses per month.
- Opened our new home at Wharf Rd in 2024.
- Renewed our IT systems, a new membership database in 2025 and a revised web site operational from March 2026.

Your trustees are now thinking long and hard about the next steps. We believe we need to:

- Articulate the importance of our collection, emphasising its uniqueness and improving access to it **and** find new ways to fund this unique resource of national importance by developing a funding stream dedicated to it.
- Reshape the membership offer to improve what we offer as a Society, not just access to a collection but **to build on the elements you value** - a place to meet, with peer support, social activities and building knowledge and friendships together.
- Attract more volunteers and go further with their help - both to support and enable the society and also to complete the archive and curation work.
- Benchmark our current pricing structure to reflect a broader offer and cover costs more fully.
- Increase donations and grants to support the development of the collection.

We are working up details and will tell you more as the ideas develop.

Understanding one's family history is something that is passed down through the generations. Our drive is to ensure the Society flourishes to help the current generation but remains strong to help those that are to come.

Ann Radmore CBE

Chair of the Trustees

Society of Genealogists | 40 Wharf Road, London, N1 7GS

Annual General Meeting

NOTICE IS HEREBY GIVEN that the 115th Annual General Meeting of the Members of the Society of Genealogists will be held on Tuesday 28th July at 6pm precisely. The meeting shall take place at Society of Genealogists, 40 Wharf Road, London, N1 7GS and online via Zoom.

BUSINESS:

1. The Auditor's Report.
2. The Annual Report of the Board of Trustees.
3. The Annual Accounts.
4. The appointment of the Auditors: In accordance with Sections 485 of the Companies Act 2006 a resolution proposing the appointment of Richard Place Dobson as auditors of the Society will be put to the Annual General Meeting.
5. CEO's report and update.
6. The appointment of Trustees of the Society.
7. To announce awards and Fellowship of the Society.
8. Any other competent business.

By Order of the Board of Trustees

A link to register attendance, along with a proxy voting form (from 1st June) can be found on our events pages at: <https://portal.sog.org.uk/Event/view/2597712>

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Cover picture: *Piquenique*, 1865, by Tomás da Anunciação. It depicts the family of the 2nd Count of Carvalhal during a picnic at the Quinta do Palheiro Ferreiro, overlooking Funchal. In the collections of the Museu Quinta das Cruzes, Madeira Island, Portugal. Public domain image sourced from Wikimedia.

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MARRIAGES OUTSIDE THE PARISH OF RESIDENCE FOLLOWING HARDWICKE'S MARRIAGE ACT

John Wintrip

The circumstances in which Anglican marriages could take place were tightened up by Hardwicke's Marriage Act of 1753, at least in theory. With the exception of marriages by special licence, which could take place anywhere, but were the preserve of the aristocracy during this period, all marriages were now required to take place in the church of the parish in which one or both parties had been resident for a minimum period of time. For marriages by licence the period was four weeks. For marriages by banns the period was not fixed, but in practice was about the same. Banns had to be called on three Sundays, usually but not necessarily consecutive, before a marriage could take place, and clergy could demand at least seven days' notice before first calling the banns.

There were, however, two ways in which a couple could become legally married while circumventing the residence requirements. The first was by marrying outside of England and Wales, and particularly just over the border in Scotland. The second was by maintaining the pretence of being residents of the parish in which they wished to marry until they were actually married, often without having spent a single night there. The legality of such marriages relied on a loophole in Hardwicke's Act, which specifically stated:

That after the Solemnization of any Marriage, under a Publication of Banns, it shall not be necessary in support of such Marriage, to give any Proof of the actual Dwelling of the Parties in the respective Parishes or Chapelries wherein the Banns of Matrimony were published; or where the marriage is by Licence, it shall not be necessary to give any Proof that the usual Place of Abode of one of the Parties, for the Space of four Weeks as aforesaid, was in the Parish or Chapelry where the Marriage was solemnized; nor

shall any Evidence in either of the said Cases be received to prove the contrary in any Suit touching the Validity of such Marriage.

Publication of banns referred to the reading out of the names of the parties during the morning service (or evening service if there was no morning service). Deception as to the actual place of residence was therefore relatively easy in a populous parish where neither party was known, and particularly in those parishes where little or no evidence of residence was asked for. The number of marriages of non-resident couples in some parishes implies at least the acquiescence, and possibly the collusion, of the clergy and parish officers involved. Parishes in which non-resident couples could marry without questions being asked would soon have become known about in the vicinity. Although all marriages outside the parish of residence were clandestine in the legal sense, little appears to have been done to curtail this practice.

From 1837 onwards, register offices provided an alternative venue for couples who did not wish to marry in their local parish church, and gradually became more popular as the century progressed.¹ However, non-resident couples continued to marry in certain parishes in towns and cities throughout the 19th century, usually by banns but sometimes by licence. Minor changes to the legislation relating to Anglican marriages were made from 1822 onwards, but the requirements and preliminaries remained essentially the same as in Hardwicke's Act. The only significant change was the reduction in the period of residence for marriages by licence from four weeks to 15 days in 1823.

Marriages not in the parish of residence have been discussed in an academic monograph,² but are

rarely mentioned in books and articles aimed at genealogists, who are often perplexed to find their ancestors marrying in unexpected locations, with both parties recorded as being ‘of this parish’, but with no evidence that either had ever actually lived there. This article is intended to highlight the extent of this phenomenon, and to report the author’s research into how it was perceived by early 19th century clergy.

In the first four censuses from 1801 to 1831, parish clergy were required to submit certain statistical information from their parish registers. They were also asked “Whether any and what annual average number of baptisms, burials and marriages may (in your opinion) take place in your parish without being entered in the parish register? Assigning the reason for such non entry”. The responses to this question appear to survive only for 1811 and 1831. Responses submitted in 1811 were collated into a single handwritten volume, arranged by county and then by hundred.³ Responses submitted in 1831 are included in the original returns, arranged by county.⁴

The question as stated was somewhat ambiguous. Many clergy seem to have assumed that they were required to comment only on events that had taken place within their own parish, such as the baptisms of the children of Dissenters and Roman Catholics, burials not in the parish churchyard, and the marriages of Quakers. Others assumed the question to encompass the baptisms, burials and marriages of their own parishioners that had taken place elsewhere, and drew attention to any clandestine marriages that had come to their notice. Some clergy took this as an opportunity to remonstrate against the ‘no questions asked’ approach to the marriages of non-residents in some other parishes. One clergyman⁵ wryly represented “young persons of the inferior class” from rural parishes going off to marry in a town several miles away as “high life acted below stairs; a scion from the Gretna Green stock”.

This article includes the results of an examination of the 1811 volume to identify and transcribe all significant remarks in relation to marriages outside the parish of residence. Spelling and capitalisation have been standardised, with the parishes in each county arranged alphabetically, rather than by hundred as in the original volume.

Berkshire

Bray. Occasionally persons bona fide resident in this parish go to some neighbouring parish (particularly Clewer) and are married there; but the number I cannot ascertain. It is a growing evil.

West Hanney. A few marriages, perhaps one or two annually, from this parish, have been solemnized contrary to the provisions of the Clandestine Marriage Act, especially at Oxford; when indeed this illegal practice has been carried on to such an extent, as to call loudly for the serious consideration of the legislation.

Buckinghamshire

Long Crendon. But with respect to marriages I apprehend it is a practice too common in this as in very many other parishes, for the parties to go and marry at Oxford and other places contrary to the Act of Parliament, and to the established usage of the Church; not to mention the deceits and untruths which are the unavoidable consequences in falsely giving in their residences.

Wooburn. Though I make a rule never to marry any persons who do not actually reside in my parish, I cannot prevent my people going to other parishes; they often do it so secretly that I cannot find out where their banns are published till they are married.

Cheshire

Great Budworth. An invincible custom also prevails of celebrating marriages at some distant church. The fault may be with the clergyman allowing the banns of strangers to be published, or with the parties giving a false account of the place of their residence.

Mottram. Probably there may be 10 or 12 marriages yearly which are not entered in the parish register. The parties are published and married at other parishes.

Northenden. It would be difficult perhaps to account for the great disproportion of marriages to baptisms, did not the vicinity of the great neighbouring parishes, particularly Manchester, & Stockton (where all discovery of irregular publication is almost impossible) supply a tolerable solution of the difficulty; as the greater part of the parishioners (through a desire of temporary concealment) repair to larger parishes where it is easier to pass unnoticed than in smaller and more confined districts.

Denbighshire

Bryn Eglwys. In the years 1804 and 1805 six couples were married in the parish church of Wrexham and in

the parish church of St Johns in the City of Chester, without the residence required by the Act of Parliament.

Devon

Uffculme. The list of marriages is not so numerous as it ought to have been, as within the period required for its return: no less than three marriages have been illegally solemnized in Exeter by the parties applying to the parish clerks, and having their banns published as Inhabitants, notwithstanding they have been regularly resident in this parish: In two of the Instances the parties were minors, and in all the three they went thither, because their parents would not consent to their being married at home. Complaints have been made by the minister and churchwardens and to Bishops Fisher and Pelham respecting the illegal conduct of their clergy to which the latter promised to pay all due attention; but it is presumed he only addressed a circular letter to his clergy of the city; which did not produce its desired effect, as the offence was again repeated. The parishioners justly alarmed for the safety and wellbeing of their families, at a vestry meeting expressly called for the purpose, unanimously resolved to prosecute at the public expense, the officiating clergymen who celebrated the marriages; but thought it would be prudent to consult some eminent lawyers to know what mode of proceeding they would recommend. The Marriage Act mentions no particular penalty to which the officiating clergyman subjects himself, when he disobeys it. The late Bishop Horsley, in his charge to his clergy, was decidedly of opinion that in all cases, where no particular penalty was mentioned, recourse might be had to an indictment, and that the offender might be punished at the discretion of the court, but Messrs Dampier & Burrow gave it as their opinion that officiating clergymen could only be prosecuted in the ecclesiastical court, on which the parishioners dropped all thoughts of proceeding any further. As such proceedings must materially affect the interests and happiness of all classes in society, I have thought it necessary to mention them, of which indisputable proofs may be produced; hoping though I have hitherto failed in my endeavour to check this illicit practice: The legislature may think it necessary to make some alteration in an act, which is now found ineffectual for the purpose which its title bears.

Durham

Sunderland. The difference observable between the marriages and the other registers is undoubtedly from this circumstance that nearly one half of those which belong to Sunderland are celebrated in the adjoining parishes for the sake of privacy.

Whitburn. On coming to this living, I was told that several of the parishioners were occasionally married elsewhere by banns (without their having been published in this church) owing to the difficulty of ascertaining the residence of individuals among the numerous populations of the two Wearmouths, Sunderland and South Shields.

Essex

Abbess Roding. Of the very few marriages in this parish, I feel it incumbent upon me as a solemn part of ecclesiastical duty to remark, that the number would have been more, had not the parties gone to London and been married there by licence without living a single day in any parish belonging to the metropolis.

Chadwell. The decrease in marriages is to be accounted for from the fraudulent practice growing still more prevalent of marrying in London and in Gravesend without ever the parties leaving their own parishes; except for the occasion itself of performing the ceremony: And I am pretty fully persuaded that many avail themselves of a pretence of this practice to hold forth the Idea of their being married, who have never been married at all.

Great Burstead. The number of marriages solemnized in this parish is not in due proportion with the population thereof: this arises from a custom very prevalent amongst the parishioners, for parties intending to be married to put up banns of marriage in some church in London where neither is known, nor has ever resided and afterwards to procure the solemnization of matrimony clandestinely in the same church.

Moreton. Two marriages of persons I conceive regularly resident in this parish are said to have been solemnised in London.

Waltham Holy Cross. The reason why the marriages have so considerably decreased in number in the last years is because the minister has resolved to marry none but those of his own parish; and as it is a thing altogether disregarded by most of his neighbouring brethren, especially those of the metropolis, the major part of the parishioners go to other churches.

Gloucestershire

Bristol, St John the Baptist. That the number of marriages is so great in proportion to the baptisms and burials must be attributed I think to country persons taking lodgings within the parish either in lodging houses or in public houses, for the express purpose of having their banns published.

Cam. Occasionally irregular marriages (perhaps one in the course of every two or three years) take place at Bristol; where the parties find no difficulty in getting the ceremony performed. The method generally taken is to have the banns published in one of the most populous parishes, and no interested person being present to forbid them, as soon as the publication is completed the parties attend at the parish church (without having resided perhaps a single day in the parish) are married to the consequent injury of their own minister. There is little or no doubt but every minister who resides within twenty or thirty miles of Bristol, and even at a still greater distance, has a similar complaint to make, and consequently could the practice be put a stop to, it would be doing every one of us a kindness, as well as an act of justice.

Dursley. It is a growing practice for persons to go to Bristol to put up banns, and be married from this and the neighbouring parishes.

Dyrham. It is not infrequent among the lower class of people in country villages within 10 or 12 Miles of the cities of Bath, Bristol (and I presume other cities and large towns) for those who wish to be married without the knowledge of their neighbours to get the banns published and afterwards the marriage solemnized in certain parish churches of these cities, as if they had been residents therein, when, however, neither of the parties had resided a single day.

Filton. The fewness of marriages in this parish arises from hence, that a number go to Bristol to be married, or (as I fear in some instances) declare falsely that they have been married.

Gloucester St Aldate. Unentered marriages annually two or three, arising from a practice prevalent among the lower orders; notwithstanding the efforts of both incumbents to prevent it. For purposes of concealment, and to escape the observation of the neighbourhood, they get their banns published in an adjacent country parish, which happens to include a part of the suburbs, where the parties represent themselves as residing in the meantime.

Iron Acton. A custom has long prevailed in the parish to be married at Bristol.

Ozleworth and Stinchcombe. The irregular marriages which have taken place at Bristol within the last eight years are 4 in number.

Rudford & Taynton. There are many marriages not entered in the parish register, for the Marriage Act (in this place and others neighbouring) is shamefully

evaded. The parties actually residing in this place, will send their banns to be put up in a parish in Gloucester, and never go there until asked out and then married; last year and the present a great many.

Wapley & Codrington. It is a common practice for the lower classes to be married in Bristol or Bath without keeping the legal residence.

Woolaston. I average that one couple are generally married at Bristol who go thither for that purpose.

Hampshire

Botley. The cause of so few marriages is this: the parties for the sake of privacy very frequently are married at a distant church, although they do not reside there one single day; this is occasioned by the negligence of the Clerk, who for the sake of the fees makes no enquiry about their residence. It is to be hoped that this practice will be stopped, since many a child gets married without the knowledge of the parents, from this cause.

Romsey. It has become too common a practice for people to pretend to take lodgings in distant parishes, and have their banns published there, though neither of the parties may have resided there one night. In this the clergy of such parishes are reprehensible.

Hertfordshire

Broxbourne. Many couples in the course of every year, chiefly tradespeople and servants, though both the parties are of my parish, profess to have been married in some church in London. It is to be apprehended that, in many instances no marriage takes place, as they generally refuse to mention the church. In some cases the collusion has been discovered. This complaint, is, I believe, general in most parishes round London: and the removal of it, if practicable, would be highly desirable.

Chipping Barnet. It cannot but appear striking, that the marriages bear so small a proportion to the baptisms and burials and therefore it may be necessary to remark, that most of these, which take place amongst the inhabitants of this parish, are solemnized in London, where none of the parties have ever resided. This custom which, if possible, ought to be suppressed, prevails in a great degree in the environs of the metropolis.

Great Gaddesden. One reason why there are so few marriages is that many persons get the banns published at Mary le bone and other churches in London and there get married without further enquiry.

Little Gaddesden. If our marriages should not appear to correspond to our population, or the number of our baptisms, the reason is that several of our parishioners are married in London.

Shenley. Now and then a marriage by licence of Shenley people (through ignorance or wilful perjury in obtaining a licence at Doctors Commons) is procured in some London church. It is not a growing evil.

Tring. I have had several persons gone out of the parish and married in London, when both parties in fact were my parishioners.

Kent

Cliffe. Many go to other parishes and are married; and consequently, are registered where married; but on the baptism of the first child after any such marriage a copy of the register is always required; before the entry of the baptism in the Cliffe register; hence its legitimacy is known.

East Farleigh. It is the fashion of the day among the lower classes of the people to go to some populous town, though more particularly to Maidstone, where they get the banns published, and are married without detection. This practice might be much prevented, were the minister to examine the person giving in the banns, and to send him to his own parish.

Egerton. It is suggested, and, I believe with truth, that marriages in this and the neighbouring parishes are less frequent, on account of parties from thence sometimes taking lodgings, but not residing in them, at Maidstone, during the three weeks or a month requisite to their being asked there. They are married at Maidstone, and then return home.

Hartley. Of the number of marriages, I believe one half of them is composed of persons who make a temporary residence, merely for the purpose of being married, and then live elsewhere.

Langley. There are fewer marriages, because the inhabitants of this parish often go to Maidstone to be married.

Sandhurst. Of late years a custom has prevailed with the young people (although both parties belong to the parish) to go from home (I believe to London) to be married; and such marriages have (I think) on an average been about half the number of those entered in the register.

Smarden. At Maidstone, where they are instructed "if they deliver in a paper calling themselves of Maidstone

parish, there is nothing to hinder their being married there". An instance of this has lately occurred in this parish, too glaring to be omitted here, as the parish clerk of Maidstone had actually directed the parties to approach the altar with a lie in their mouths.

Stockbury. There may be four or five marriages upon average, that are not married at this parish church, but go to large towns.

Sutton. The reason why there are so few marriages is that a fashion prevails for everybody to be married at Maidstone, where it appears small pains are taken to put a stop to this irregularity; but on the contrary, on account of the fees, much encouragement appears to be given.

Testing & Yaldon. It is much the custom with the lower class of people to have the banns published at Maidstone, and other large towns, by which reason the matter is less noticed, and the vicar loses his dues.

Woolwich. The small number of marriages is occasioned by the evasion of the Marriage Act: many Inhabitants of Woolwich being married in the adjoining parishes.

Lancashire

Hayton. The marriages of those who prefer going to be married in Liverpool, a custom which is very prevalent and difficult to prevent, or discover in time.

Lincolnshire

Gainthorpe. It is customary in this part of the county to go to Sculcoates near Hull, and there get married, I suppose in an illegal way.

Hawley cum Brigg. Unentered marriages annually two or three, of persons married at Hull.

Middlesex

Ruislip. Respecting marriages the parishioners are much accustomed to marry in town, or at the adjoining parish churches.

Westminster St Margaret. The marriages by banns might at least be double, if the parishes were not either misunderstood, or parties were compelled always to be married in their own parish.

Whitechapel. In this parish the persons married in the parish church are not more than one half in proportion to its population. The neighbouring churches marrying more than their proportions.

Monmouthshire

Langwen. Some have gone into distant parishes to be married.

Montgomeryshire

Manafon. There is an irregularity which has gained ground of late, in violation of the injunction of the Marriage Act, viz: young persons of the inferior class residing in county places, get their banns published in a town 10, 20 or 25 miles off, where they never resided. It is never done, I believe, with any other wish or intention save aiming at secrecy. It is high life acted below stairs; a scion from the Gretna Green stock.

Northamptonshire

Middleton Cheney. Once a man whom I refused to marry to the sister of his former wife, went or pretended to go to Oxford to be married; but their pretended marriage was not registered in any parish in Oxford. They have since quitted the parish.

Northumberland

[All remarks relating to marriages outside the parish of residence were from clergy in the north of the county, who drew attention to many of their parishioners having married in Scotland, and are not included here.]

Oxfordshire

Beckley. I have reason to suppose, there are on an average four marriages every year, which ought to have been solemnized in the parish church of Beckley, celebrated in the town of Oxford; I can account for this on no other ground, but the inclination that often appears in parties to be married, where they are unknown.

Coombe Long. There have been the fewer marriages at Coombe on account of some of the inhabitants having been unduly married in Oxford at St Giles' Church, who ought to have been married in their own parish church at Coombe where they had resided.

Great Milton. On an average two if not three couples have every year been irregularly married by banns in some of the churches at Oxford. They profess to pay for lodgings there for a month previous to their marriage, but in fact they never reside there a single day.

Horsepath. The disproportion of marriages to the number of baptisms is accounted for by an irregular practice, which has for some time prevailed, of the inhabitants of this parish being married in Oxford.

Kidlington. Unentered marriages annually two; the reason generally I believe to avoid publicity.

Newington. There are some marriages said to have taken place in the neighbouring towns.

Oxford St Giles. The decrease in the number of marriages in the years 1809 and 1810, is owing to the circumstances that the inhabitants of the neighbouring places, no longer come, as before to be married at St Giles.

Spelsbury. Marriages, very few, perhaps one in about three years, by reason of marriages having been solemnized in distant parishes (generally Oxford) without legal residence.

Shropshire

Alberbury. Many people are married in the neighbouring towns, particularly at Shrewsbury.

Benthall. Marriages have decreased ... because I will ask none in the church; but such as do bona fide belong to the parish.

Cardiston. There are some marriages take place at Shrewsbury.

Claverley. Unentered marriages two or three in a year, in adjoining parishes.

Ludlow. Many marriages of my parishioners take place very improperly at Ludford church; in 1809 only ten marriages were solemnized in Ludlow, whereas upwards of 50 were solemnized in Ludford, and many of them were parishioners of Ludlow, as I have been credibly informed.

Meole. The reason why there are so few marriages is that it is customary for the inhabitants of Meole parish to be married in other places, and I believe this is the case with nearly one half of them.

Middle. Several of the parishioners of Middle, who under the Marriage Act ought to have married in this church, have by false pretence, got married at Shrewsbury, in consequence of which we have not our due proportion of marriages.

Shawbury. Many couples out of this parish go illegally to Shrewsbury to be married instead of being married in their own parish.

Shrewsbury, St Alkmund. The number of marriages has decreased during the last five years in consequence of all persons who were not actually resident in the parish having been rejected.

Wem. Many couple run away from this parish to be married at St Mary's in Shrewsbury; it is a noted place for marrying any that offer; and after banns have been forbidden, with two Sundays asking.

Wrockwardine. It is probable that several marriages, which ought to have taken place within this parish, are annually solemnized elsewhere.

Somerset

Barrington. It has been a custom of some years standing in my parish, and in many of the adjoining parishes, for persons to repair to Bedminster and Bristol to be married; where the ceremony is performed without either the man or woman having been resident in the parish a single night. I am confident where two couple are married in their own parish, five are married out of it. I have notorious proof of one man's marrying his father's widow, another his late wife's daughter, and of a woman who left the bed of her husband, and was united the same morning to her servant, with whom she lived in an open state of adultery.

Beckington & Standerwick. Many parishioners are married at Bath, and the town of Frome, etc.

Camely. It is a frequent custom for parties resident in this and the neighbouring parishes to have the banns of matrimony published in Bristol or Bedminster, where they are married without previous residence, thereby defeating in a considerable part the purposes of the Marriage Act, and often occasioning bigamy; an instance of which I am informed has very lately occurred here.

Chelwood. I know not how to account for the small number of marriages, unless it be from a practice in this neighbourhood of people going to be married in Bristol, which is not far off: a practice that occasions confusion and has many ill effects, which will suggest themselves to a reflecting mind. The clergy in Bristol marry all whose names are given in at the church without question or enquiry.

Chew Stoke. Sometimes, but not often, I hear of a couple being married at Bristol.

Clapton. The marriages are fewer than otherwise would be, owing to the custom of putting in the banns in Bristol, though the parties do not reside there.

Clevedon. Several persons, although residents here have been married at other churches.

Clutton. It is to be observed that many of the inhabitants, especially young persons, go to Bath and Bristol and get married there by banns, but do not make it a place of their residence, nor perhaps see either of these places till the day they are married.

Easton in Gordano. Many marriages take place elsewhere of parties resident in and belonging to this parish.

Flax Bourton. There have been no marriages in the parish; I know not how to account for it on any other ground, but that the parties prefer going to Bristol or elsewhere to be married.

High Littleton. The reason of there being so few marriages is that the parishioners get published, and married at Bedminster, St Mary Redcliffe [Bristol], etc, and some in the city of Bath, although both parties are residents at High Littleton during the whole of publication, such doings ought to be stopped.

Hinton Blewett. The inhabitants of this parish often have the banns of matrimony published at Bath, Bristol, or Bedminster, and are there married without any previous residence, where the banns are published.

Long Ashton. Owing to the vagueness of the Marriage Act, respecting marriages by banns, several persons occasionally get their banns published in the city of Bristol (three miles distant) and are clandestinely married there.

Nailsea. Marriages 4 [unentered]; which take place in Bristol though the parties live in Nailsea.

Norton Malreward. Marriages three at Bristol, I believe, within the last five years.

Portishead. The marriages not being equal to the population of this parish is owing to a custom of getting banns asked in Bristol, and marrying there.

Queen Charlton. It is very common for persons resident in this and the neighbouring parishes to marry at Bristol, although both the man and the woman never, in my opinion, reside in Bristol.

Stowey. The disproportion of marriages may be ascribed to the general custom of marrying at Bedminster or Bristol.

Ubley. The parishioners of Ubley (with very few exceptions) marry at Bedminster or Bristol.

Weston in Gordano. Persons resident in the country are very much in the practice of marrying out of their own parish, which accounts for no marriages having taken place.

Whitchurch. The paucity of marriages from the circumstances of it being a prevalent custom in the neighbourhood of Bristol, among persons in the lower classes, to marry in Bristol, without any regard to their proper parishes.

Wick St Lawrence. Some of the inhabitants, I have reason to believe, have been married elsewhere.

Winford. There are some marriages unentered in consequence of the common practice of visiting Bedminster, or some other churches in the city of Bristol, for that purpose.

Worle. Several of my parishioners have been married during the period of the last ten years at Bedminster and other churches in and about Bristol, particularly those within the prohibited degrees, without any residence in those parishes, and without any questions, as I understand, being ever asked them.

Wrington. People of the lower class choose frequently to be married at Bedminster, or one of the Bristol parishes.

Yatton. Annual average number of unentered marriages about 30, supposed to have been solemnized in one of the churches of Bristol.

Staffordshire

Acton & Bednall. The late incumbent of Acton & Bednall in defiance of the Marriage Act, and the remonstrances of the neighbouring clergy, married by banns or licence (under the name of sojourners) all persons that made application to him for that purpose. Since his death, which was I think in 1805, the marriages have of course decreased from the Act above mentioned having been strictly adhered to.

Castle Church. I think it necessary to remark that many persons have their banns published (and are in consequence thereof married) in distant parishes without the previous residence of either party, by which practice the Marriage Act is effectually defeated, and parents, in the case of minors, deprived of that power which the law has vested in them.

Codsall. In the course of the last ten years many marriages have been solemnized at Wolverhampton old church, of parties residing in my parish, who have caused banns of marriage to be published there without my knowledge.

Darlaston. The disproportion between the marriages and the baptisms arises from the great number that go to other parishes to be married.

Keele. In respect of marriages it is very common for some to misrepresent their place of abode and to deceive the minister.

Madeley. An instance or two has occurred where persons who belonged to, and resided in this parish, have been married at some of the neighbouring churches.

Maer. The great desire many of the lower order of the people have to be married in other churches in preference to their own parish church induces many to misrepresent their places of abode and to deceive the minister in populous places.

Sedgley. The number of marriages varies much every year owing to the great difficulty of preventing in this large parish the inhabitants being married in the parishes by banns.

Surrey

Albury. Marriages sometimes take place between parishioners residing in the parish, who very improperly and illegally have the banns published, and are married and registered in neighbouring parishes.

Cheam. The reason why there are so few marriages in this parish, is this, the parties take lodgings in London, and get married in one of the large parishes.

Chessington. The greater part of the marriages which are celebrated in this parish, are those of persons not belonging to the parish; but who take lodgings there for their special purpose, and the parishioners, in like manner, go on that account to the adjoining parishes.

Great Bookham. One reason why there are so few marriages, seems to be that people can get married where they are neither known, or have properly resided, when on any account they wish to conceal such a marriage for a season at least.

Leatherhead. It is a frequent custom with the inhabitants to be married out of the parish.

Long Ditton. The gradual diminution in the number of marriages ... is attributable to the stricter interrogation of the parties which became necessary from the number of persons not bona fide resident who demanded the publication of banns. The labouring class belonging to Long Ditton almost universally go elsewhere to be married.

Merton. Young persons particularly of the lower order frequently go to be married in some neighbouring parish. In such cases they practise a deception, when they give

in their names for the publication of banns, by asserting themselves to be of the parish in which they wish to be married; and when that deception the Marriage Act has, I believe, imposed no penalty.

Putney. The church is in such an exposed situation as makes some people object to being married in it, and they go elsewhere for that purpose.

Walton upon Thames. The small number of marriages, I believe, is caused by the parishioners going to the neighbouring parish churches or to London (perhaps only sending in their names) where no questions are asked about residence; and it being my constant practice to publish no banns without being assured where the parties live. It is wished this illegal habit was noticed by authority.

Wandsworth. It may be necessary to assign a reason, why there is no proper proportion between the number of marriages and births; this circumstance is chiefly accounted for, from the very exposed situation of the parish church, and the vicinity of this parish to others, particularly the parish of Lambeth, where marriages may be solemnized with less publicity.

Warwickshire

Beauesert. The people of this parish and the neighbouring ones have accustomed themselves of late years to be married in Birmingham from the privacy of the thing, which however from its frequency and consequent mischief arising therefrom calls for a more powerful or at least a more operative restriction.

Bidford. I attribute the decrease of marriages to be owing to the parties going to the large towns to be married, and not at their own parish church.

Coleshill. It is a custom very prevalent in this neighbourhood for persons who wish to be married more privately by banns to leave their own parish and go to populous towns, especially to Birmingham, to be married without any regular residence.

Curdworth. A custom has arisen in this parish and in the neighbourhood of Birmingham, and for several years past has been very generally adopted, which must not pass unnoticed here. Persons under a pretence of secrecy, go away from their own parish churches to be married in St Martin in Birmingham; there no regard being had to the parish the parties really belong to, nor to many other circumstances previously requisite, all who offer themselves for marriage are uniformly received as though they were virtually members of the parish. Many great,

and some very grievous inconveniences, both in parishes and families, have resulted from this incautious procedure.

Hampton in Arden. Many of the inhabitants of this parish go to St Martin's in Birmingham to be married.

Ipsley. The disproportionate number of marriages to the baptisms and burials is owing to a prevailing custom amongst the parties of procuring the publication of banns in some places where they have not been resident (very frequently Birmingham) and there proceeding to the solemnization of matrimony.

Knowle. A custom prevails of persons being married in the neighbouring towns of Birmingham and Coventry, which diminishes very much the number of weddings in small parishes.

Lapworth. The small proportion of marriages in this parish is to be attributed to the facility with which all persons applying at Birmingham are received without actual residence.

Meriden. Many of the inhabitants of this parish go to St Martin's in Birmingham to be married.

Morton Baggot. There are few marriages, perhaps the reason is that the parties may be married more privately in Birmingham without leaving the parish till the day of marriage.

Sutton Coldfield. Several couple belonging to this parish have been married in other parishes, particularly in Birmingham parish.

Tanworth in Arden. One third part or more are married by banns in Birmingham, and no means of prevention has been adequate to hinder it.

Wishaw. It is a frequent custom of people in country parishes to go to populous towns to be married more privately by banns, without any regular residence, or perhaps none at all.

Wootton Waven. Persons residing in this parish are sometimes married by banns in Birmingham.

Worcestershire

Alvechurch. Most of the principal inhabitants marry in other parishes, and of course are not registered here; they generally amount to three or four annually.

Aston Whitelady. The small number of marriages contained in this return is to be accounted for by a very improper practice of marrying in other parishes.

Oldberrow. I suppose one reason why the marriages are so few is the facility with which all persons get married at Birmingham, no questions being asked.

Redditch. Some few to the number of six or seven annually at Birmingham and other places which consequently are not registered here.

Yorkshire

Bingley. The marriages not entered here are those in which the parties go to neighbouring churches in a clandestine manner.

Castleford. The marriages are less in number than might be expected, but this is owing to about an equal number of marriages which are celebrated in the neighbouring towns of Leeds and Pontefract. The Marriage Act is becoming a dead letter, as it does not permit the clergyman to whose parish the parties really belong to demand the fees, whether they are married at home or not.

Eskdaleside. A clandestine marriage now and then takes place amongst the seamen, but it is seldom.

Keighley. Many residents in this parish are published and married clandestinely at Bradford.

Knaresborough. Average number of unentered marriages 20. The cause of the marriages not being entered is the clandestine proceeding of the parties having their banns published and their marriages performed at the old church in Leeds. In its consequence a very serious evil.

Maltby. There have been about two clandestine marriages out of the parish of Maltby during the last ten years for the sake of privacy.

Methley. It is supposed four or five marriages from Methley take place in the adjacent populous towns where their real place of abode cannot easily be ascertained.

Mirfield. Four or five couple of the inhabitants of this parish in a year are clandestinely married in other parishes.

Why did couples marry outside their parish of residence?

The responses from clergy in 1811 confirm the observations of many genealogists, that a significant proportion of marriages in some urban parishes from the late 18th century onwards involved couples from the surrounding area, and were usually by banns. Locations specifically

mentioned include London, Gravesend, Maidstone, Oxford, Bristol, Bedminster (now a district of Bristol), Bath, Exeter, Birmingham, Shrewsbury, Wrexham, Chester, Liverpool, Manchester, Leeds, Bradford, Pontefract and Hull. Some other towns where marriages of non-resident couples are known to have taken place, such as Newcastle upon Tyne and Plymouth, were not mentioned, perhaps because the numbers were not sufficiently numerous to warrant attention at that time.

The clergy of this period seem to have assumed that parishioners who chose to marry elsewhere did so mainly for reasons of privacy. There were certainly good reasons why some couples may have wished to avoid the attention of their local clergyman, such as the bride being heavily pregnant. Others may have wished to avoid the attention of their neighbours. Wedding celebrations were often communal affairs, particularly in rural areas, with the potential for uninvited intrusions. There are accounts of disruptive traditions in some parishes, such as people banging pots and pans outside the homes of newlyweds on their wedding night, which some couples may have wished to avoid.

However, there are likely to have been other reasons for choosing to marry elsewhere. The motives for marrying outside the parish of residence may also have changed over time, particularly after 1837 when marriage in the local register office also afforded a degree of privacy, but without the need for deception.

Marriages of minors by banns did not require the active consent of parents or guardians, but they could express their dissent by forbidding the banns. Couples of whom one or both were minors could circumvent parental opposition by marrying in another parish where they knew their fabricated statement of residence would be accepted without question, and where their parents would not hear about the banns.

The unpopularity of the local clergyman or parish officers may have been a factor in some parishes, particularly in the late 18th and early 19th centuries, when a significant proportion of clergymen were also magistrates.

Examples can be found of marriages in the local town, and sometimes in one particular parish, becoming the norm in some families from the surrounding area, without any obvious reasons for avoiding the limelight. Marriages had to take place before noon until 1886, so the rest of the day was free. A plausible explanation for why so many lower-class couples might have chosen to marry in a town would be to take advantage of its amenities for celebration and entertainment, making the whole day into more of an occasion, and perhaps something of an adventure for people who rarely travelled outside their parish of residence.

Although there can be no doubt that marriages of people from parishes in the surrounding area were relatively common in certain towns and cities from the late 18th century onwards, there appears to be little concrete evidence as to why couples actually chose to marry in this way. The author would therefore be grateful for any clues or insights into this phenomenon that readers may have come across.

Notes

1. Rebecca Probert, 'Avoiding Attention? Assessing the Reasons for Register Office Weddings in Victorian England and Wales', *Family & Community History*, 26 (2023), pp.49-70.
2. R.B. Outhwaite, *Clandestine Marriage in England, 1500-1850* (London: Hambledon Press, 1995), pp.137-138.
3. Population Act 1811. Parish Register Abstract. Remarks made in Answer to the 3rd Question addressed to the Reverend the Officiating Ministers in England. (British Library Add MS. 6896).
4. Home Office: 1831 Census: Clergymen's Returns. (The National Archives: HO 71).
5. From Manafon in Montgomeryshire. The writer was almost certainly the rector, Walter Davies (1761-1849), known as Gwallter Mechain, who was also a poet, antiquary, and literary critic.

John Wintrip BA MSc LHG

Email: research@jwgs.co.uk

The author is also featured in the Gold Members' Video Library talk the 'Implications of Hardwicke's Marriage Act': www.sog.org.uk/members/members-area/gold-video-library.

Curiosities from the Great Card Index

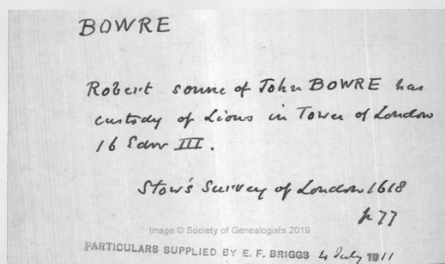
SKETCH OF A LIFE #5

As the Society of Genealogists digitise their historic card archive, the volunteer team is spotlighting curious lives and forgotten notes. This is a peek inside...

Robert Bowre: Amidst the Great Card Index, one peculiar entry reads: 'Robt son of John Bowre has custody of lions in Tower of London.' The Royal Menagerie at the Tower of London, formally established in the 13th century, held exotic animals until the 19th. These animals, coming from a variety of climates, were often received as presents from foreign monarchs and dignitaries. For instance, King Henry III received a polar bear from King Haakon IV of Norway and an elephant from King Louis IX of France.

In the 14th century, it is recorded that Edward III possessed one lion, one lioness and one leopard, which were under the custody of Robert Bowre. This role represented more than just being a keeper of beasts; he was a guardian of royal symbolism and tradition.

Lions and leopards are key heraldic symbols in the royal arms. Bowre's care of these animals acted as a living extension of royal imagery and heightened the mighty and mysterious image of the monarch. A position of pride, but with more teeth and tantrums than the royal court. (Bous-Bowe image no 2103)



THE BRUTAL MURDER THAT SHOCKED A VICTORIAN LEICESTERSHIRE VILLAGE

David J. Lewis

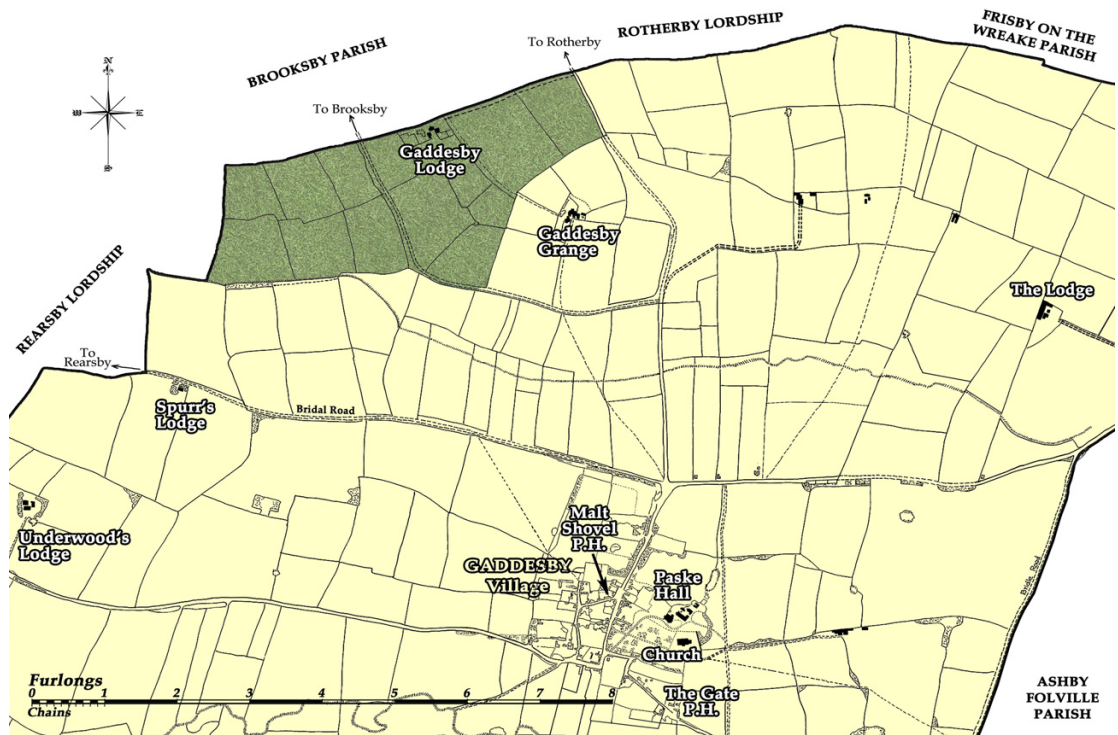


Figure 1 - Map of Gaddesby showing Messenger's land holding (created by David J. Lewis © 2025)

Introduction

Situated six miles south-west of the Leicestershire market town of Melton Mowbray, lies the small rural village of Gaddesby. The 1841 census return recorded the population of the village to be 331 spread across 70 households. The mainstay of the community was agriculture, it being the primary source of income for 50 families. Thus, when in August 1843 news broke of a brutal murder, it came as a great shock to an otherwise peaceful and law-abiding community which many residents found most disturbing.

The following account draws on local newspaper reports between August 1843 and March 1844,

including supposed new evidence in 1861.¹ Care has been taken to ignore conjecture and rumours but rather concentrate on facts and witness statements made under oath at the subsequent inquests and trials.

The main characters in order of appearance (age at the time of the murder)

James Messenger (42, bachelor), farmer and prime suspect. His father, Michael (a native of Sapcote), purchased 120 acres of land and messuage known as Gaddesby Lodge in Gaddesby in 1828.² By 1843, James also possessed adjacent land in Brooksby parish. Figure 1 shows the location (shaded) of Messenger's farmstead in the parish of Gaddesby.

James Garner (20), labourer, murder victim.

Mrs Addy, charwoman.

Thomas Timson (25), labourer, initial suspect

Thomas Burdett (27), police superintendent, Syston.

Thomas Hyman (17), wagoner, initial suspect.

Alice Hyman (23), housekeeper, sister of Thomas.

Maria Hyman (19), assisting her sister Alice.

William Sarson (26), labourer.

Thomas Garner senior (53), James' father.

Michael Kerry Hare, Irish reaper.

Benjamin Buxton (22), labourer.

Josiah Underwood (37), Gaddesby's village constable/
bailiff and inquest jury foreman.

Thomas Clarke (64), coroner.

Thomas Garner junior (23), brother of the deceased.

William Henry Stones (28), surgeon.

William Latham (43), Garner family solicitor.

Thomas Ingram (33), Messenger's co-solicitor.

Ann Needham Brewin (34) of the Green Dragon Inn,
Market Place, Leicester.

William Condon (37), police superintendent, Melton
Mowbray.

Frederick Goodyear, Leicestershire's chief constable
(ex-London peeler).

Col. Edward Hawkins Cheney, CB (65), magistrate,
Paske Hall, Gaddesby (celebrated Waterloo hero).

Mr Robinson, Messenger's co-solicitor.

Sarah Paget (36), unmarried mother.

Hannah Paget (11), Sarah's illegitimate daughter.

Catherine 'Kitty' Paget, Sarah's mother.

Mr Eady, soldier of Lincoln.

Mrs Ellen Hodges, shoe dealer.

Mr Withers, train station master at Syston.

James Garner's coat is stolen

James Garner last remembered seeing his coat in the barn at the lodge on or before Saturday, 20 May 1843, and he believed it had been taken by either Mrs Addy or Thomas Timson. Over a week later, James Messenger - concerned that if they could steal a coat, they could also steal his corn - pressed his labourer to report the matter to the police at Syston. So, around six o'clock in the evening of Thursday, 1 June, James Garner, accompanied by Timson, set off on foot for Syston, a journey of around four and a half miles. Leaving Timson outside in the street, Garner went inside to report his loss and who he thought had taken it to Superintendent Thomas Burdett, and requested a search be made of the two suspects' houses. Rejoining his co-worker, they set

off back for Rearsby where Timson returned to his lodgings leaving Garner to complete the remaining two and a quarter miles to Gaddesby alone. Arriving at the lodge as midnight approached, Garner was let in by Thomas Hyman.

James Garner goes missing

The following morning (Friday, 2 June 1843), Garner arose around four-twenty and went downstairs to the kitchen, closely followed by Thomas Hyman. Putting on their boots, they went outside where James went towards the stick pile before turning around to head behind the stable towards the fields to shepherd the sheep, a task he always performed first in the morning. Hyman was in the stable when he noticed Garner heading west through a hole in the back wall. That was the last time anyone claimed to have seen James Garner alive as he never returned from shepherding. James Messenger came downstairs a little after five and after putting on his boots, went outside wearing his usual black coat, dark waistcoat and breeches. Around ten minutes later, he returned to join Alice, Maria and Mrs Addy for breakfast. Messenger was heard to say that he thought Garner may have gone to see Mr Burdett at Syston again about his coat and if he did not return, he would make enquiries when he went to market.



Figure 2 - Threshing corn with flails in a barn, originally published by Valentines of Dundee c1897. Photograph by permission of Highland History and Culture (www.ambaile.org.uk)

Thomas Timson and William Sarson arrived around six having made their daily commute from Rearsby and set to work threshing in the barn. Shortly afterwards they saw Thomas Hyman milking the cows. Not being the wagoner's normal duty, Sarson

asked him why he was doing it, to which Hyman responded, "Jim's bolted." An hour later, they were still thrashing when Messenger came to the barn door and asked of Timson, "How is it you've come to work this morning?" "What reason had I to stop away." was the reply to which Messenger said, "Because Jim has gone to Syston to fetch a warrant to search your house." Timson countered, "I don't mind, he can find nothing there belonging to him."

Thomas Garner, senior, was told his son was missing on Saturday (3 June) and a few days later he went to the lodge and found Timson weeding the onion bed. "You are come about your son I suppose?" said Timson before continuing, "I saw a soldier last Sunday who told me he saw him enlist into the Rifle Guards at the Star Inn in Leicester."

Due to other pressing matters, Superintendent Burdett did not visit Gaddesby Lodge to pursue the matter of the missing coat until Sunday morning (4 June). Messenger told him that he had not seen Garner since Friday morning when he thought his labourer had gone back to Syston. Messenger said he had already searched around the farm and neighbourhood, so Burdett decided to drag nearby pits for a body, but nothing was found. As time progressed, and with no evidence to the contrary, Garner enlisting became the most credible reason for his absence, and as such no further enquiries were made.

Harvest time and a body is found in a wheat field

An Irish reaper called Michael Kerry Hare visited Messenger seeking harvest work as he had done previously. On Thursday morning (17 August, 1843) Hare returned to the farm where Messenger told him he was just about to leave - he left at seven o'clock for Birmingham accompanied by Mr Adcock of Kirby Bellars - and would be returning later that evening. However, he agreed the Irishman could shear the oats over the next two days and the wheat on Monday, after which the reaper went to inspect the crops in preparation. Having walked down one side of a wheat field, Hare was returning on the other around noon when he spotted a body lying partly in a ditch near to a hedge. Closer inspection revealed the head, on which no hair or flesh remained, was lying about two yards from the putrefied corpse. Most alarmed by the sight, the Irishman rushed to

tell the two men (Benjamin Buxton and Thomas Timson) working two fields away. The trio went to view the ghastly scene, whereupon Timson said, "It's Jim." Buxton, being a recent employee at the farm, had only heard talk of Jim Garner being missing. Asking Timson where the deceased's parents lived, Buxton set off for Frisby and upon his arrival approached a man in the street to enquire where the Garners lived. The man turned out to be Thomas Garner, the deceased's father.

James Messenger goes to Birmingham

First escorting the distraught father home, Buxton returned to Gaddesby and later that evening, took a horse and cart to Syston station to pick up his master expected to arrive on the nine o'clock train. Buxton told the station master at Syston that Garner's body had been found, who in turn informed Superintendent Burdett. Making his way to the train station, the policeman enquired why Buxton was there, where was the body found and its condition. Shortly after ten o'clock Burdett and a constable travelled to Gaddesby by horse and cart. Stopping briefly at the farmhouse, they proceeded to the wheat field where the body lay to find Mr Underwood, Gaddesby's constable, and his assistant at the scene. Leaving his constable to guard the body and giving instructions that nobody should go near or touch it, the superintendent returned to the lodge around a quarter to midnight to find the owner had returned. Messenger explained he had been to Birmingham arriving back in Leicester by the six o'clock train, and that he was made aware of the news near the Peacock Inn on Belgrave Gate. As Adcock (who was due to give him a ride back to Gaddesby) was not ready to depart, Messenger immediately set off for home on foot.

The initial coroner's inquest held at the Malt Shovel

An inquest was convened in the Malt Shovel Public House on Cross Street, Gaddesby, at ten the following morning (Friday, 18 August) before Mr Clarke, coroner. First sworn in was Thomas Garner junior, the brother of the deceased. A watch removed from the deceased's clothing was shown to him, which he confirmed was the same one he gave his brother, suggesting theft was not the motive for the

murder. Irishman Michael Hare, Benjamin Buxton and Superintendent Thomas Burdett were then successively sworn in to present their respective testimonies surrounding the discovery of the body.

William Henry Stones, a Melton Mowbray surgeon, stated that he was called for yesterday (17 August) around half-past two, and immediately set off for Gaddesby Lodge. Escorted to the location where the body lay, he observed it was lying on its chest with the right leg resting over the left extending into a small ditch. On inspection of the detached skull, he found an extensive wound about seven inches long at the back undoubtedly caused by a heavy cutting implement. Impact fractures were noted near the forehead as well as to the base at the back of the skull. Searching the pockets of the deceased's clothing, the surgeon found the watch produced earlier in the inquiry. Whilst turning the body over, a hatchet was discovered and upon withdrawing it, the surgeon perceived a great deal of hair and body tissue in a state of decomposition on the blade along with blood stains on the handle. He was in no doubt the shape of the axe would produce the injuries found on the skull and that three blows had been inflicted from different directions causing immediate death.

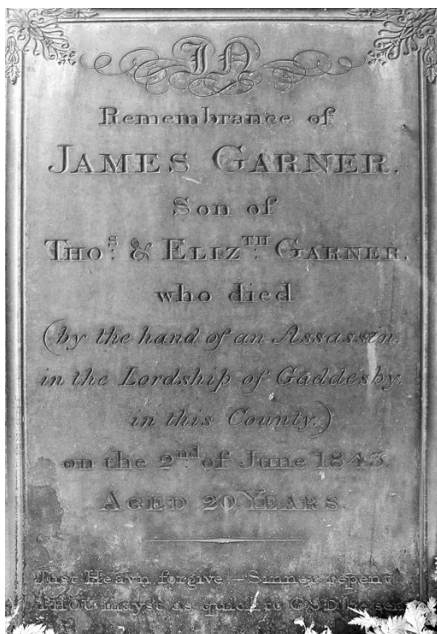


Figure 3 - James Garner's headstone (died 'by the hand of an Assassin'), St Thomas of Canterbury, Frisby on the Wreake. Photograph by permission of Michael J. Topley.

After being cautioned by the coroner not to incriminate himself, Messenger said that on Thursday afternoon, he gave Garner leave to go to Syston, and that he had not seen him since. Likewise, Timson and Hyman were also cautioned to which Timson proclaimed his innocence. The inquest was adjourned until next Wednesday and all three were taken into custody.

Meanwhile, James Garner's body was removed in a coffin and buried at Frisby on 18 August 1843.

The inquest resumes in St Luke's church

To accommodate the jury, witnesses and onlookers, the inquest reconvened in the south-west aisle of Gaddesby's St Luke's church at around eleven o'clock on Wednesday 23 August. Intrigue in the case attracted a large crowd, many of whom listened from outside the church doors. The jury consisted of Mr Josiah Underwood (foreman and village constable), William Underwood and William Hardy, all of Gaddesby, Thomas Black senior, Thomas Black junior and William Knapp of Ashby Folville, Thomas Arland, Robert Smith and Michael Smith of Barsby, Thomas Line, John Harvey and John Leatherhead of South Croxton. Also present were Colonel Cheney of Paske Hall (Gaddesby's celebrated Waterloo hero), Captain Hunter of Brooksby Hall, Captain Burnaby of Bagworth and Henry Greene of Rolleston, as were the mother and other relatives of the deceased. The Garners were represented by Mr Latham, solicitor of Melton Mowbray, whilst Messenger's attorney was Mr Ingram of Leicester.

First, the father of the deceased produced the pair of boots taken from the body, along with a remnant of corduroy breeches, belonging to his son. Next Maria Hyman stated that on the fateful day, she saw James Garner and her brother in the kitchen putting on their boots before exiting into the yard. She confirmed the boots presented earlier (which had the stench of putrefied feet) were the same as ones worn by the deceased. She then deposed that Messenger came down the stairs a little after five and went out for about ten minutes before returning for breakfast and thereafter went out and came back a few times during the morning. She was sure he never changed his clothes, nor washed himself at the pump or in the kitchen during this time. The housekeeper then stated

the last time she saw the victim was in the evening of Thursday, 1 June just before he left for Syston as he had already gone outside by the time she got up around five in the morning. She concurred with her sister's account of Messenger's movements that morning adding that he also said that her brother had told him he thought Garner had gone to Syston again at Burdett's request. William Sarson confirmed that he and Timson travelled together from Rearsby and that he knew nothing of Garner's disappearance until they arrived at the lodge around six o'clock that morning. He went on to relate seeing Hyman milking the cows and their conversation and the later conversation between Timson and Messenger whilst they were thrashing in the barn.

Before Thomas Timson was sworn in, he was told he was no longer in custody as the inquest was satisfied as to his innocence. Timson described his journey with Garner to Syston to see Burdett. As to whom Garner suspected of taking the coat, Timson said only Mrs Addy was mentioned. Timson said the relationship between Messenger and Garner was fairly amicable, although early in May they argued over a ewe and a calf during which Messenger became violent. He did not strike him but said he would do for him. Timson confirmed he owned the axe found under the body. It was generally kept against the stick pile and often used by others, although he had never seen Messenger take it as he did not mend fences and the like. He did see Garner chopping sticks with it either on Wednesday or Thursday, but did not see the deceased take it with him when he went shepherding. Concluding his testimony, he and Buxton were haymaking (in Brooksby Close) when the Irishman told them about the body and when they went to investigate, it was the first time he had seen Garner since he went missing.

Thomas Hyman was also told he was now at liberty. He recounted letting Garner in about half-past eleven at night after his return from Syston and the last time he saw him was around twenty-past four the following morning (Friday, 2 June) when he passed by the hole in the stable wall. He did not see him with the axe. He saw Messenger in the kitchen at a quarter past six (am) who enquired where Garner was. Hyman told him he had gone shepherding. The witness also said he took it upon himself to milk the

cows as Garner was not there to do it. About six weeks earlier, Messenger apparently informed him of a report that James Garner's body, along with his smock and shirt, had been found in Brooksby Close and that the witness had murdered him. Thomas said this was false as he took the smock and shirt home to be washed. Messenger added, as it was only gossip he did not enquire any further about it.

Hyman continued that around half-past six on the morning the body was discovered, he asked his master if he should go shepherding but Messenger said that he would go himself. Soon after, Hyman saw him in the field between the house and turnip field (Cow's close) amongst the sheep. Hyman informed the jury that the previous day (1 June) he heard Messenger tell Garner to turn some beasts out of the wheat field next to where the body was found. Hyman and Garner had been in that field mending gaps in the hedge but on Tuesday (30 May) they were instructed to weed the wheat field. They started in the top wheat field but when Garner went missing no further weeding took place.

Ann Needham Brewin of the Green Dragon Inn in Leicester's Market Place was called to help prove Messenger's various accounts of where he had been on the day the body was found. She deposed that Messenger called at her house last Thursday evening (17 August) between six and seven. She believed he said he had been to Birmingham and had dined with his aunt, Mrs Whetstone, at Leicester. Brewin confirmed Messenger had paid her some attention over several years.

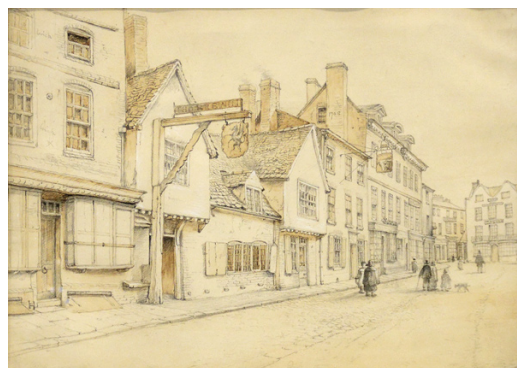


Figure 4 - The Green Dragon Inn, Leicester by John Flower; c.1850. Image by permission of Gildings Auctioneers, Market Harborough.

The deceased's skull is presented to the jury

Superintendent William Condon from Melton Mowbray now produced the skull and axe at which a sickening sensation of horror rippled through the court room. The skull had three cuts at the back and was very much fractured. Mr Berridge, a surgeon from Melton Mowbray, stated he had examined it and found a wound four and three quarter inches long evidently made by a sharp instrument, such as the axe presented as the blade matched the wound exactly. He continued to say he thought the two smaller wounds, being made in different directions, must have been made whilst the deceased was lying on the ground. The lower jaw bone was found detached from the skull (close to the deceased's neckerchief) and he felt the skull had probably been detached from the body by dogs or crows. There were three dogs at the lodge.

Latham had now presented all his evidence to hand, so the coroner asked Messenger's attorney whether the accused wished to give his account. So far, Messenger - having been transported from Leicester by Mr Frederick Goodyer (Leicestershire's chief constable) - had been detained in one of Colonel Cheney's outhouses at Paske Hall, just a short distance from the church. Mr Ingram went to consult with his client and after some delay, returned and stated he had been instructed to reserve his defence until all evidence had been presented. Latham, believing further facts may be discovered, was favourable to an adjournment. Therefore, the coroner adjourned the inquest until the following Monday (28 August) and the jury rose at a quarter past three o'clock.

Although Hyman and Timson were free to go, Messenger remained in custody and was escorted back to Leicester by Goodyer. Messenger appeared cheerful and said he had done nothing to be alarmed about.

The inquest concludes in Gaddesby's church

The inquiry into James Garner's death resumed around noon in St Luke's church on Monday, 28 August. The weather was not favourable to those standing outside the church doors, many being well-dressed females, who waited patiently in the

pouring rain for a verdict. It was generally expected that any further evidence against Messenger would be insufficient to prevent his release. However, information received the day before dictated a new line of questioning.

When Maria Hyman was recalled, Latham's questioning solicited the response that she did not see or hear anything on the day Garner went missing to suggest a sheep had been killed. If a lamb had been killed, it would have been brought to the kitchen, adding she thought lambing season was over by then. She confirmed that Messenger did use redde (a red pigment) to mark sheep but could not remember if he used any that day.

Alice Hyman also recalled faced similar questions as her sister, to which her responses tallied. Their brother Thomas was next but he could not say if any sheep were missing that day but if one had died, he would have heard of it. He said that if he found a lamb dropped in the field 'he would have stuck it' as would his master and confirmed it was not the time of year to redde sheep but rather to brand them after shearing. However, his master's sheep were branded about three weeks after Garner went missing and the use of redde was minimal.

Benjamin Buxton said that since the last inquest he had told Timson that Messenger once said to him that, "Garner would be found when the wheat was cut", which brought an objection from Mr Robinson (who with Ingram was now representing Messenger) as to how the questions were being put to the witness. On cross-examination both Robinson and the coroner asked the witness how he could remember so exactly the particular sentence 'he put into Mr Messenger's mouth' and yet could not remember with more certainty when or where the conversation took place, to which Buxton simply reiterated that Messenger had used those words.

The Pagets see Mr Messenger with bloody hands

Sarah Paget, an unmarried mother from Rotherby, was then called, and the reason behind Latham's earlier line of questioning became apparent. Sarah said between eight and nine in the morning she was gathering wool with her daughter in Mr Messenger's large field at the back of the lodge when she saw

him by the gate near the hovel. When he moved, the daughter said, "Oh Mother, look at that man's bloody hands!" The witness said she turned her head towards Messenger - who was about twenty or thirty yards away and wearing an old brown or black coat with cuffs turned up whilst holding his hands outstretched - and saw him run along the hedge line before making a sharp turn towards a pond at the top of the field near the spinney. After dipping his hands into the pond and shaking them, he returned to the gate by the hovel and disappeared. He appeared to see the witness after he had washed his hands and looked pale and flustered. In response to Mr Robinson's cross-examination, she could not say for sure which day this happened.

Hannah, the illegitimate daughter of the last witness - aged about eleven - added that afterwards, they ran out of the field for fear that Messenger had gone to fetch the dogs. Finally, Hannah's grandmother, Kitty Paget, deposed that either on Friday or Saturday when Garner went missing, she was in Mr Berridge's field when Messenger came up to her to ask who, and how old, was the girl wool gathering with her mother. She continued that on Saturday night, Berridge's man said that Messenger would get off, to which the young Hannah blurted, "How could he be innocent when he had such hands as we saw?" Kitty did not previously mention the episode for fear that Messenger might murder her.

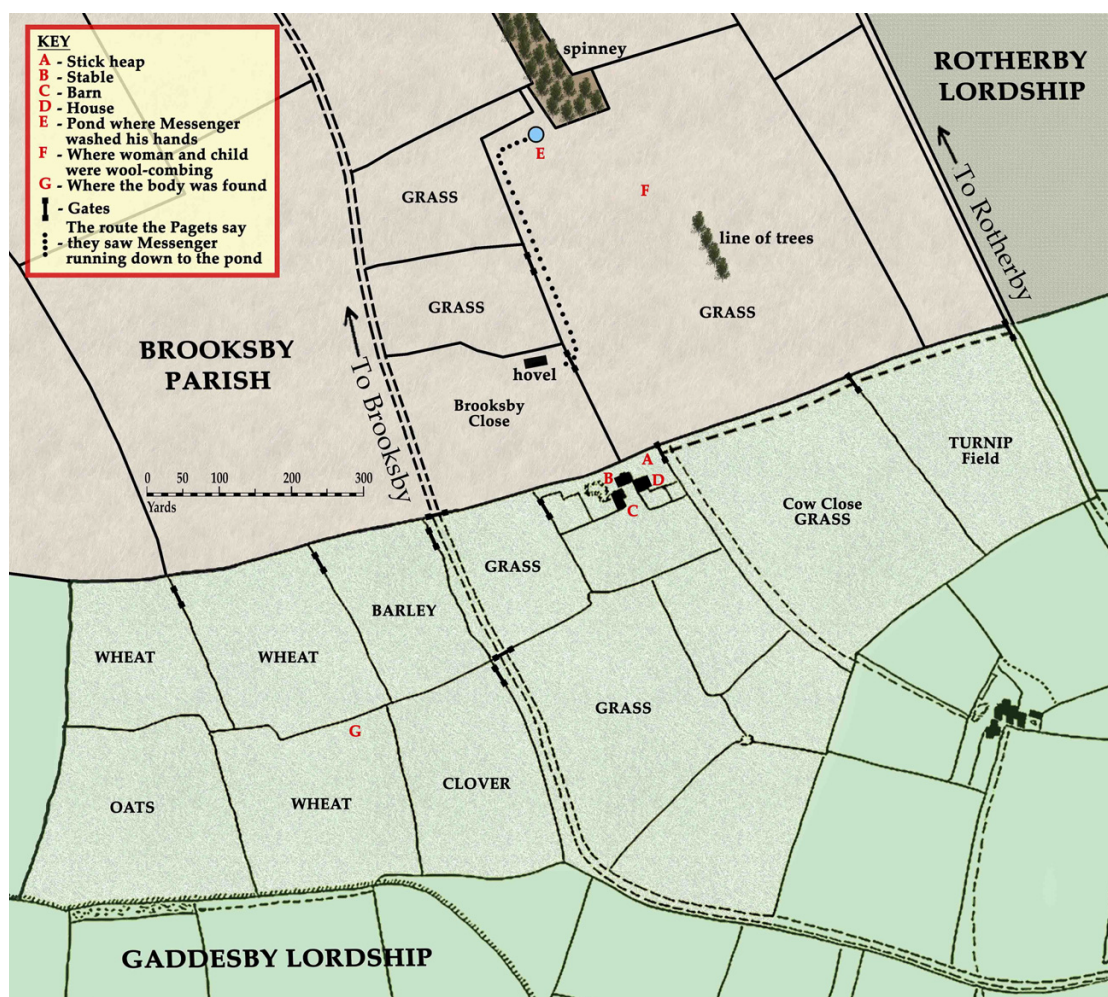


Figure 5 - Map of the crime scene at Gaddesby Lodge and surrounding fields in the parish of Brooksby mentioned during witness testimony (created by David J. Lewis © 2025)

Latham's case now complete, Robinson and Ingram retired to consult with Messenger. Returning at three o'clock, their cross examination began. In an effort to discredit the Pagets' evidence, Kitty was obliged to admit to being imprisoned for twelve months for concealing an illegitimate birth and that her daughter had three illegitimate children. Following the coroner's summation, the room was cleared and at five o'clock, the jury returned a verdict of 'Wilful murder against some person or persons unknown'.

Messenger was set at liberty by the coroner, but much to his surprise and dismay, immediately re-apprehended by Goodyer under a warrant issued following an application by the deceased's father that morning. The following day (Tuesday, 29 August), Messenger underwent a protracted examination held in private at the County Police Headquarters before eight magistrates on the bench (one being Colonel Cheney) after which he was remanded for further examination until the following Wednesday. His application for bail was refused.

Mr Messenger is committed for trial

By ten o'clock in the morning of Wednesday, 6 September, a large crowd had gathered outside the old Guildhall, which not only served as the town hall, but also the headquarters of the County Police at Leicester. Approximately an hour later, Messenger was brought from jail in the custody of Goodyer and Burdett to appear before the magistrates in another private court hearing.



Figure 6 - Leicester's 14th-century medieval Guildhall, once used as the Town Hall and headquarters for the Leicester Borough Police since their establishment in 1836. Painting by John Flower c.1830. Image by permission of the curator of the J.P. Lohia Collection.

A soldier from Lincoln, named Eady, stated he informed Timson that a person answering Garner's description had enlisted. However, Col. Cheney had since written to the War Office who confirmed no one of that name had enlisted. Benjamin Buxton and Sarah Paget repeated their previous statements. The defence (Ingram and Robinson) called witnesses to prove Sarah Paget was working at Rotherby on the day she claimed to have seen Messenger with his bloody hands. However, none of the witnesses could account for Sarah's movements after eight o'clock that morning. Messenger then described his movements for the day Garner went missing, after which the magistrates decided to commit him for trial on the charge of wilful murder. Outside, in custody of the police, Messenger was jeered by the crowd as he was placed in a carriage and escorted back to jail.

Messenger's release party results in another death

News of the trial had reached government as by order of the Home Office, Messenger was granted bail, and having put up £1,000 himself and £250 each from four other sureties, he was released late on Saturday, 21 October by Judge Erskine. Purchasing a gallon of gin before leaving Leicester, Messenger invited his sureties back to the lodge to celebrate his release. Arriving around two in the morning, he was greeted by several employees who were then plied with gin and water. Regrettably, Henry Johnson (a labourer from Rotherby in Messenger's employ), overindulged and fell into a stupor. He was transported home that evening in Messenger's gig (it being less jarring than a cart) by Johnson's brother and Thomas Hyman, and a surgeon was sent for on the Monday.

Despite a brief recovery on Tuesday and Wednesday, Johnson sadly relapsed the following day and died around one o'clock in the morning of Friday, 27 October leaving a wife and eight children. His inquest returned a verdict of 'death through excessive drinking'.

Messenger was due to face trial at the assizes commencing Thursday, 14 December, but finding there was insufficient evidence to secure a conviction, the case was withdrawn. Although discharged, Messenger remained liable for re-arrest

should further evidence against him come to light. As the new year dawned with no one brought to account for the murder, a reward of £300 was offered for information leading to a conviction. Two-thirds of the bounty was raised by magistrates and other local gentry, the remainder by Her Majesty's Government, who also offered a full pardon to any accomplice (perpetrator excepted!) providing information to the same end.

Messenger accuses Timson of stealing his property

Just before Messenger's first arrest, he had dismissed Timson from his service, but upon his release on bail, Messenger found that a scythe, fork, pair of garden shears and shaving fork were missing. He accused Timson of stealing them and during his appearance for felony before the Loughborough Bench, Thomas Johnson and Plumtree (Messenger's employees) both testified that Timson had taken them. During examination, the accused claimed that sometime after James Garner went missing, Messenger said he believed he was dead and was in the wheat field. Furthermore, after his committal for trial, he also claimed that Messenger offered him a sovereign to bury the body. However, on the previous Saturday (13 January 1844) whilst out drinking, Timson was heard to say, "Now there is a reward offered, and a pardon, the murderer will soon be found out. It will be found out in less than a fortnight."

Thus, coupled with having just been charged by Messenger of a felony, his latest statements were viewed with considerable suspicion.

New evidence against Messenger is introduced

Mrs Ellen Hodges of Barkby Lane, who had a shoe shop and market stall at Leicester, came forward to say she regularly took long walks each morning, and about five in the morning of 2 June, she was walking along the Melton road when someone offered her a ride in his cart. She rode with him until almost reaching Rotherby Hall (which was further than she intended to go), whereupon she alighted. Proceeding on foot towards Gaddesby, Mrs Hodges being alone and somewhat lost, said she became distressed and began to cry. Recovering somewhat, she found herself in a field and heard a whistle, then as she approached a

hedge, the noise of something heavy falling to the ground and two or three distinct groans. Her alarm increased when she saw a man jump over a fleak³ in an adjoining hedge some thirty or forty yards away. Observing redness on his hands, she alleged he said, "Damn it, I've done it!". The shoe-dealer hid in the hedge until the man left. She scaled the same fleak, noticing blood stains on it, to cross another field before finding herself in the field containing five large trees. It was there she saw a woman and child picking wool and the same man running along the line of the hedge corroborating the Pagets' statements. Exiting the field quickly, she eventually met a man to whom she gave a shilling for directing her towards Syston. Upon reaching the town's train station, she alleged she bought a first-class ticket for Leicester.

Mrs Hodges had made no secret of this over the past few months, but when previously questioned, was unable to precisely state times and places, thus her evidence was discarded. Although suggestion the reward may be a factor, the latest statements by Timson and Mrs Hodges were sufficient to issue a fresh warrant for Messenger's arrest. Goodyer and Burdett arrived at Gaddesby Lodge to find their suspect asleep in bed. Aroused from his slumber, Messenger was taken into custody for the third time and transported to Leicester arriving at eleven on the night of Thursday, 18 January 1844.

At a hearing before magistrates the following day, Mrs Hodges reiterated her account of 2 June 1843. She said the following day, she was in the Crown and Anchor on Belgrave gate when she saw a man in the parlour, the same man with bloody hands she saw the day before. A stranger, noticing the colour draining from her face and her trembling, remarked, "That's Messenger." When she got home, Mrs Hodges told a neighbour, who upon her request went to the inn and was told that Messenger had just left. Mrs Hodges continued that Messenger had since come by her market stall. The first time she said to him, "You've got a pretty cheek, Messenger, to come to my stall." to which he replied, "You are mistaken, my name is not Messenger." and an altercation ensued between them which was witnessed by other stall holders. Mrs Hodges added that Messenger later offered her an inducement to hold her tongue.

Mrs Hodges' testimony is tested for accuracy

The hearing adjourned around four-thirty in the afternoon and Messenger was again carted off back to the county jail. Around one o'clock on the afternoon of Saturday, 20 January, the hearing resumed behind closed doors. Lasting four hours, Messenger was again remanded until the following Wednesday. However, earlier that morning, to verify the accuracy of Mrs Hodges' statement for the day James Garner went missing, Mr Charters, superintendent of the Borough Police, accompanied Mrs Hodges and others to Frisby (where the Garner family lived). Upon their arrival, they found Mr Garner (senior) had already left for Leicester to attend the hearing set for later that day, so the deceased's sister consented to go with the party to the scene of the crime.

As they approached Messenger's farm, Mrs Hodges told her companions to hold back whilst she went forward, to judge whether or not she was familiar with the scene. Advancing alone for some distance, Mrs Hodges arrived at the clover field where she claimed to have heard the whistle and groans. Stopping at the hedgerow, she beckoned the others to join her whereupon Mrs Hodges pointing said, "That is where I sat down frightened." Garner's sister then indicated where the body was found about forty-two yards away with the fleak over which the man jumped, less than twenty-four yards distant. In order to return to Leicester in time for the hearing, Charters was unable to visit the large field where Mrs Hodges claimed she again saw Messenger. However, being visible from where they stood, Mrs Hodges pointed to the trees and field where she saw the woman and girl collecting wool.

Messenger finally secures his release

During the resumption in the county jail before the magistrates on Wednesday, 24 January, Mrs Hodges was ruthlessly cross-examined by Messenger's attorney, but stuck firmly to her testimony. Robinson attempted to prove she was insane as she recently claimed an attempt on her life had been made. Efforts to identify either the man who gave Mrs Hodges the lift to Rotherby, or the other to whom she gave money for directions to Syston, had so far proved fruitless. The enquiry continued the

following Saturday during which Mr Withers, the station master at Syston, was called to confirm whether or not Mrs Hodges had bought a first-class ticket to Leicester on the 2 June 1843. Consulting his ticket sales book for that day, the station master stated that neither a first nor second-class ticket had been purchased around the time in question. This shed considerable doubt on Mrs Hodges testimony and the magistrates would have discharged Messenger but for some suggestion that the man who directed Mrs Hodges to Syston had been found and would appear in court on the following Tuesday (30 January). When Mr John Chaplin (a lace dealer from Kegworth) appeared, he confirmed he was the person who directed Mrs Hodges towards Syston, but denied being given a shilling for doing so. This, coupled with no ticket being issued, left the magistrates little option but to discharge Messenger from custody who upon his release headed straight for the Queen's Head public house in Townhall Lane.

Thomas Timson is found guilty of larceny

At his trial on Thursday, 7 March 1844, Thomas Timson was indicted on two accounts of larceny, namely, stealing the tools and a stool belonging to Messenger. Found guilty on both charges, he was sentenced to four months in prison with hard labour.

The case against Messenger avoids being reopened

With nobody brought to account for the murder of James Garner, intrigue and interest surrounding the case slowly abated, only to be resurrected some seventeen years later when William Holmes was convicted at Melton Mowbray of riot and drunkenness and sentenced to three months' imprisonment. During his trial, it was revealed the accused was overheard to say that he saw the fatal blow that killed James Garner and that it was Messenger who delivered it. However, Holmes denied all knowledge of the incident.

The murder is recalled in the 20th century

The murder eventually became a distant memory for most although it was mentioned to 20th century ramblers as their route took them past Gaddesby Lodge.⁴ As is common with tales of old, facts

become blurred and stories embellished. The hedge at the spot where Garner broke through just before being hacked down was reputed not to have grown back. The victim, now referred to as Dan Garner, was supposedly murdered for knowing too much about an alleged affair between Messenger and his housekeeper. Alice Hyman did give birth to an illegitimate daughter at Gaddesby in 1847,⁵ but Henry Fosser of Rearsby was reputed to be the father.⁶ However, the 1851 census return, does record her as Messenger's daughter.⁷

A 1930 newspaper editorial by M. Paul Dare reported he was notified anonymously that Mary Broughton's deathbed confession revealed Garner's coat was concealed down a well which was haunted by his spirit. The well was situated behind some cottages at South Croxton between the public house (the Golden Fleece) and the brook, one of which Mary Broughton lived in. Dare continued, being a relative, Thomas Timson confessed to Mary that he had committed the murder resulting in her concealing the incriminating evidence. The validity of the editorial may be questionable given its anonymous source. Dare also referred to Garner as Dan (James' grandfather's name!), corrected himself for previously stating Messenger's lodge was between Gaddesby and South Croxton, and identified Colonel Cheney's statue in Gaddesby's church as relating to the Crimean War rather than the Battle of Waterloo!

Epilogue

The murder of James Garner has, with one noticeable exception, all the hallmarks of a good whodunit tale with its limited cast of suspects and Superintendent Goodyer in the role of Agatha Christie's Poirot. It sadly lacks the big reveal at the end!

From recent research, I can confirm that Thomas Timson was indeed related to Mary Broughton. She was his mother-in-law. Thomas married Ann Broughton at South Croxton on 24 November 1836,⁸ and in 1841, Thomas and Ann, along with four children, were living with Mary and her husband, John Broughton, at Black's Lodge in South Croxton.

Messenger was a cantankerous individual and often accused by his neighbour, Mr Underwood, of letting his labourers trespass, poach and even damage crops on his land. Messenger's refusal to pay his share towards the upkeep of local roads also landed him in court a few times resulting in fines. However, would the knowledge of an affair with the housekeeper (both of them were single) be sufficient motive for murder? He did father an illegitimate child in 1842 who was placed into a workhouse.⁹ Was this by Alice? Perhaps Messenger conspired with Timson to murder James Garner? I leave readers to make up their own mind.

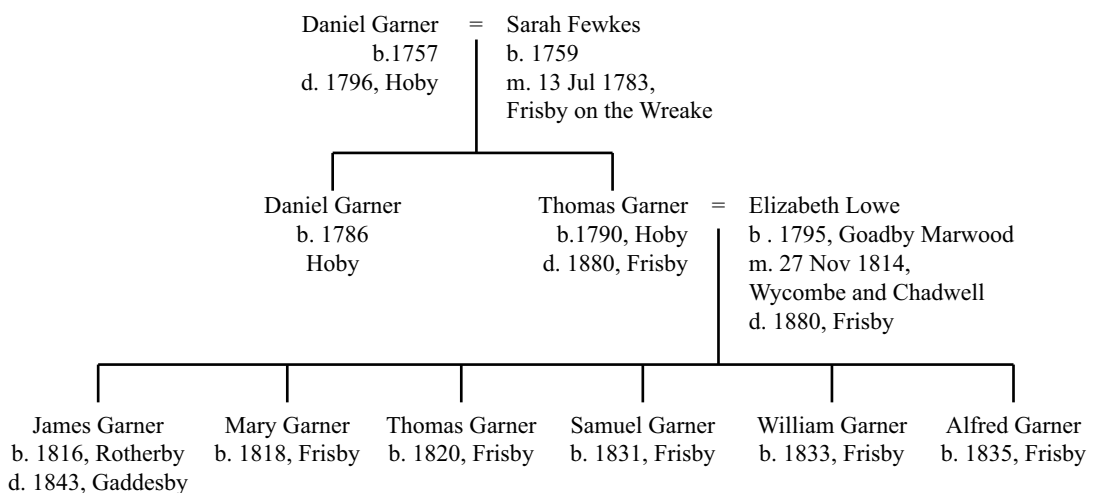


Figure 7 - The Garner Family tree

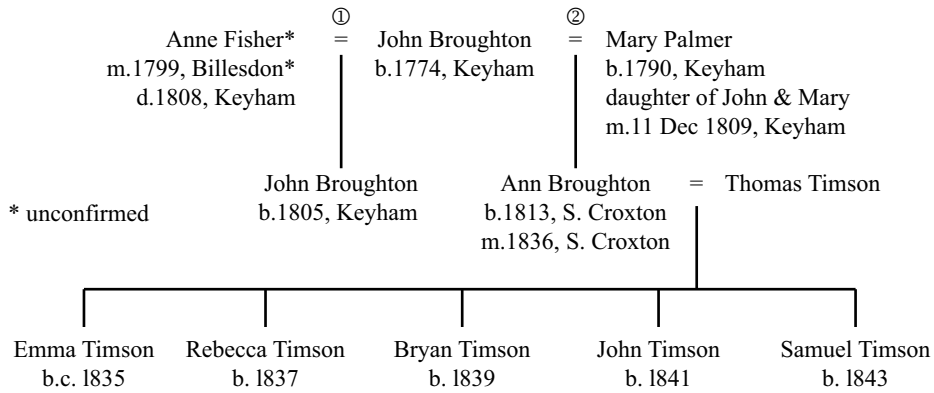


Figure 8 - The Broughton and Timson Family trees

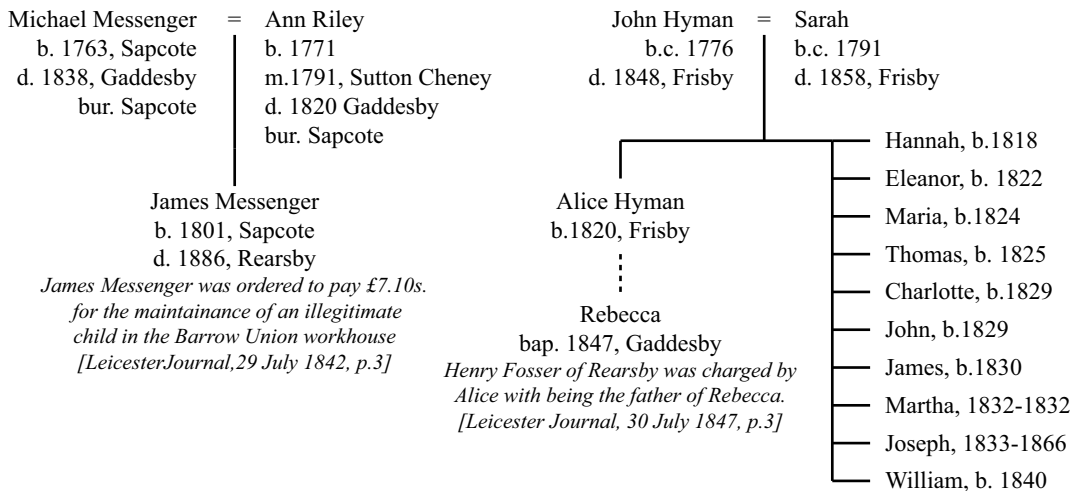


Figure 9 - The Messenger and Hyman Family trees

Notes

1. Sourced from the Leicester Advertiser, the Leicester Journal and the Leicestershire Mercury.
2. Record Office for Leicester, Leicestershire and Rutland (hereafter ROLLR), 44.28/836.
3. *Fleak* - a hurdle made of wattles used as a temporary gate.
4. *Leicester Evening Mail*, 1 June 1931, p. 3.
5. ROLLR, DE751/4, Parish Register, Gaddesby; Rebecca, daughter of Alice Hyman (single woman), bpt. 18 Jul 1847.
6. *Leicester Journal*, 30 July 1847, p. 3; Alice Hyman charges Henry Fosse of Rearsby of being the father.
7. 1851 England & Wales Census, HO107, piece 3091, fo. 30, p. 14, sched. 58.
8. ROLLR, DE763/6, Parish Register, South Croxton.
9. *Leicester Journal*, 29 July 1842, p. 3, James Messenger is ordered to pay £7 10s. for maintenance of an illegitimate child.

David J. Lewis BSc (Hons)

Email: davelewis27@gmail.com

THE 1568 LOTTERY FOR CRONDALL, CROOKHAM AND EWSHOT

Cliff Webb FSG

The 1568 Lottery was the first state lottery in England, chartered by Elizabeth I to raise funds for the ‘reparation of the havens and strength of the Realm’ (repairing harbours and fortifications). Ticket sales began in 1567, and the draw itself, after several postponements, began on 11 January 1569, outside St. Paul’s Cathedral.

The primary goal was to generate revenue for public works without raising taxes, which has always been unpopular. It was essentially considered a voluntary tax. 400,000 tickets (or ‘lots’) were offered at a price of 10/- each, a sum beyond the means of an ordinary person at the time. Sales were slow, possibly due to public distrust of the government and the long wait time between purchase and draw. Ultimately, less than 10% of the tickets were sold.

Every ticket was guaranteed a prize, ranging from cash to goods. The top prize was a significant £5,000, paid partly in cash and partly in valuable items like silver plate, tapestries, and fine linen. A unique incentive was also offered: every participant was granted immunity from one arrest, except for serious crimes such as murder, felonies, piracy, and treason.

Despite the slow sales and administrative difficulties, the lottery went ahead. The experiment was not repeated during Elizabeth’s reign due to the initial challenges, though it established a precedent for future lotteries, including the highly successful state lotteries of the 18th and 19th centuries.

Very few lists of participants seem to survive, but one does in the Crondall parish records. Though Crondall is in Hampshire, it is in the diocese of Guildford, so its records are held at the Surrey History Centre, Woking. The list is in the first volume of churchwardens’ accounts¹ and is divided between the three tithings of the parish.

Despite the stipulation that 10/- was the price of a ticket, most of the Crondall subscribers are listed as paying a few pence. It can only be assumed that the money was added up and used to buy a ticket or tickets held in common, with any prizes divided between participants. The pages on which these records are held is partially faded, such that some subscriptions are illegible, but those surviving are given below. No totals are given, but 70 subscribers at an average of just under 4d each would have been enough to buy two tickets.

‘Mony payd in the Lottre by the [lost] of Crondall in the year of our [Lord] 1568 and the xxiiith day of May’

Tithing of Crondall

Justinian Fewtar, gent.	?
Robert Hooker	4d
John Eles	?
Miles Grover	4d
Joan Bonam	1d
John Prest	2d
Mary Maybanke	2d
John Kembar	2d
Alice Haywarde, widow	?
Richard Grover	6d
Thomas Derne	?
John Domp	4d
Christian Derne	?
Edward Frost	4d
Richard Turnar	4d
John Grover, the younger	4d
Nicholas Coles	?
Christopher Smyth	4d
William Perell	4d
Robert Eres	4d
Gilbert Dere	4d
Thomas Cawt	3d
Edward Prest	2d
John Grover, the shoemaker	2d
William Dore	2d

1. Surrey History Centre Reference CRON/6/1 f.85

Tithing of Crookham

John Soone	1s 4d
John Wawker	4d
Thomas Prest	4d
Richard Cawt	4d
Richard Bomars	4d
William Mylles	6d
William Soone	6d
John Teery, the elder	6d
William Cawt	6d
George Broune	2d
John Pawmar	6d
John Goodyere	6d
Richard Bachelor	2d
George Nashe	6d
John Grover	6d
Henry Alysander	2d
Richard Teere	4d
John Teery, the younger	2d
William Dering	2d
Thomas Goodyere	6d
Marcus Teery	4d
Thomas Dering	4d

Tithing of Ewshot

John Mance	?
John Baker	4d
John Wolverige	8d
William Lonne	2d
William Brett	6d
Alice Baker, widow	4d
William Goodyere	6d
Thomas Brone	4d
Elizabeth Baker	6d
Joseph Grover	4d
George Ruttar	6d
William Turnar	4d
Richard Goodyere	4d
Richard Stylele	4d
Thomas Gonnar	4d
John Stellyway	6d
Thomas Hayther	4d
Richard Ede	6d
John Ede	4d
... Bushe	4d
Alice Hayward	4d

*Cliff Webb, FSG*Email: cliffwebbhistorian@yahoo.co.uk

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*Fortunes at Sea*USING NAVAL RECORDS
TO FLESH OUT REAL LIVES*Harry Purvis*

‘But I put it to you, my lord, that prize-money is of essential importance to the Navy. The possibility, however remote, of making a fortune by some brilliant stroke is an unparalleled spur to the diligence, the activity, and the unremitting attention of every man afloat ...’ HMS Surprise, Patrick O’Brian, 1973.

Ghostlike ships with burning sails pierce through thick cannon smoke. Intricate supply chains riddled with corruption feed a service spread across the globe. By simultaneously depicting adventure and bureaucracy, O’Brian’s novels create a meticulous portrait of life during the Napoleonic Wars. The protagonist, Jack Aubrey, reveals the enticing allure and life-changing power of prize money. Shared among a ship’s company, this financial reward was the result of the capture and sale of an enemy ship. The Royal Navy’s tradition of directly paying an entire crew for the capture of an enemy ship effectively lasted until the First World War, when the money instead went to a centralised fund distributed across the fleet. After continuing through both world wars, the system was discontinued after 1945 and formally abolished in 1948¹.

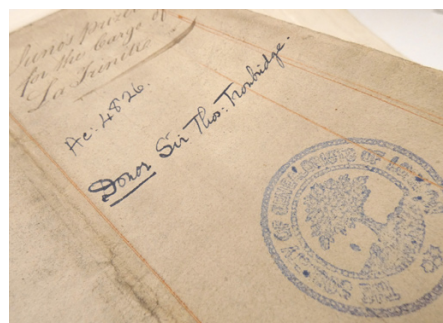
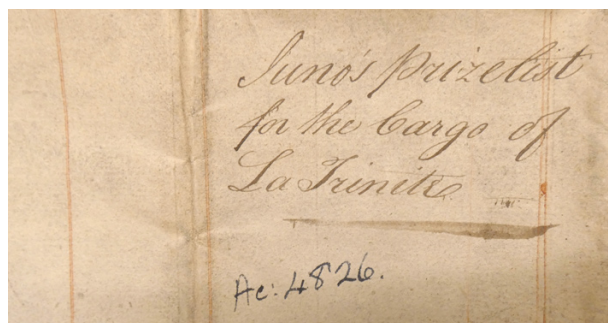


A view of the escape from Toulon Harbour on 11 January 1794 of the Juno, Captain Samuel Hood. Sourced from Wikimedia.

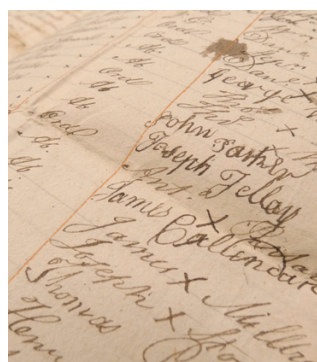
Within the Society of Genealogists’ archive is a large handwritten document titled, *‘A List of Officers and Men belonging to His Majesty’s Ship Juno; Henry Richardson, Esq Captain; entitled to prize money for the French Tartan La Trinité captured on the 21st day of January 1804.’* The respective share of prize money sits beside each member of the victorious crew - their excited huzzahs faintly echo from the page.

For an enterprising naval captain, prize money offered a route into landed society. Two years after *HMS Juno*’s real-life capture, Jane Austen’s fictitious Captain Wentworth had no ship and no prospects. But after 8 years in the Royal Navy where he earned £25,000 worth of prize money, he returned an eligible match. The Society of Genealogists’ military records shed light on the events, listings, promotions and sacrifices that turn a name into a life. Within the archive, individual stories can be pieced together through career milestones: *Captains & ships ledgers, 1688-1832: a general list of the captains who have served in the Royal Navy from 1688 as they stand in seniority, showing the dates of their first commission as Captain for which they were allowed to take post.* [Microfiche.] (Royal Naval Museum, 96199). These personal tales can then be placed within the context of the institution they served in: *Customs & Traditions of the Royal Navy* (Campbell, A B, 115450); *The Wooden World* (Rodger, N A M, 93371). For family historians researching their military ancestors, the Society of Genealogists reveals insights into the individual and the institution.

Harry PurvisEmail: harry_purvis@hotmail.co.uk



MEN'S NAMES.		Acknowledgements to Receipt		MEN'S NAMES.		Acknowledgements to Receipt	
Ship's Book	Quantity	Ship's Book	Quantity	Ship's Book	Quantity	Ship's Book	Quantity
<i>Fifth Class</i>				<i>Fifth Class</i>			
32 Thomas Barker (1)	Ab	32 Thomas Barker (1)	Ab	32 Thomas Barker (1)	Ab	32 Thomas Barker (1)	Ab
34 John Chance	Ord	34 John Chance	Ord	34 John Chance	Ord	34 John Chance	Ord
48 George Nickerson	Ord	48 George Nickerson	Ord	48 George Nickerson	Ord	48 George Nickerson	Ord
50 James Whiting	Ord	50 James Whiting	Ord	50 James Whiting	Ord	50 James Whiting	Ord
53 James Hook	Ord	53 James Hook	Ord	53 James Hook	Ord	53 James Hook	Ord
55 William Lewis	Ab	55 William Lewis	Ab	55 William Lewis	Ab	55 William Lewis	Ab
57 Thomas Linton	Ord	57 Thomas Linton	Ord	57 Thomas Linton	Ord	57 Thomas Linton	Ord



No on Ship's Book.	MEN'S NAMES.	WAGES Quantity	Acknowledgement to Receipt
Fifth Class			
32	Thomas Barker (1)	Ab	Thos Barker
34	John Chance	Ord	Jr ^d + Chance
48	George Nickerson	Ord	Geo. + Nickerson
50	James Whiting	Ord	Lat. + Whiting
53	James Hook	Ord	James + Hook
55	William Lewis	Ab	William Lewis
57	Thomas Linton	capt. crew	Thomas Linton

Source: 1. House of Lords Debate on Prize Bill 1948. Hansard, 7 Dec. 1948, <https://hansard.parliament.uk/Lords/1948-12-07/debates/275255ce-cc7a-45a9-82f8-6940679af9d3/PrizeBil>.

THE GENEALOGICAL LEGACY OF JOHN DRUMMOND V:

FROM SCOTLAND TO MADEIRA AND THE MIGRATION TO ARGENTINA

Julian Andrés Faria

Introduction

This article presents the reconstruction of a secondary branch of the Drummond family of Scotland, established on the island of Madeira from the 15th century onwards and subsequently connected with locally prominent Portuguese families.

Drawing upon primary sources preserved in the Arquivo Regional e Biblioteca Pública da Madeira (ABM), Argentine civil records, and Portuguese nobiliary manuscripts - particularly the *Nobiliário de Famílias de Portugal* by Henrique Noronha - a continuous genealogical line has been traced from John Drummond V of Cargill (Scotland, c. 1395-1465) to his descendants in Madeira and, ultimately, to the emigration of Augusta Reynolds and Antonio Augusto de Faria to the city of Santa Fe, Argentina, in 1926.

The study focuses on documenting the continuity of the Drummond-Escórcio-Faria lineage, its incorporation into the Portuguese Atlantic nobility, and its subsequent social and geographical mobility over more than five centuries.

John Drummond V: Migration, Memory and Recognition

John Drummond V is believed to have been born around 1395 at Stobhall, Scotland, the son of Sir John Drummond IV of Stobhall and Lady Elizabeth Sinclair. It is estimated that, around 1430, he obtained a grant of land on the island of Madeira and concealed his identity, adopting the name João Escórcio. He is said to have revealed his true identity only at the time of his death.

According to a tradition preserved among the descendants of Escórcio in Madeira - and recorded

in correspondence dating from the 16th to the 18th centuries - John Drummond is believed to have left Scotland in the context of political tensions and later participated in conflicts in France and the Iberian Peninsula. Some 17th century genealogical accounts claim that he fought in support of the Dauphin Charles (later Charles VII) during the Hundred Years' War, and even alongside Joan of Arc. He has also been associated with Castilian campaigns against the Moors in the Kingdom of Granada; however, these assertions are not documented in contemporary sources (Noronha, *Nobiliário*, 18 May 1525).

In Madeira, under the name João Escórcio - an archaic Portuguese form meaning "the Scot" - he became integrated into the local community, holding positions within the municipal council of Machico. He married Portuguese women and left descendants (Sykes, J. J. F., 2023, "The Origin of the Portuguese Drummonds: A Scotsman in Late Medieval Madeira," *Proceedings of the Society of Antiquaries of Scotland*, 152, 241-259).

In 1519, Thomas Drummond travelled from Scotland to Madeira to verify the genealogical tradition linking João Escórcio to the House of Drummond. Following this visit, David Drummond, later Lord Drummond, formally acknowledged by letter the kinship between the Drummonds of Madeira and the Scottish lineage. This recognition was accepted by the Scottish Council of Nobility. Subsequently, in 1538, King João III of Portugal issued a grant of arms to the Drummond family of Madeira, recognising their nobility and right to bear arms. These documents were later published in *The Genealogy of the Most Noble and Ancient House of Drummond* (Edinburgh, 1831) and translated in Volume III of the *Arquivo Histórico da Madeira*.

Limitations

Methodological note: The majority of parish records in Madeira begin only in the 17th century. There are no, or very few, surviving insular sacramental or civil records prior to 1600.

Recent colonisation: Madeira was colonised from 1420 onwards. During its first decades, both ecclesiastical and civil administration were still in formation. The earliest parishes were established gradually and without a fully developed or systematic archival structure.

Genealogical line back from Julián Andrés Faria to John Drummond V

1. Julián Andrés Faria

Born 20 March 1992 in Santa Fe, Argentina.

Profession: Medical doctor.

Son of **Daniel Antonio Faria** and **Patricia Guadalupe Bugnon**.

2. Daniel Antonio Faria

Born 1955 in Santa Fe.

Profession: Veterinarian.

Son of **José Faria** and **Ilda Elías**.

3. José Faria (1931-1993)

Born and died in Santa Fe.

Employed as a municipal worker in the city of Santa Fe.

Son of **Antonio Augusto de Faria** and **Isabel Roman**.

4. Antonio Augusto de Faria (1903-1960)

Born in Funchal, Madeira; died in 1960 in Santa Fe.

Emigrated at the age of 23 to Argentina in 1926 aboard the *Almanzora*, together with his mother (Augusta Reynolds). In Argentina he worked as a textile salesman (Halifax brand) and tailored English-style worsted fabrics.

Son of **José Augusto de Faria** and **Augusta Reynolds**.

Source: Birth record of Antonio Augusto de Faria, Madeira Archive, Record no. 769, Book 4194, p. 386 (1903).

The image shows a historical birth record document from Madeira. The document is titled "AVERBAMENTOS" and "REGISTO DE NASCIMENTO". It contains handwritten entries in Portuguese. A box highlights the registration number "Registo N.º 769" and the name "Faria". Another box highlights the name "José Augusto de Faria" as the father. A third box highlights the name "Augusta Reinold de Faria" as the mother. The text describes the birth of Antonio Augusto de Faria, son of José Augusto de Faria and Augusta Reinold de Faria, on 20th March 1903.

Fig. 1 - Translation (Birth Record): "...Antonio Augusto de Faria, legitimate son of José Augusto de Faria and his wife Augusta Reinold de Faria..."

5. José Augusto de Faria (1882-1935)

Born in Funchal in 1882; died in Funchal in 1935.

Profession: Barber. In 1907 he emigrated to Hawaii to work on sugar plantations. By 1919 he appears in the records as a public employee in Funchal.

Son of **Manuel de Faria** and **Zeferina de Melim**.

Marriage record of José Augusto de Faria and Augusta Reynolds. Year 1899. Book 6817 A, folios 7-7v.

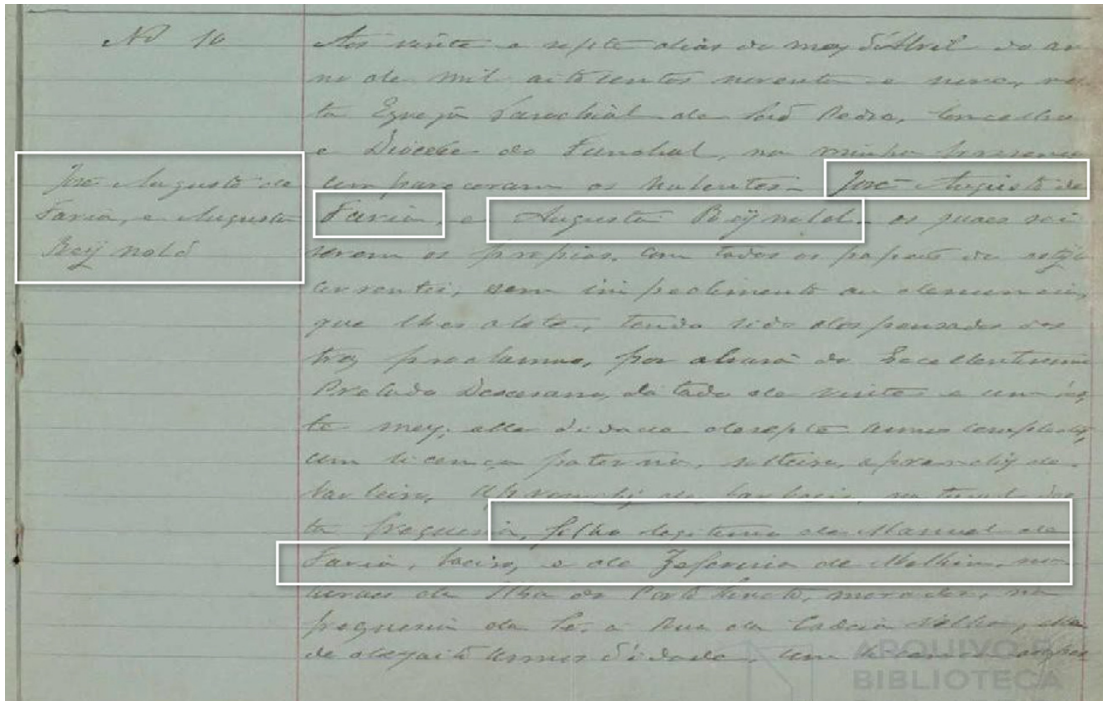


Fig. 2 - Translation (Marriage Record): "...José Augusto de Faria and Augusta Reynolds..."
 "...legitimate son of Manuel de Faria and Zeferina de Melim..."

6. Zeferina de Melim (1859 - before 1919)

Born in Porto Santo.

She fulfilled the role of homemaker. Married Manuel de Faria, whose occupation was *carreiro* (carrier/transport worker, transporting people or goods). The family was likely of modest means.

Daughter of **João Pedro de Melim** and **Maria Severina Nóbrega Noronha**.

Source: Madeira Archive, Book 990, p. 127 (1859). [See fig. 3.]

7. João Pedro de Melim (1826-1905) - native of Porto Santo

Born on 13 March 1826 and died on 3 November 1905, João Pedro de Melim Senior was a prominent member of Porto Santo society. According to the Madeira Archive records, his marriage entry (1858) states that he was the son of **Pedro de Melim de Vasconcelos** and **Escolástica dos Santos Drummond**. He married, in second nuptials on 11 July 1858, Maria Severina de Nóbrega de Noronha (born 10 May 1828).

No occupation is recorded in the documents located; however, as an island landholder he would likely have managed agricultural land or vineyards, in keeping with the local economic structure.

Birth record: 1826, Porto Santo. Madeira Archive, Book 985, folios 69v-70. [See fig. 4.]

Em os vinte e quatro dias de Junho de mil e cento e cinquenta e nove Anos, eu o Padre João Baptista Gomes Vigário desta Paróquia e Igreja de Nossa Senhora da Piedade da Vila de Porto Santo, nella fiz os exercismos baptismaes, e nomeamento, e poz os Santos Ombros a Zeferina, que nasceu no dia de sesenta e tres de Maio de mil e quatrocentos e oitenta e cinco, filha legitima de João Pedro de Melim, e de sua mulher Maria Severina, e dos padrinhos desta Vila, e paradores nella Silva no sítio do Trindade: foi Baptizado em nome de Deus.

Fig. 3 - Translation (Birth Record): "...Zeferina, legitimate daughter of João Pedro de Melim and his wife Maria Severina..."

Em os vinte e quatro dias de Junho de mil e cento e cinquenta e nove Anos, eu o Padre João Baptista Gomes Vigário desta Paróquia e Igreja de Nossa Senhora da Piedade da Vila de Porto Santo, nella fiz os exercismos baptismaes, e nomeamento, e poz os Santos Ombros a João, que nasceu no dia de sesenta e tres de Maio de mil e quatrocentos e oitenta e cinco, filho legitimo de Pedro de Melim de Vasconcelos, e de sua mulher Escolástica Doromundo, e dos padrinhos desta Vila, e paradores nella Silva no sítio do Trindade: foi Baptizado em nome de Deus.

Casei em 11 de Junho de 1854 e foi a 23 de Novembro de 1901
M. L. Pereira

Fig. 4 - Translation (Birth Record): "...João, son of Pedro de Melim de Vascon (Vasconcelos) and his wife Escolástica Doromundo (Drummond)..."

8. Escolástica dos Santos Drummond (b. 1794)

Born in Porto Santo in 1794.

Her role would have been that of managing the household within the rural context of the period. She married Pedro de Melim de Vasconcelos on 9 January 1815 in the parish of Nossa Senhora da Piedade, Porto Santo, Portugal.

Daughter of **António dos Santos de Oliveira Júnior** and **Antonia Drummond**.

Source: Madeira Archive (ABM), Book 978, folio 101v.

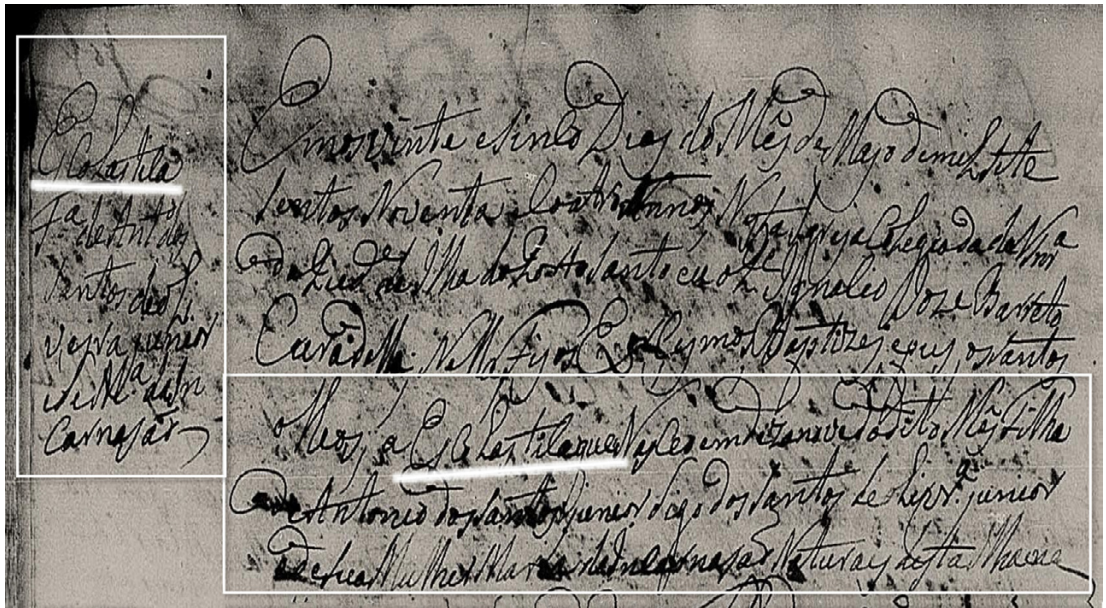


Fig. 5 - Translation (Birth Record): "...Escolástica, daughter of António dos Santos Júnior and his wife Antonia Drummond..."

9. António dos Santos de Oliveira Júnior (b. 1762) - married in 1786 to Maria da Encarnação da Silva Coelho. Son of António dos Santos de Oliveira and Antonia Drummond.

Marriage record: António dos Santos Júnior and Maria da Encarnação da Silva Coelho, 1786. Madeira Archive, Book 993, folio 77v.

10. Antonia Domingas Drummond (b. 1741) - born in Porto Santo.

Married on 20 May 1759 in Porto Santo to António dos Santos de Oliveira.

Daughter of **Manuel José de Vasconcelos Coelho** and **Antonia Drummond**. Maternal granddaughter of **Nicolau de Vasconcelos** (1696-d.) and **Antonia Drummond**.

Marriage record: 1759, Madeira Archive, Book 993, folio 43. [See fig. 6.]

11. Antonia Drummond de Vasconcelos (1722-1789)

Married on 25 August 1740 in Porto Santo to Manuel José de Vasconcelos (1718-1789).

Daughter of **Nicolau de Vasconcelos** (1696-d.) and **Antonia Drummond**.

12. Antonia Drummond (d. before 1739) - married in 1720 to Nicolau de Vasconcelos. Daughter of Manuel de Vasconcelos Teixeira (1659-d.) and Maria Drummond.

Marriage Record of Antonia Drummond (Doromundo).

Year: 1720, Porto Santo. Madeira Archive Record: Book 992, folio 30. [See fig. 7.]

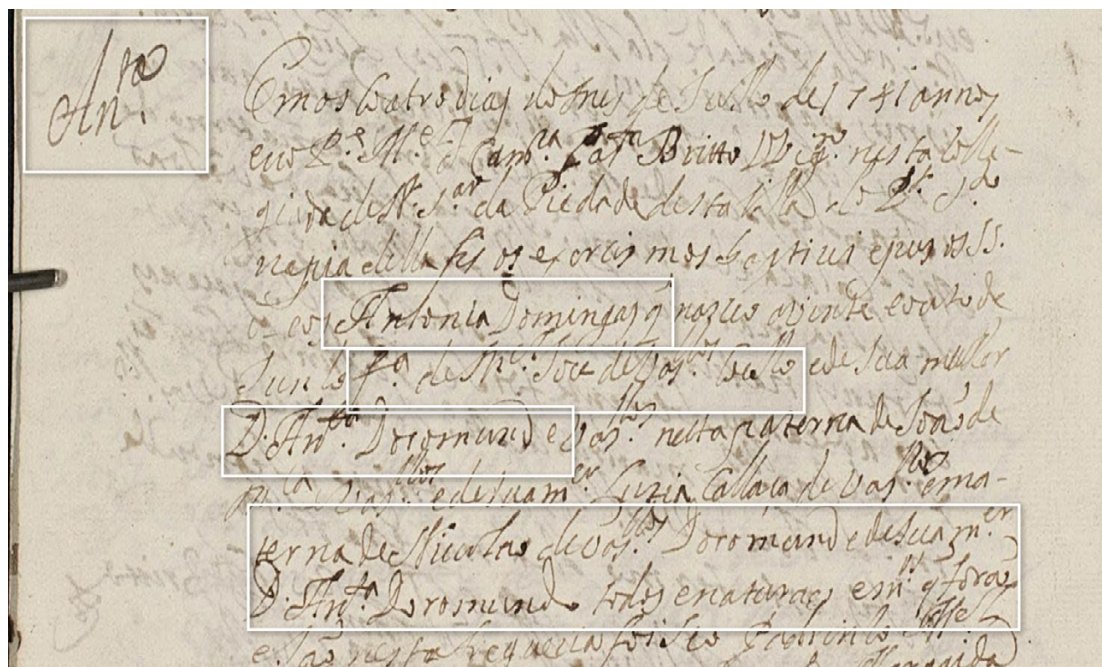


Fig. 6 - Translation (Marriage Record): "...Antonia Domingas, daughter of Manoel José de Vas^{con} (Vasconcelos) Coelho and of his wife D. An^{to} (Antonia) Doromund e Vas^{con} (Vasconcelos)..." "...Maternal granddaughter of Nicolau Vas^{con} (Vasconcelos) Doromund and of his wife D An^{to} (Antonia) Doromundo ..."

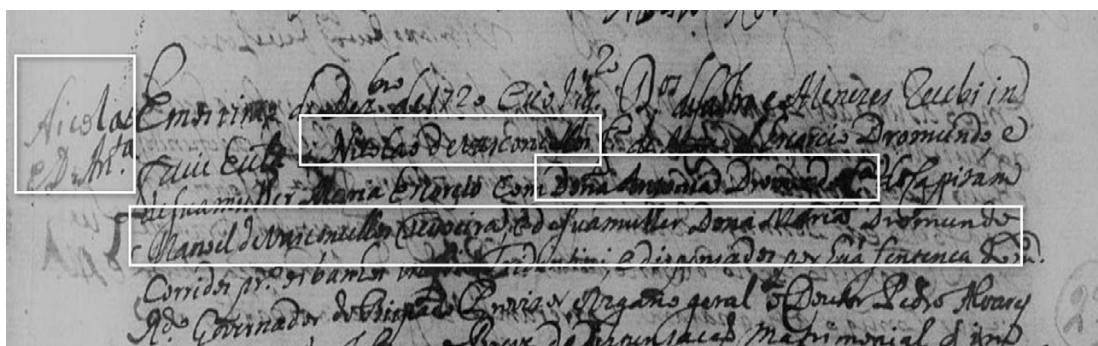


Fig. 7 - Translation (Marriage Record): "Marriage between... Nicolau de Vasconcelos, son of Manuel Escórcio Drummond and of his wife Maria Escórcio, with Dona Antonia Drummond, daughter of Manuel de Vasconcelos Teixeira and of his wife Maria Drummond..."

13. Manuel de Vasconcelos Teixeira

Baptised on 14 September 1659 in Porto Santo.

Son of **Francisco Alves Coelho** and **Antonia de Vasconcelos**.

Married Maria Drummond in 1680, Porto Santo.

Birth/Baptism Record: Manoel Vasconcelos Teixeira, 1659. Portugal, Madeira, Catholic Church Records (1044-1990), p. 178.

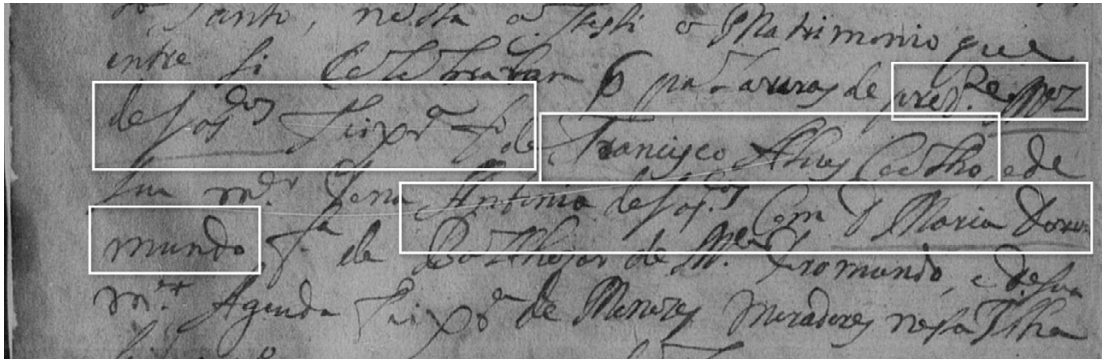


Fig. 8 - Translation (Birth/Baptism Record): "... Ma (Manoel) devas^{con} (de Vasconcelos) Tex^a (Teixeira), son of Francisco Alves Coelho and of his wife Antonia De^{vascon} (De Vasconcelos) con D. Maria Doromundo..."

14. Francisco Alves Coelho

Born approximately in 1626 in Madeira.

Married Antonia de Vasconcelos in 1657, Porto Santo.

Son of **Sebastião Coelho Calaça** and **Maria Escórcia**.

Marriage Record: First Marriage Register of Porto Santo (1631-1682), p. 40.

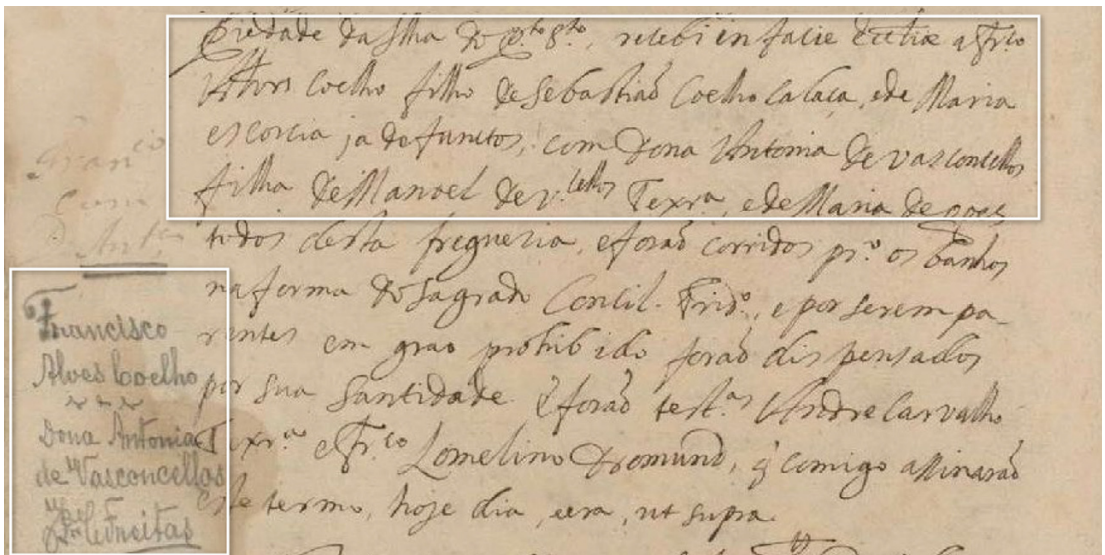


Fig. 9 - Translation (Marriage Record): "...Francisco Alves Coelho, son of Sebastião Coelho Calaça and Maria Escórcia, both deceased, with Dona Antonia de Vasconcelos, daughter of Manoel de Vasconcelos Teixeira and of Maria de Goes..."

15. Maria Escórcia Drummond (c. 1600-d. before 1657)

Born around the year 1600 in Santa Cruz, Madeira.

Died before 1657 in Santa Cruz.

Daughter of **António Teixeira Escórcio** (c. 1560) and **Guiomar de Castro Meneses**. [See fig. 10.]

017

Nobiliário da Ilha da Madeira - título DRUMMONDS ESCOCIOS

- (1) Na margem externa, com este sinal, está o teor seguinte: - (1) Esta **Catharina de Freitas** foi mulher de Pedro Teixeira, fidalgo d'a Casa Real, filho de Anna Teixeira, filha de Tristão Vaz, 1.º Capitão de Machico, e de seu marido em título de Teixeiras, §1.º, N.º 1.º e foram Paes de: 4 - João Teixeira; 4 - Frei Jordão Escocio; 4 - Branca Teixeira, que mulher e de Diogo Affonso; 4 - Izabel Barradas; 4 - **Anna Teixeira**, que foi mulher de Bartolomeu Nunes, pessoa nobre d'o Pto. Santo, e foram Paes de: 5 - **Catharina Escocio Drummond**, que justificou sua ascendência em 1586 e casou com Pedro Teixeira Delgado, e teve: 6 - **Antonio Teixeira Escocio**, que casou com Guimar de Castro Menezes, e teve: 7 - Manuel Mendes Ruas; 7 - D. Catharina; 7 - **D. Maria Escocio de Menezes**, que foi mulher de Sebastião Coelho Calaça, e forão Paes de: 8 - D. Maria Escocio, mulher de Gabriel Pestana de Velloso, título de Pestanas Velloso, § 1, N.º 2.

Fig. 10 - Source: *Família Drummond*, in the *Nobiliário de Famílias de Portugal* by Henrique Noronha. Year 1700 (p. 214). Manuscript copy of the original preserved at the Municipal Library of Funchal. (Note: Copied directly from the original by João José Maria Rodrigues de Oliveira, physician of Funchal, in the exact order in which it appears in the original manuscript.)

16. António Teixeira Escórcio

Born approximately in 1560 in Santa Cruz, Madeira.

Son of **Pedro Teixeira Delgado** and **Catharina Escórcio Drummond**.

17. Catharina Escórcio Drummond

Daughter of **Anna Teixeira (c. 1500)** and **Bartolome Nunes**.

18. Anna Teixeira

Daughter of Pedro Teixeira Ferreira and Catarina de Freitas.

19. Catarina de Freitas

Daughter of **João Escórcio Drummond (1438-1513)** and **Guiomar de Correia de Lordelo**.

Source: *Família Drummond*, in the *Nobiliário de Famílias de Portugal* by Henrique Noronha, p. 222.

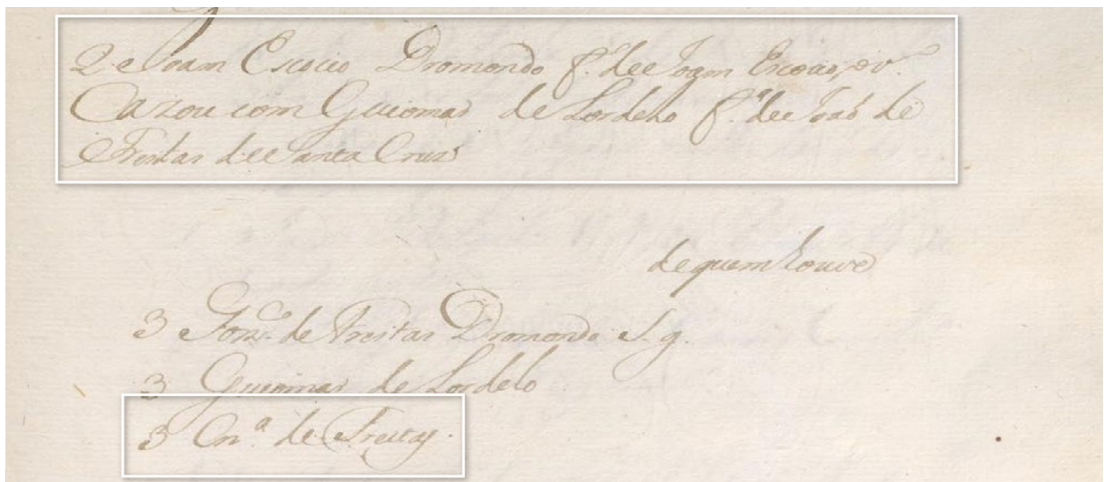


Fig. 11 - Translation (*Nobiliário* excerpt): "João Escórcio Drummond, legitimate son of João Escórcio. Married to Guiomar de Lordelo, legitimate daughter of João de Freitas of Santa Cruz. 3. Ca^a de Freitas (Catarina de Freitas) ..."

20. João Escórcio Drummond (1438-1513)

Son of **John Drummond V** of Cargill (1395-1465) and **Branca Afonso da Cunha**.

21. John Drummond V of Cargill (c. 1395-1465)

Born in Cargill, Scotland, circa 1395.

Son of Sir John Drummond IV of Stobhall and Elizabeth Sinclair.

He emigrated to Madeira in the mid-15th century, where his descendants were recognized within the Portuguese nobility, according to the Nobiliário de Famílias de Portugal by Henrique Noronha and the heraldic confirmation granted by King João III of Portugal in 1538.

Relevant Comments***Portuguese Surname System***

The surname functioned primarily as a form of symbolic capital rather than as a strictly biological marker. Unlike the Spanish system, in which the paternal surname precedes the maternal one in a fixed order, the Portuguese onomastic system was historically more flexible. Until the late 19th century, surnames in Portugal were not legally regulated, and individuals could choose which family name to retain, often privileging the one associated with greater prestige, property, or noble lineage.

In Madeira, this custom was particularly evident among families of aristocratic origin, such as the Drummond, Teixeira, or Vasconcelos families, whose descendants frequently adopted maternal surnames to preserve connection with a distinguished lineage. For this reason, it is common to find women and their children retaining the surname Drummond even when it no longer derived from the direct paternal line, as observed in the 17th and 18th century parish records of Porto Santo preserved in the Arquivo Regional e Biblioteca Pública da Madeira (ABM).

Social and Occupational Context

Across generations, the Drummond family of Madeira displays a gradual process of social transition. From its noble origin in the 15th century with John Drummond V - connected to the House of Stobhall in Scotland - the lineage adapted to the Portuguese insular structure. Early descendants held positions of local prestige; however, from the 18th century onward, cadet branches increasingly engaged in trades and commercial activities. This mobility reflects a broader pattern observed among secondary branches of European noble lineages, which over time integrated into more modest local economies.

Social Context, Nobility, and Occupations of the Drummond-Faria Family

From the 15th to the 17th century, the Drummonds of Madeira (Escórcio) maintained recognized *hidalgo* status on the island, confirmed by the Nobiliário de Famílias de Portugal by Henrique Noronha (c. 1700) and by the heraldic charter granted by King João III of Portugal in 1538, which legitimized the use of arms by the Madeiran branch descending from John Drummond V.

Their position corresponded to that of local nobles connected to administration and agricultural commerce, particularly in Santa Cruz and Machico, where several members appear in the records of the Conselho de Funchal and as rural landowners. João Escórcio (son of the first Drummond settler) actively participated in the municipal councils of Machico, reflecting his integration into the insular elite.

From the 17th century onward, the family gradually lost its hereditary privileges and became integrated into the ranks of agricultural proprietors, militia officers, and local artisans. For example, Manuel de Vasconcelos Teixeira appears in records as a militia captain in Porto Santo, an honorary position associated with local defence leadership and community prestige.

His predecessor, Francisco Alves Coelho, also descended from a family with military tradition: his father, Sebastião Coelho Calaça, had served as captain of the militia of Santa Cruz (d. 1657, Regional Archive of Madeira).

During the 18th and 19th centuries, descendant branches (Melim, de Faria, dos Santos, Drummond) display clear downward social mobility. Documents from the Madeira Archive record José Augusto de Faria as a barber and public employee, and



Fig. 12 - A cityscape of Funchal, Madeira, 1834, as seen from the Bay (source: Wikipedia)

Manuel de Faria as a *carreiro* (carrier/transport worker), modest but stable occupations.

This transformation suggests that over successive generations the family evolved from a lineage of minor insular nobility into working middle class engaged in urban trades and commerce.

Finally, the migration of Antonio Augusto de Faria and Augusta Reynolds to Argentina in 1926 was not an act of luxury but rather a search for economic advancement following the commercial crisis in Madeira. Antonio worked as a textile salesman and manufacturer of English-style casimires, integrating into the Portuguese immigrant middle class in Santa Fe.

Final Comment

The present research was developed through systematic analysis of parish, civil, and heraldic

records preserved in Madeira and Argentina, complemented by historical Scottish genealogies for the medieval segment. The modern and contemporary line is supported by direct and verifiable documentation; regarding the earlier period, the connection relies on tradition recorded in specialized sources and on chronological, onomastic, and heraldic coherence between the Drummonds of Scotland and the Escórcio of Madeira.

Where evidence is indirect or derivative, this has been explicitly indicated. The work does not seek to assert more than the available sources allow, but rather to present a documented reconstruction open to future revision should new materials emerge.

Julian Andrés Faria

Email: Julianfaria@outlook.com.ar

NB. The images of documents are included not only as evidence but to provide a palaeographical challenge to members who have visited Madeira - or who simply like a challenge. Don't skip them!

A BIRTHDAY MATHS CARD FOR EDWARD HINDE

Paul Inett

The illustrations are of the front and back of a card given to my great-grandfather Edward Hinde on his 12th birthday, 4 October 1859. A curious present perhaps, but relevant to his later life as you will see. I have transcribed the 7 problems, for those mathematically-minded members who may like to try to solve them, as the original, though elegantly written, may be a little unclear.

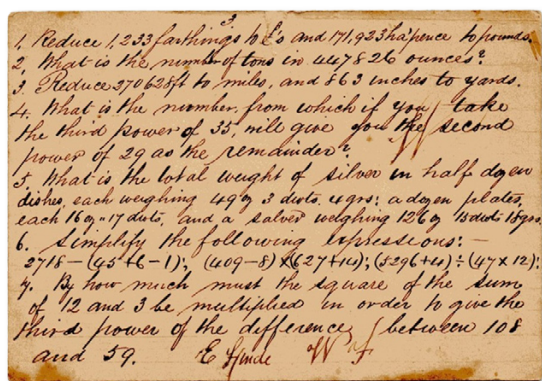
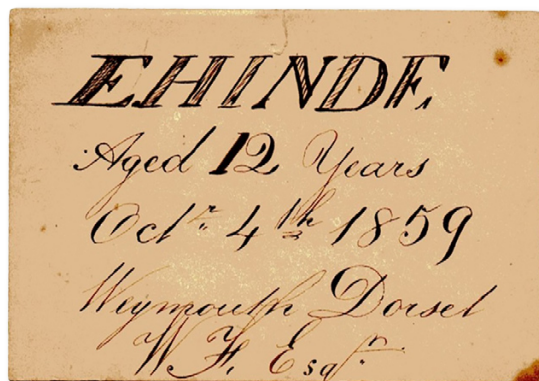
1. Reduce 1,233 farthings to £'s and 171,923 ha'pence to pounds.
2. What is the number of tons in 447826 ounces?
3. Reduce 270628ft to miles, and 863 inches to yards.
4. What is the number, from which if you take the third power of 35, will give you the second power of 29 as the remainder?
5. What is the total weight of silver in half dozen dishes, each weighing 49oz 3dwts 4grs; a dozen plates, each 16oz 17dwts, and a salver weighing 126oz 15dwts 18grs.
6. Simplify the following expressions: - $2718 - (45+6-1)$; $(409-8) \times (627+14)$; $(5296+4) \div (47 \times 12)$.
7. By how much must the square of the sum of 12 and 3 be multiplied in order to give the third power of the difference between 108 and 59.

Good luck! [As a hint on the silver measures in problem no. 5, 'dwt' represents pennyweight, of which there are 20 in one troy ounce, and 'grs' are grains, of which there are 24 in one pennyweight (the weight of a silver penny).] And no cheating using electronic devices!

Incidentally, I have tried briefly to follow up the mysterious "W F Esq" who set the problems. In the 1861 census, there seem to be two possible candidates in Wyke Regis, the part of Weymouth where the family were living: William Fowler, a surgeon, and Walter Fuller, a retired chemist and druggist. Both men would have needed some mathematical knowledge in their professions, but which of them set the test (if either) seems shrouded in mystery.

An account of Edward's life

Edward was born at 8.20 a.m. on 4 October 1847 in Wyke Regis, Dorset, to William Hinde, described as "Tinman", and his wife Elizabeth Jane, née Griffin.¹ In the 1851 census² William's occupation is "Tinplate worker", a process of coating iron with tin to prevent rust. He went on to become an engineer, ending up as Engineering Superintendent



Figs. 1 & 2 - Front and back of maths card

at Cosens & Company, which ran steam packet excursions along the south coast of England and over to France. But that is another story...

Following what must have been a good education for the time, judging by the maths problems he was set in 1859, Edward was by the early 1860s employed at the *Weymouth & Portland Guardian*, as evidenced by an inscription on the flyleaf of a Bible presented to him on 22 February 1867 (see fig.3).

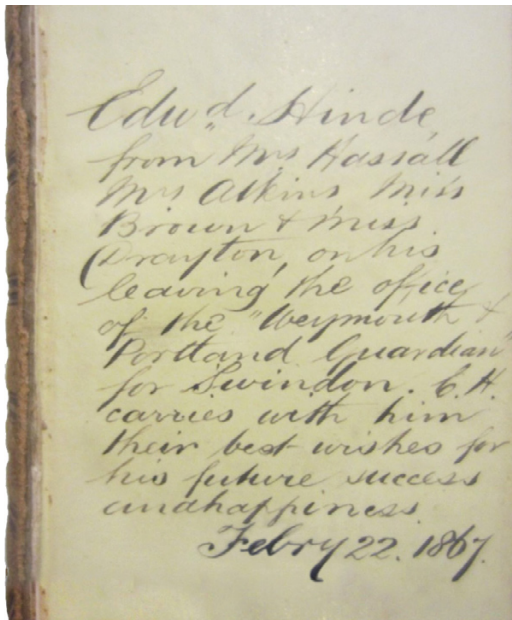


Fig. 3

This message of “best wishes for his future success and happiness” on his move to Swindon, from female staff at the newspaper, is the earliest indication that 19 year old Edward was starting his career as a printer and compositor. He was not the first in the family to follow this occupation, as his uncle John was an apprentice printer in 1841³, and was a printer/compositor in Weymouth and later in Swansea, Glamorgan.⁴ One wonders whether Edward was given some token of appreciation by the male staff – if so, I know nothing of it.

I have been unable to trace him in the 1871 census, but he appears as a witness at the marriage of his younger brother William Robert Hinde to Martha Elizabeth Farwell on 4 August 1872 at the Congregational Chapel in Melcombe Regis,

Dorset, close to where the two brothers were born. Then, later that year on 22 December, Edward himself married Clara Annie Adams at the Carlisle Congregational Chapel in Lambeth, London.⁵ Incidentally, Edward and William Robert’s father William and his siblings all had their births recorded at the Bank Buildings Baptist Chapel in Melcombe Regis – so non-conformity in matters of religion was definitely a family trait.

At his marriage Edward’s occupation is given as “Printer”, and his address as 1, New Street, Kennington Park Road. He was 25 and his bride Clara was 21. Clara’s father Robert Adams was a machinist at Swindon’s Great Western Railway works. So it is evident that Edward met Clara while he was working in Swindon, but he had since moved to London (presumably to continue to work as a printer). Edward retained his occupation of printer, or printer/compositor, for the rest of his life, and it was to prove a potent factor in his early death – but more of that in due course.

Over the next 16 years or so, Edward and Clara had 9 children, of whom three died very young – Bertha May in 1883, aged less than 2 years, of measles and acute bronchitis; Winifred Eliza in 1889, aged 9 months, of diarrhoea; and William, the last born, in 1890, aged just 5 months, of broncho-pneumonia and “pertussis” (i.e. whooping cough). It was of course a melancholy fact of life at this time that a lot of young children died of diseases which are now preventable.

The illustration at fig. 4 is of the front sheet of the “Family Register”, which records Edward and Clara’s births, marriage and their deaths, with the following sheets showing similar details for their children. This elaborate item of printing may have been inspired by “art printing” ideas, which were gaining traction in the 1880s.⁶

Edward and Clara’s first child was my maternal grandfather, Herbert Sydney Robert, born at Clara’s family home at 19, Back Lane, Swindon, on Christmas Day 1873. Their second child, Maude Sarah, was born at 19, Cricklade Street, Swindon, on 24 May 1875. Thereafter all the children were born in Lambeth in S E London.



Fig. 4 - Family Register - front sheet



Fig. 5 - Edward & Clara Hindes with three of their young children, c. 1879.

Fig. 5 shows the young family, probably in 1879, the only image I possess which includes Edward.

In the summer of 1889, Edward's father William Hindes was taken ill with kidney disease, and on the advice of his local doctor in Weymouth arrangements were made for him to be treated at St. George's Hospital in London. By the early part of August it became apparent that he was dying, and Edward and his brother William Robert were summoned to his bedside. William died on 12 August, and administration of his personal estate, assessed as £250.6s.10d, was granted jointly to the two brothers, at Blandford in Dorset.⁷

Edward as compositor

The job of a compositor was a skilled trade involving the setting-up of the metal letters, numbers, etc, which made up the page of a newspaper, book, or any number of other items, for the actual printing by a press.⁸ Hours of work were generally from 8 a.m. to 7 or 7.30 p.m., with one and a half hours for meals, but I do not know whether

Edward was able to benefit from membership of the London Society of Compositors, which was the trade union at this time.⁹ My attention was caught, however, by the section on 'Health' in the Booth report (see note 8), which begins: "Chest diseases are the great scourge of the printer".¹⁰ It goes on to state that an analysis of the causes of death of compositors, published in 1892, showed that 448 out of 799 members (56%) of the London Society of Compositors died of pulmonary complaints – i.e. phthisis [tuberculosis], bronchitis and pneumonia. I knew Edward had died from phthisis at the early age of 43,¹¹ so this section of the report seemed pertinent. To quote directly from the report:

"...undoubtedly the explanation is mainly to be found in the heated and vitiated atmosphere in which the men often work, and this is especially the case with compositors. The fingers must be warm and supple to set type quickly, and consequently a high temperature is preferred. Fearing draughts, the compositors will stop every cranny by which fresh air can enter, and at night, especially, when gas lights are freely used, the work is done in an atmosphere that is overpowering to an outsider."

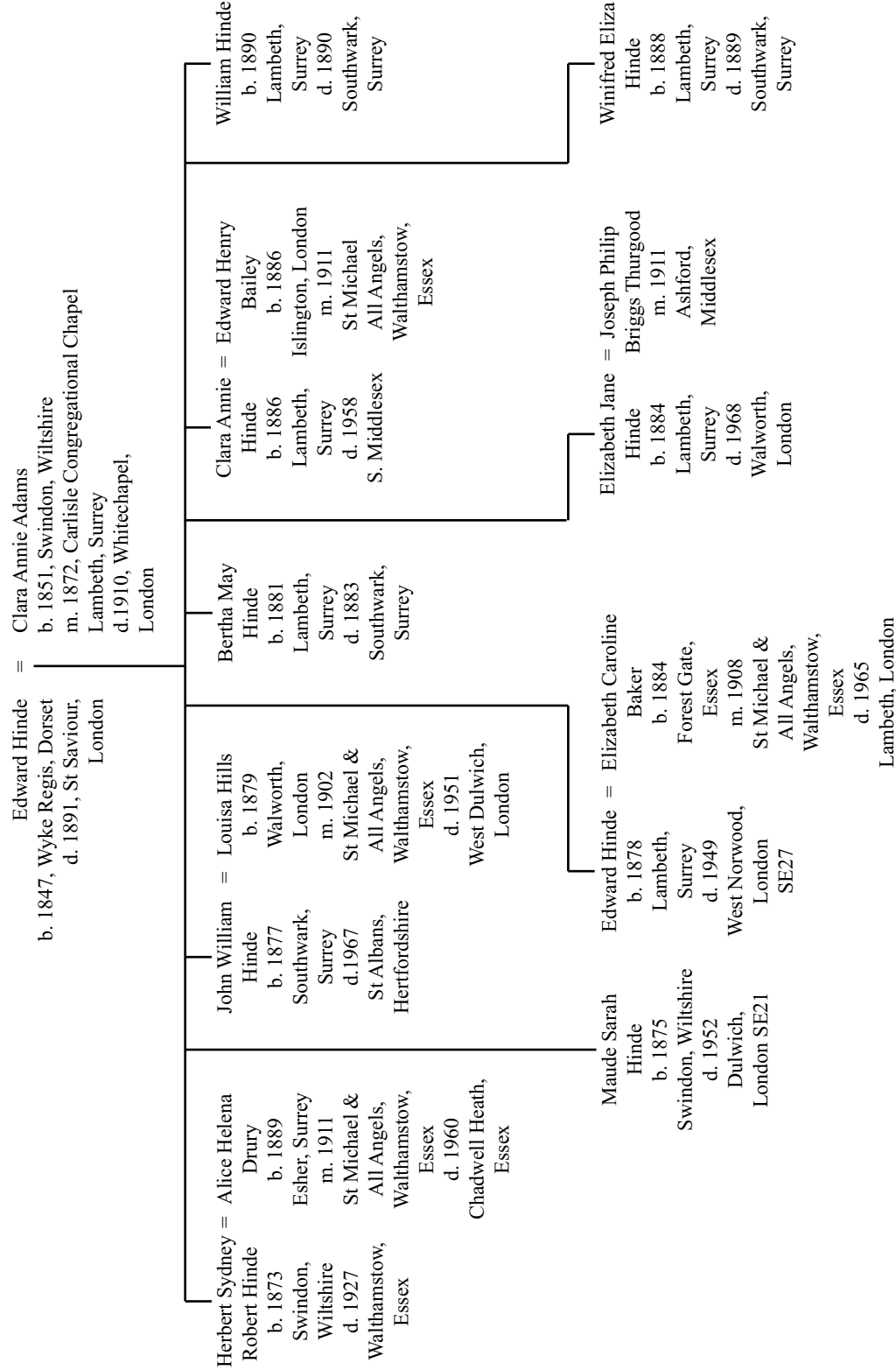


Fig. 6 - Descendants of Edward Hinde



Fig. 7 - Clara Hinde and her children. Back, left to right: Herbert Sydney Robert, Clara herself, Edward, John William. Front, left to right: Clara Annie, Maude Sarah, Elizabeth Jane.

Edward made a will on 26 April 1890, leaving everything to his wife Clara,¹² witnessed by two fellow composers. The following winter, on 19 February 1891, he died at 31, Orient Street, Southwark, where the family had lived since at least the middle of 1889.

As a sort of coda to the story, the final image is of the widowed Clara surrounded by her children, in about 1898 (fig. 7). The eldest son, Herbert, was already a printer/compositor, following in his father's footsteps; Edward was a "boot warehouseman" by the 1901 census, and later became a commercial traveller for boots and shoes; John was a "brass finisher" in 1901, and became an assistant works manager; and Maude is described in the 1891 census as "fur mantle hand", and indeed remained a fur machinist, and unmarried. So we must suppose that Clara was supported by her children in the aftermath of Edward's death, both materially and emotionally.

Answers to the birthday maths card problems are:

1. (a) £1.5s.8¼d; (b) £358.3s.5½d.
2. 12 tons 9cwt 7stone 3lbs 2oz.
3. (a) 51 miles 449yds 1ft; (b) 23yds 2ft 11ins.
4. 43,716.
5. 623oz 18dwts 18grs.

6. (a) 2668; (b) 257,041; (c) 9 remainder 236.
7. 522.88.

Notes

1. Birth certificate.
2. HO107/1857 f421 p31.
3. HO107/295, Bk.18, f.38, p.18.
4. Censuses, 1851 to 1901.
5. Marriage certificate.
6. See for instance "The Victorian Printer" (Shire Album no. 329), by Graham Hudson, especially pp.17-20.
7. See probatesearch.service.gov.uk, Hinde, William, 1889.
8. There is a good summary of the London Printing Trade in Charles Booth's *Life and Labour of the People in London*, 2nd series, Industry (MacMillan & Co, 1903), pp.190-231, in the Society of Genealogists' Library (ref. MX/G224).
9. Ibid, pp. 212-215.
10. Ibid, pp. 210-211.
11. Death certificate.
12. See probatesearch.service.gov.uk, Hinde, Edward, 1891.

Paul Inett

Email: paulinett100@gmail.com

THE 'SELFIE' AND MANY NEW CHALLENGES

Helen Dawkins LRPS

The historic achievements of photography never cease to amaze me and make me realise that much of what we think of as our own modern invention has in fact often been done before.

Louis Daguerre announced his invention of a photographic method, known as the Daguerreotype, to the French Academy of Sciences in August 1839. That October, a young gentleman from Philadelphia, Robert Cornelius, working out of doors to take advantage of natural daylight, made this head and shoulders self-portrait using a box fitted with a lens from an opera glass. The exposure is believed to have taken around 9 minutes during which time he would have had to maintain a still and steady pose – not easy but the result would be the first 'selfie' ever taken. It took over 180 years for us to recognise this description and believe we were doing something new!



Fig. 1 - Robert Cornelius

Photographs were really something special in those far off days and in view of their time consuming and costly creation, there was always a reason for taking a photograph so this can often help with dating. These could include birth, breeching of a boy – a significant rite of passage from the boy being dressed as a girl until, usually, the age of 5, to wearing trousers and beginning his journey as a man. Other milestones might include significant birthdays, engagements, weddings or perhaps a family photograph for a man to take with him as he left for war. Now it seems, we photograph everything so numbers increase and it is believed that on average 18-24 year olds will take in the region of 500 selfies per year. Is it any wonder that selfies have a bad reputation and the 'selfie sticks' branded as 'wands of narcissism'.

Another enterprising photographer and a wonderful camera development also came to my attention this quarter.

Konrad Brandel was a very accomplished Polish photographer first working as an apprentice to Karol Beyer, Warsaw's first professional photographer, and was instrumental in the transference of photography away from the studio and into the big outdoors. He was a well known Photo Journalist well before the term 'photo journalism' became popular decades into the future, taking photographs of the general public at such places as Vienna Railway Station, a day at the races, the town market square etc. etc... In 1865 his exploration to achieve an unusual viewpoint resulted in his taking to the skies in a hot air balloon and noting, "We rise up. A wonderful view unfolds beneath our feet". A new perspective on life was certainly achieved!

Brandel was also responsible for a very unusual development in the format of cameras. The 'Fotorewolwer' (Polish), or Photorevolver was created using a new type of photo emulsion and a new style of shutter construction taking the place of

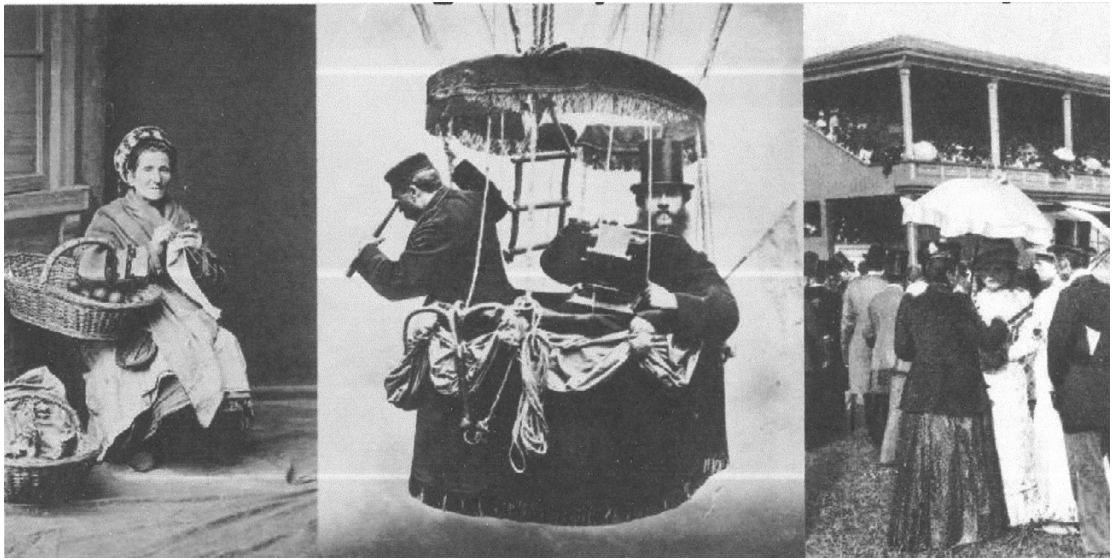


Fig. 2 - Konrad Brandel: Polish Photographer 1838-1920

the human hand which had previously covered and uncovered the camera lens in order to 'decide' a shutter time. It was the first portable camera in the world and was invented, designed and manufactured by Brandel exclusively. It had a very quick shutter, exposing the negative in one fiftieth of a second so transforming the flexibility of photography. Brandel made copies of his invention and his cameras started to be used outside Poland although other countries including France seem to lay claim to a similar invention. The illustration used shows a style of 'Photorevolver' although I cannot firmly attribute this model to Brandel. It is a rather frightening thought however, certainly in this day and age to have a revolver pointed at you for the purpose of taking a photograph. I don't feel it would be an approved format in today's climate!



Fig. 3 - 'Fotorewolwer' (Photorevolver)

... And to work in the Studio this quarter:

"Can you do anything with this?" I love those words as they usually mean a new challenge and can cover a wide range of subjects. In one particular week my challenges included a photograph stuck to glass, a watercolour with foxing, a tattered print of a map and a battered frame. The results should, I believe, reflect the item's true history and I don't always aim for the item to be 100% perfect. The photograph stuck to glass had previously had an attempt made by an online restoration service to 'restore' the damage. The photograph included a Land Rover which had broken down on a trip through the wilds of the Middle East. The online app had decided to clean up the photograph so much it had even cleaned the vehicle of all the mud splashes reminiscent of its journey, totally removing the aesthetic feel of the story the photograph was telling! Sometimes things really are too good to be true! I was very pleased to produce a more realistic restored reproduction.

New projects in the pipeline include digitising and restoring a collection of historic menus from events over the years for a prestigious hotel, faded colour sport photographs and, of course, more wonderful family photographs.



Fig. 4 - Hargrave WI and a banana, 1924. With thanks to Ros Sheppard

I leave you however with an image of the most entertaining photograph worked on this last quarter.

The Hargrave WI ventured forth to the 1924 British Empire Exhibition at Wembley and it is understood that they borrowed the large 'prop' banana from the Jamaican stand for their photograph. I am sure they had a wonderfully entertaining day! Every picture really does tell a story.

As ever I look forward to your thoughts and challenges.

Helen Dawkins LRPS

Email: helen@blackandwhiterevival.co.uk

Established in 1992, Black and White Revival carries out traditional restoration and conservation of photographs. Helen Dawkins is now one of the few traditional processors for black and white photography continuing to produce archival quality photographs in the darkroom. For further advice: email helen@blackandwhiterevival.co.uk, visit www.blackandwhiterevival.co.uk or tel: 07732 642139.



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PETER BRIAN PARK FSG

1940 – 2026

We were sorry to hear of the death of Peter Park in February 2026. An active and valued supporter of the Society of Genealogists, he had been a member since 1977 and served a full eight-year term on the Executive Committee from 1981 to 1988. He was elected a Fellow of the Society in 1989 and remained closely involved with its work for many years thereafter, particularly as a prominent member of the Lectures Committee until the early 2010s. In this capacity, he organised four One Day Conferences, as well as numerous open days, and delivered many courses and talks for the Society.



works, including *My Ancestors Were Manorial Tenants*, *Cumbrians in Liverpool in 1851*, and contributions to the *National Index of Parish Registers* (Lancashire and Cumberland & Westmorland volumes). His articles appeared in a range of publications, including *Ancestors* and *Your Family Tree* magazines, *The Bulletin of Local and Family History*, and *The Genealogists' Magazine*. His study of over-registration of births and deaths in the 1840s was particularly insightful.

Shortly before his death, Peter submitted a text for a proposed volume, *My Ancestors Were Poor*. His LinkedIn profile indicates that he was latterly engaged in research on the inmates of Bolton Workhouse in the late 19th century.

Aside from his involvement in genealogy, Peter worked at British Aerospace as a microbiologist, and not many people can say their job once involved climbing inside the fuel tanks of Concorde. In the years leading up to his retirement, he worked for British Gas in London, including time on gas rigs in the North Sea.

Else Churchill

We were sorry to hear of the recent death of **Jan Gow**, of New Zealand, former Fellow and Member of the Society for many years prior to her long illness. Many will remember the popular genealogy tours she guided and regular visits to the SoG. An obituary will follow in the next magazine.

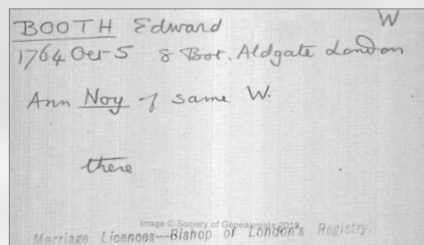
DECEASED MEMBERS

Leonard Alfred Austin	1996 – 2026	Jessica R Freeman	1971 – 2026
Joan Balch	1972 – 2026	Doreen Hall	2010 – 2026
Raymond Bell	2011 – 2026	Mary Kempson	2010 – 2026
Timothy Boyle	1998 – 2026	Peter Brian Park	1977 – 2026
Peter Calver	2004 – 2026	Alan Henry Rayfield	1997 – 2026
Mary Elizabeth Cole	2008 – 2026	Keith Michael Anthony Simpson	2013 – 2026
Roger Alan Collins	1988 – 2026	Iris Tolley	2011 – 2026

Oddities from the Great Card Index

ODDITY #8

Till Vex Do Us Part: Her husband may have found her name foreboding, but Ann Noy still walked down the aisle. For this couple, married in 1814, let's hope it wasn't a prophecy. (Book_Booz Image no. 0754)



Printed *Genealogists' Magazine* copies for the rest of 2026.

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CONTACTS

Tel: 020 7251 8799 • Email: hello@sog.org.uk

Chief Executive Officer:
Head of Change and Communications:
Genealogist:
Research Collections Coordinator:
Lectures and Courses:
Volunteering:
Financial Controller:
Membership Team:

Philip Spedding
Natalie Pithers
Else Churchill
Christine Worthington
Ruth Willmore
Marisa Henderson
Laura Fernie
Tel: 020 7553 3291

philip.spedding@sog.org.uk
natalie.pithers@sog.org.uk
else.churchill@sog.org.uk
christine.worthington@sog.org.uk
ruth.willmore@sog.org.uk
marisa.henderson@sog.org.uk
laura.fernie@sog.org.uk
membership@sog.org.uk

Genealogists' Magazine Editor:
Publishing and Graphic Designer:

Michael Gandy, BA, FSG
Graham Collett

publishing@sog.org.uk
publishing@sog.org.uk

Genealogy Gazette Editor:

Emma Jolly

emma.jolly@sog.org.uk

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JUN 2026

SOCIETY OF GENEALOGISTS' NEWS...

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EVENTS NEWS

POOR LONDON WEEK AT WHARF ROAD

From 21–25 September, Society of Genealogists will again devote a full week to the history of London's communities, with a programme of lectures, visits and research support built around the theme of poverty, relief and survival in the capital. Poor London Week combines in-person attendance at Wharf Road with an online option for those unable to be in London. Across the five days, eleven talks will examine subjects ranging from parish relief and workhouse administration to foundlings, philanthropy and child migration. Returning to the programme is Else Churchill, whose sessions include *London's Old Parish Poor 1700–1834*, *London Philanthropy and Charity*, and *London's Foundlings and Orphans in the 17th and 18th Centuries*. Guest speakers include Sarah Wise on Victorian slum life and the emigration of London street children to Canada, alongside contributions from Jess Ayres, Rachel Barrett, Gwyneth Wilkie, Emma Griffin and Ian Porter. Alongside the lectures, attendees at Wharf Road will be able to use the Research Hub, consult SoG staff, and join optional visits and walks, including a new visit to Museum of the Home. <https://portal.sog.org.uk/Event/view/1608837>.



On Monday 29 June, the Society will host *Theatrical Ancestors: A Day of Discovery*, <https://portal.sog.org.uk/Event/view/2317168> combining a morning workshop at Wharf Road with an afternoon walk in Covent Garden. Mish Holman will introduce sources for tracing actors, dancers and other theatre workers of the eighteenth and nineteenth centuries, drawing on directories, playbills, memoirs and digitised newspapers, while the afternoon walk, led by Diane Burstein, will explore the streets, courtyards and theatre district long associated with performers and entertainment. The day is intended to give

participants both practical research methods and a clearer sense of the urban setting in which theatrical ancestors lived and worked.

ONLINE COURSES

Among forthcoming online courses, Else Churchill will lead a five-day Summer School on wills and probate records from 13–17 July, <https://portal.sog.org.uk/Event/view/2272043> examining the genealogical use of pre-1858 probate material in England and Wales, from wills and administrations to inventories, bonds and related estate documents. In the autumn, Caroline Adams will return with *Intermediate Palaeography* (30 September – 28 October), <https://portal.sog.org.uk/Event/view/2338134> a four-week course for those wishing to build confidence in reading more challenging historical documents and understanding the contexts in which they were created. Also beginning in October, Else Churchill's ten-week *Researching 18th Century Ancestors* evening course <https://portal.sog.org.uk/Event/view/2189464> (5 October – 7 December) will consider the records, methods and historical background needed to extend family history into the long eighteenth century, with topics ranging from parish life and probate to taxation, war and social change.

From July to September, the one-hour online events programme will range widely across seasonal themes and research interests. July marks 250 years since the declaration of American independence, with talks including Helen Baggott on Mayflower connections, Else Churchill on sources for United States research at the Society, Julie Goucher on gold mining ancestors, and Katharine R. Willson on approaches to American research beyond standard online guides. August turns to the theme of babies, birth and baptism, with subjects including illegitimacy, explored by Dave Annal, and family limitation and contraception in historical context with Colin Chapman. September's theme of travel brings a varied programme, from digital libraries and archives with Cyndi Ingle to migration, seafaring and transport, including talks on merchant navy records, routes to India, the stokers of *RMS Titanic* and holidaymaking in the age of Billy Butlin. The autumn programme also includes the Society's annual day devoted to agricultural labourers, while preparations continue for *All About That Place*, with sessions on unfamiliar localities, mapping techniques and one-place studies.

See www.sog.org.uk/events for more information.

FROM THE COLLECTIONS TEAM

General

We are sad to report the passing in September of **Jack Davies**, a long-time member and volunteer of the SoG. At Charterhouse Jack conducted personalised computer sessions for new members to show how to use computer databases for genealogical research. He was also a volunteer on the telephone Advice Line and also assisted as a counter service volunteer. During our preparations to move out of Charterhouse he helped with dismantling shelving and other tasks. Our thoughts are with his friends and family and we are grateful to Jack's nephew Martin for passing on this news to us.

2025 Information Provision Review: Information about our collections has been re-organised and expanded a little on our new website and we'd love to know what you think - let us know collections@sog.org.uk. Currently SoG Explore is being moved to a more flexible platform and we're looking forward to seeing some fixes and organising quotes for some developments arising from feedback in the Review.

Collections Corner: See in this issue an article by Harry Purvis called *Fortunes at Sea: Using Naval Records to Flesh Out Real Lives*. It is based upon a Prize list after *HMS Juno's* capture of a French Ship in 1804.

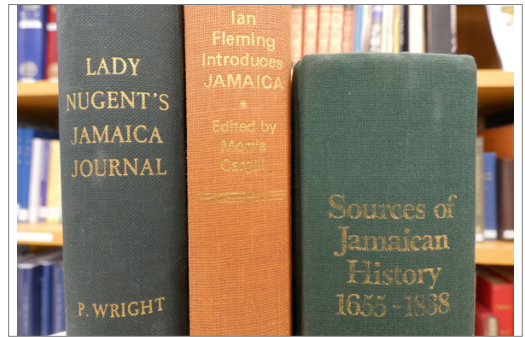
Volunteer Peter has been working on ensuring that subject headings for all our **Victoria County Histories** are consistent and comprehensive. These histories cover many small places and parishes that may not be summarised well in other publications. To these records he has added nearly 2,600 place name subject headings.

Library

We now have nearly 37,000 items permanently held onsite at the library. We continue to bring all our **library tracts** out of storage and place them on the open shelves for permanent storage. Library tracts are collection items that are too small and/or flimsy to be held on the regular library shelves, and are therefore kept in boxes, sometimes in sleeves or folders, to protect them from wear and tear. The tracts boxes contain a mixture of curiosities such as booklets, pamphlets, folded maps and ephemera of all sorts. Library Assistant Alex and a small team of dedicated volunteers have been working on this.

If you are interested in **military history** you might have noticed a very large donation of military history books appearing in our list of Recent Additions to the library catalogue. There are many regimental histories listed this time. Keep an eye on future Recent Additions lists as we continue to process these. If you are interested in maps, we are integrating many into our library tract boxes, and you will find quite a few in the Recent Additions, as most are appearing in the catalogue for the first time.

Our new **Featured Collection** on show April-August is resources for West Indies research. A list of items in the Featured Collection can be found in the Learning Hub on our website.



Archive

The team has nearly finished processing the large collection of the late **Catherine Elizabeth Davies** of Liverpool, and continue working on several smaller collections received in recent months. Archives Team volunteers are now spread over three days Tuesday-Thursday to deal with the volume of processing so we can work on a backlog of unprocessed collections held in storage from the old building. Our Collections Panel continues to receive regular enquiries about depositing family history collections of all sorts. If you are interested in depositing a collection of family history research, contact Rebecca, our Archives Assistant: archives@sog.org.uk

We have recently added images of some of our smaller **card indexes** to SoG Explore. These were commercially scanned after leaving the old library and volunteer Mike has been checking the scans and preparing them for upload. Most of the card indexes are finding aids deposited with special collections. There are a lot of them and we'll see more of them appearing on Explore as this work progresses.

Digital

Monumental inscriptions uploads to SoG Explore continue and in the first quarter of 2026 MIs for Derbyshire, Devon and Dorset have been added, 226 of which can be viewed online now. A further 387 sets of MIs for these three counties are subject to copyright and have [Library Access Only] after their titles. They can be viewed in the library by filling in a Library Visit and Collections Request form. If you don't live close enough to visit you can request copies of relevant pages by contacting our genealogists: genenquiries@sog.org.uk

We're also delighted to report that Harry's uploads of the **Great Card Index** card images and indexes have now caught up to the indexing! For the surnames A-Morret there are now nearly 1.7 million index entries and over 881 thousand card images. These cards are a mixed bag

of references to monumental inscriptions, life events, pedigrees and indexes to special collections. A real lucky dip!

We are currently indexing the cards from the surnames M-P - if you would like to assist with this major project for home volunteers, please get in touch with Marisa, our Volunteer Coordinator: volunteering@sog.org.uk

Christine Worthington

Research Collections Coordinator

collections@sog.org.uk | www.sog.org.uk/research-hub/library

ADDITIONS TO THE LIBRARY CATALOGUE

January - March 2026

FAMILY HISTORY AND BIOGRAPHY

Bradhurst My forefathers: their history from records & traditions / by A. Maunsell Bradhurst. (1910)

Cardell Cornish cousins / by Adrian Cardell. (2018)

Jenny's omnibus / by Adrian Cardell. (2018)

Remembrance of things past / by Adrian Cardell. (2022)

Cotton Early history of the Cotton family.

Dallisons History of Dallisons. (2025)

Dayrell The Dayrell family in medieval times: from the Normans to AD 1500 / by Anthony C. King. (2026)

Free Scandal in the church: Dr Edward Drax Free, 1764-1843 / R.B. Outhwaite. (1997)

Holford The Holford papers: Avebury 1695-1798 / edited by Stuart A. Raymond. (2025)

Patterson The Patterson and Ross families / by Alex Trouton and Simon Gooch. (2023)

Plumpton The Plumpton correspondence / edited by Thomas Stapleton; with a new introduction by Keith Dockray. (1990)

Trouton The Troutons: a family's history / Simon Gooch. (2021)

Worthington The Worthington families of the 17th century, volume 2 / [compiled by Ian Worthington and Worthington Family History Society]. (2025)

Yaldwyn The Yaldwyns of Blackdown / compiled by Robert Stedall. (2020)

RESEARCH AND RECORD GUIDES

The beauties of England and Wales or original delineations topographical, historical and descriptive of each county Vol. XV / by J. Britton, J. Norris Brewer, Rev J. Hodgson, F.C. Laird. (1814)

Dating old photographs / Robert Pols. (1995)

The landscape of place-names / by Margaret Gelling and Ann Cole. (2000)

Tracing your ancestors' lives: a guide to social history for family historians / Barbara J. Starmans. (2017)

Tracing your ancestors using what they left behind: a guide for family historians / Simon Wills. (2026)

Words from wills and other probate records: a glossary / Stuart A. Raymond. (2025)

GENERAL AND SOCIAL HISTORY

Bird's eye view of the Thames: London to Oxford [Map]
The finance accounts I-VIII of the United Kingdom of Great Britain and Ireland for the year 1823, ended fifth January 1824

The history of forgery / Rachael Rowe. (2025)

A history of women's work: the evolution of women's working lives / Janet Few. (2025)

Lymington and the French Revolution: the Quiberon expedition 1795 / Michael Birks. (1995)

Map of Britain in the Dark Ages: North sheet (1931)

Map of Britain in the Dark Ages: South sheet. (1939)

Map of Roman Britain (1931)

Siblinghood and social relations in Georgian England: share and share alike / Amy Harris. (2012)

Payton's pictures: a selection from the railway photographs of Nigel Payton / edited by Mike G. Fell and R.A.S. Hennessey. (2013)

BEDFORDSHIRE

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CAMBRIDGESHIRE

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Lincoln Lincoln College directory 1969, 1976 & 1982

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Nottingham Easyfind: new map and street directory for Nottingham

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Bath Geographia large scale street plan of Bath [MAP]

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Bloomfield Bloomfield and Tipton 1904 (Ordnance Survey Map) [Map]

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Birmingham Geographia large scale plan of Birmingham with complete index to streets, districts, etc. [Map]

Coventry Geographers' premier map of Coventry with Baginton, Exhall, Keresley & Ryton-on-Dunsmore; postal districts, one way streets, house numbers along main thoroughfares, index to streets with their postal districts.

The premier map Coventry: complete with street index and main road house numbers.

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Salisbury Geographia new road map of 50 miles about Salisbury: showing 1st, 2nd and other roads, selection of footpaths, places of interest, Ministry of Transport road numbers, mileage, etc.

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The Irish and the Anglo-Irish landed gentry / John O'Hart. (1969)

Walford's county families of the United Kingdom: peerage, baronetage and knightage titled and untitled aristocracy. (1912)

RELIGIONS

Church of England

Chelmsford diocesan year book 1972-73 / edited by Sir Henry Warner.

Coventry diocesan directory 1973

Hereford diocesan church year book and clergy list: containing a complete list of parishes and clergy in the diocese of Hereford, diocesan societies, etc.. 1972-73 / edited by Group Capt. A.W. Caswell.

The Leeds diocesan directory 1972 / edited by Rev. Mgr. J.B. Sharp.

Lichfield diocesan directory 1973

The Monmouth diocesan year book 1972-73: together with the list of parishes, clergy list etc. / edited by Revd. A.V. Blake.

St. Edmundsbury and Ipswich diocesan year book 1969-70

Truro diocesan year book A.D. 1969: with complete index / edited by Rev. R.S. Slater.

Wakefield diocesan year book and clergy list 1969

The year book and directory of the Diocese of St Davids 1973 / editor Reverend C.W.B. Jones.

Roman Catholic

Archdiocese of Birmingham directory 1973 / edited by Rev. J.A. Lane.

The Catholic directory for the Diocese of Northampton, 1973-74.

Gloucester Diocesan year book 1970 / edited by Rev. P.M. Dack.

Nottingham diocesan year book 1973

Southwark diocesan directory 1972-3

Year book for the Diocese of Menevia 1972 / editor Reverend Bernard Lordan.

PROFESSIONS

Brewers Fifty years of progress, being a description of The House of Davenport, with illustrations from photographs of the organisation. (1935)

Railway workers London Midland & Scottish Railway Coy: visit of the Scottish Committee to St. Rollox workshops / chief mechanical and electrical engineer's department 1923-1947 (1947)

RECENT ADDITIONS TO SOG EXPLORE

Images for the following monumental inscriptions and library typescript resources have recently been made available for viewing on SoG Explore!

A further 387 sets of monumental inscriptions for Derbyshire, Devon and Dorset have been uploaded, but for copyright reasons the images cannot be displayed in Explore at this time.

Until they can be displayed online, the records for these have '[Library Access Only]' added to their titles. Anything noted as [Library Access Only] can be requested for a visit to SoG where you can view it on a library computer. Find out more about how to do this on our library page <https://sog.org.uk/research/collections/>

How to access resources on SoG Explore:

1. Log into your member portal at sog.org.uk by clicking 'Login' at the top right of screen
2. Scroll down and click on the box labelled 'Search SoG Explore' – this will take you to the name index search screen
3. Click the button on the right called 'A-Z Record Sets'.
4. Use the Keyword/Place field to enter any keywords for the place or resources you are interested in.
5. In the results list, click the Document symbol on the right corresponding to the resource you'd like to open – this will open the record containing information about the resource.
6. At the bottom of the record, click on one of the gold dots on the images to open them and use the buttons in the viewer to navigate, zoom, use full screen, print and share.

Let us know if you have any issues accessing these resources: collections@sog.org.uk

MONUMENTAL INSCRIPTIONS

Derbyshire Monumental Inscriptions

BRADWELL (Methodist church), DB-M06-57149

BRADWELL (St. Barnabas), DB-M06-60457

CHARLESWORTH (Particular Baptist church), DB-M27-101878

CHISWORTH (Wesleyan Methodist chapel), DB-M27-101877

DENBY, DB-M09-71494

ELMTON (St. Peter), DB-M16-74476

GLOSSOP (All Saints), DB-M03-6216

HASSOP (All Saints), DB-M06-58626

HEATH (All Saints), DB-M03-49956

HORSLEY (St. Clement), DB-M06-63912

IDRIDGEHAY (St. James), DB-M06-59935

KIRK HALLAM, DB-M06-63913

LONG LANE (Christ Church), DB-M04-6781

MACKWORTH (Mackworth & Markeaton parish church), DB-M06-63914
 MARPLE BRIDGE, Stockport (Jubilee Methodist Church, Cote Green), DB-M24-84272
 MARPLE BRIDGE, Stockport (St. Mary RC Church), DB-M24-84273
 MELLOR (Methodist Chapel), DB-M24-84271
 NORMANTON (St. Giles), DB-M06-63915
 PINXTON, DB-M04-49954
 QUARNDON (Old church), DB-M04-46263
 QUARNDON (St. Paul), DB-M04-47148
 RADBOURNE (St. Andrew), DB-M05-46780
 SHIRLEY (St. Michael), DB-M05-47905

Devon Monumental Inscriptions

BICKLEIGH, DE-M15-46242
 BIDEFORD, DE-M17-57558
 BISHOPS TAWTON (St. John the Baptist), DE-M15-46168
 BRENTOR (Christ Church), DE-M24-67313
 BRENTOR (Providence Methodist Chapel, Liddaton) , DE-M24-67694
 BRENTOR (St. Michael de Rupe) , DE-M16-44313
 BRIXHAM, DE-M17-64427
 BUDLEIGH SALTERTON, DE-M17-64428
 BULK WORTHY, DE-M17-52299
 BURRINGTON, DE-M25-11588
 CHARDSTOCK, DE-M16-44295
 COOMBE IN TEIGNHEAD, DE-M25-47149
 CREDITON, DE-M16-32243
 DENBURY (St. Mary the Virgin), DE-M15-42659
 Devonshire monumental inscriptions: with a key to surnames & places, DE-M1-28212
 DODBROOKE (St. Thomas of Canterbury) , DE-M22-61122
 GIDLEIGH, LOXHORE, THROWLEIGH, DE-M18-54061
 HEMYOCK (St. Mary) , DE-M18-47278
 HUISH, SOUTH (St. Andrew), DE-M25-74475
 HUISH, SOUTH (St. Andrew) , DE-M23-64399
 ILSINGTON (Methodist church) , DE-M18-55378
 ILSINGTON (St. Michael) , DE-M24-51357
 KINGSBRIDGE (Embankment road cemetery) , DE-M18-57327
 KINGSBRIDGE (Methodist church & Quaker burial ground) , DE-M22-61122a
 KINGSBRIDGE (Quaker, Methodist church, Baptist church, Church Lane, Baptist chapel, Phoenix place) , DE-M23-64397
 KINGSBRIDGE (St. Edmunds) , DE-M18-57328
 LIFTON (St. Mary) , DE-M15-46243
 LOXHORE (St. Michael & All Angels) , DE-M25-43419
 LUNDY (Beacon Hill cemetery), DE-M25-84167
 LUSTLEIGH (St. John the Baptist) , DE-M19-52925
 MALBOROUGH (All Saints), DE-M24-65121
 MEAVY, DE-M16-46335
 MOLTON, SOUTH, DE-M24-66439a

PAIGNTON: MIs in Coverdale churchyard, DE-M19-1245i
 PAIGNTON, DE-M19-44297
 PLYMOUTH (Charles), DE-M15-49136
 PLYMOUTH (Pennycross church), DE-M19-SB955
 SALCOMBE (Holy Trinity), DE-M23-64398
 SALWAY ASH, DE-M15-54329
 SHEBBEAR, DE-M16-30441
 SHEEPSTOR, DE-M16-46336
 SIDBURY, DE-M16-46170
 SIDMOUTH, DE-M20-49603
 STOKES RIVERS (St. Bartholomew), DE-M25-43419a
 STONEHOUSE (St George), DE-M24-67290
 TAWTON, SOUTH, DE-M23-49602
 TEDBURN (St. Mary), DE-M15-46167
 TORQUAY (St. Mary Magdalene, Upton) , DE-M9-44452
 TORQUAY, DE-M9-45196
 TOTNES, DE-M25-70683
 TOTNES (Parish church closed burial ground), M-120437
 WHITCHURCH, DE-M15-46241
 WITHYCOMBE RALEIGH (Plymouth Brethren), DE-M23-62330
 WITHYCOMBE RALEIGH (St. John in the Wilderness), DE-M23-2097

Dorset Monumental Inscriptions

AFFPUDDLE (St. Laurence) , DO-M19-42934
 BATCOMBE, DO-M17-44918
 BAWDRIP (United Reformed Chapel, Knowle) , DO-M41-131308
 BEER HACKETT, DO-M17-44918a
 BELCHALWELL, DO-M35-109029
 BISHOPS CAUNDLE, DO-M17-44918b
 BLANDFORD FORUM, DO-M13-46060
 BLANDFORD FORUM (parish church) , DO-M40-129658
 BLANDFORD FORUM (United Reformed Church) , DO-M40-129659
 BLOXWORTH, DO-M19-42934a
 BOTHENHAMPTON, DO-M38-119980
 BOURTON, DO-M37-113821
 BRADFORD ABBAS, DO-M1-45441
 BRADPOLE, DO-M38-119981
 BREDY, LITTLE (St. Michael & All Angels) , DO-M13-55206
 BRIDPORT (Cemetery) , DO-M39-125721
 BRIDPORT (Quaker burial ground) , DO-M39-127473
 BRIDPORT (Roman Catholic presbytery) , DO-M39-127475
 BRIDPORT (Unitarian chapel) , DO-M39-127474
 BROADWINSOR (Netherhay Methodist burial ground) , DO-M39-127482
 BROADWINSOR (Venn Chapel United Reformed) , DO-M39-127486
 BROWNSEA ISLAND, DO-M13-56402

- BRYANSTON (Portman Memorial Chapel & School Church) , DO-M41-131305
BUCKHORN WESTON, DO-M35-109030
BUCKLAND NEWTON (Parish church & Henley Baptist Chapel) , DO-M17-45731
BURLESTON, DO-M13-49383
CANN, DO-M37-113822
CASTLETON (Parish church) , DO-M1-45441a
CATTISTOCK, DO-M37-113823
CAUNDLE MARSH, DO-M17-44918c
CHARMOUTH (cemetery) , DO-M40-129660
CHARMOUTH (United Reformed burial ground) , DO-M39-127477
CHETNOLE, DO-M34-106010
CHILCOMBE, DO-M19-69745
COMPTON, NETHER, DO-M1-45441b
COMPTON, OVER (Parish church) , DO-M1-45441c
COMPTON, OVER (St. Michael) , DO-M27-80244
COMPTON, WEST, DO-M19-69747
COMPTON, WEST (or COMPTON ABBAS WEST) , DO-M38-119982
DORCHESTER (All Saints) , DO-M38-116235
DORCHESTER (Holy Trinity) , DO-M37-113824
DORCHESTER (St. Peter) , DO-M37-113825
EDMONDSHAM, DO-M13-GE169
EDMONDSHAM, DO-M34-106011
ENMORE GREEN, DO-M37-113826
EVERSHOT, DO-M37-113827
EYPE (Chapelry in parish of SYMONDSBURY) , DO-M40-129661
FIFEHEAD NEVILLE, DO-M35-109031
FISHPOND (St. John the Baptist) , DO-M40-129662
FOLKE, DO-M34-106123
FORDINGTON (Parish church & cemetery) , DO-M38-116879
GILLINGHAM (1860 cemetery) , DO-M40-129663
GILLINGHAM (1890 Cemetery) , DO-M41-131306
GLANVILLES WOOTTON, DO-M35-109032
GOATHILL, DO-M1-45441h
GODMANSTONE, DO-M39-122741
HALSTOCK, DO-M34-106012
HALSTOCK (St. Mary) , DO-M41-131110
HAYDON (Parish church) , DO-M1-45441d
HAZELBURY BRYAN, DO-M35-109033
HERMITAGE, DO-M34-106124
HILFIELD, DO-M34-106125
HOLNEST, DO-M34-106126
HOLWELL, DO-M35-109034
OOKE, DO-M38-116234
IWERNE MINSTER (Baptist burial ground) , DO-M39-127478
KINSON (St. Andrew) , DO-M13-50195
LANGHAM (Chapel) , DO-M-133798
LANGTON MATRAVERS, DO-M29-96890
LEIGH, DO-M34-106128
LILLINGTON with LEWESTON (Chapel) , DO-M34-106129
LITTON CHENEY, DO-M10-56159
LITTON CHENEY, DO-M18-57176
LONGBURTON, DO-M34-106130
LONGBURTON (Methodist burial ground) , DO-M34-106131
LYME REGIS (St. Michael & St. George R C church) , DO-M40-129664
MANSTON (Methodist burial ground) , DO-M39-127479
MAPPERTON, DO-M38-116233
MAPPOWDER, DO-M19-42934b
MARNHULL (Parish Church, Churchyard & Civil Cemetery) , DO-M39-127480
MARNHULL (Roman Catholic) , DO-M39-127481
MELBURY BUBB, DO-M34-106013
MELBURY OSMOND, DO-M34-106014
MILTON, WEST, DO-M19-69744
MINTERNE MAGNA, DO-M34-106172
MORETON, DO-M14-49717
MOSTERTON, DO-M39-122742
 NETHERBURY, DO-M14-54330
OBORNE, DO-M1-45441e
PARLEY, WEST, DO-M14-50684
POORTON, NORTH, DO-M19-69746
POORTON, NORTH, DO-M38-119983
PORTLAND (Portland Underhill Methodist, formerly Brackenbury Memorial Wesleyan Methodist, Fortuneswell (Primitive) Methodist, Maidenwell (Bible Christian) & Brackenbury School) , DO-M14-51962
PORTLAND (St. Andrew, Church Ope Cove) , DO-M14-51961
ORTLAND (St. Andrew); DEWLISH; ALL HALLOWS; BURLESTON; SHAFTESBURY (St. Peter); CERNE ABBAS; OKEFORD FITZPAINE; WHARRAN PERCY; WAREHAM (St. Martin); WINTERBOURNE TOMSON; & TYNEHAM (St. Mary) , DO-M29-50228
PORTLAND (St. George) , DO-M25-71775
PORTLAND (St. George) , DO-M26-77360
POWERSTOCK & MILTON, WEST, DO-M38-119984
POYNTINGTON, DO-M1-45441i
PUDDLETOWN (United Reformed Chapel) , DO-M40-129665
PULHAM, DO-M35-109035
PURSE CAUNDLE, DO-M29-96892
RAMPISHAM, DO-M37-113828
RYME INTRINSECA, DO-M29-96893
SANDFORD ORCAS, DO-M1-45441j
SHAFTESBURY (Cemetery), DO-M-133799
SHAFTESBURY (Holy Trinity) , DO-M14-49388
SHAFTESBURY (Holy Trinity) , DO-M35-109028
SHAFTESBURY (United Reformed Church burial ground); SHAFTESBURY (St. John burial ground); STOCKWOOD, DO-M34-106015
SHERBORNE, DO-M1-45441f

SHIPTON GORGE, DO-M41-131307
 SILTON, DO-M29-96891
 SILTON (St. Nicholas) , DO-M14-56406
 SPETISBURY (St. John the Baptist) , DO-M5-43617
 STALBRIDGE (United Reformed Chapel burial ground)
 , DO-M39-127483
 STINSFORD, DO-M5-44895
 STOCK GAYLARD, DO-M39-122743
 STOKE ABBOT (St. Mary) , DO-M14-63937
 STOKE, EAST (St. Mary) , DO-M37-112211
 STOUR ROW (Congregational burial ground) , DO-
 M39-127484
 STOURTON CAUNDLE, DO-M34-106173
 STUDLAND, DO-M26-78176
 STUDLAND, DO-M29-96889
 STURMINSTER NEWTON, DO-M18-45847
 STURMINSTER NEWTON, DO-M35-109036
 SWANAGE, DO-M29-96888
 SYMONDSBURY (Broadoak Church of England
 Chapel) , DO-M39-127476
 SYMONDSBURY (Parish Church, Churchyard &
 Cemetery) , DO-M39-127485
 SYMONDSBURY (Parish church) , DO-M9-54160
 TARRANT CRAWFORD (St. Mary) , DO-M5-43617a
 THORNCOMBE, DO-M34-105414
 THORNFORD, DO-M34-106174
 TOLPUDDLE (Methodist chapel) , DO-M40-129666
 TRENT, DO-M1-45441k
 TURNERS PUDDLE, DO-M19-42934c
 TYNEHAM, DO-M14-50632
 UPCERNE, DO-M34-106175
 WALDITCH, DO-M39-125722
 WAMBROOK, DO-M35-108447
 WAREHAM (St. Mary) , DO-M14-50194
 WARMWELL (Holy Trinity) , DO-M18-51318
 WEYMOUTH (Holy Trinity) , DO-M14-44528
 WEYMOUTH (St. John) , DO-M14-44526
 WEYMOUTH (St. Mary) , DO-M14-44527a
 WOOTTON FITZPAINE (cemetery) , DO-M40-129667
 WOOTTON, NORTH, DO-M1-45441g
 WRAXALL, DO-M37-113829
 WYKE REGIS, DO-M14-41837
 WYKE REGIS (Parish church east churchyard annexe &
 2nd burial ground) , DO-M14-49384

LIBRARY TYPESCRIPTS & DIGITAL ACQUISITIONS

FAMILY HISTORY & BIOGRAPHY

Amphlett Amphlett collection card index
Ass*ter Assitale: the tale of the “Ass*ters” / M.F.
 Sheppard. (2010))
Bamford Bamford collection card index
Broughton How accurate is the genealogical and
 heraldic information displayed in the Boughton family

pedigree held at the Society of Genealogists? Why was
 the pedigree created and what is its value to
 genealogists? / Tania Taylor. (2023)

Burgess The Burgess family Petworth 1715-1838 /
 [Brenda Joyce].

Cole Report on the service of Private Albert Victor Cole,
 2nd & 7th Battalions, East Surrey Regiment in 1915 &
 1916 / Jeremy Banning on behalf of Ken Cole. (2021)

Clutterbuck Clutterbuck family (Anglo-Indian branch) :
 a documented reconstruction / Ashwin Katthula. (2026)

Cufaude Notorious papists: a history of the Maria and
 William Cufaude of Basingstoke and their
 descendants, c.1530 – c.1730 / John M. Jenkins. (2025)

Doody The Doody family story: Ireland to England in
 the 1840s and beyond / Sue Edward. (2025)

Dromgoole Descendants of James Dromgoole &
 Frances Porson: a history and genealogy / compiled by
 Marlo K. & Cleta (Dromgoole) Schermerhorn. (1990)

Fawcett Fawcett one name study card index

Fortey Fortey collection card index

Gale Gale collection card index

Hadfield High treason: a full report of the proceedings
 against James Hadfield, at the Bar of His Majesty's
 Court of King's Bench, in England, on the 15th of May,
 for shooting at the King; with Mr Erskine's speech.
 (1800)

Jenks Jenks collection card index

Maudsley A brief history of Jean Elizabeth Maudsley's
 life (1940-2013) and her ancestry / David Horwill.
 (2020)

Mathews From Albion to the Quaker city: the eight-
 century odyssey of a Mathews family / compiled by
 Walter Michael Mathews. (2024)

Owain-Jones An exile have I been / by William Richard
 Owain-Jones. (1970?)

Pedgley Our family history / by David Pedgley. (2023-
 25)

Pitman Pitman one name study card index

Prude Prude Collection card index

Seer Seer collection card index

Senyard Senyard collection card index

Stage Stage collection card index

Wade Report on the service of Private Albert Edward
 Wade: 22nd Labour Company (Queen's Regiment) and
 130 Labour Company, Labour Corps / Jeremy Banning
 on behalf of Ken Cole. (2025)

GENERAL AND SOCIAL HISTORY

* Detecting fraud in early 19th century heraldic
 pedigrees: a documentary investigation of William
 Radclyffe's work as Rouge Croix Pursuivant through
 an analysis of four pedigrees he compiled, 1801-1820 /
 by Katherine Vick. (2025)

BERKSHIRE

Cookham Cookham, Berks. : burials. (1980)

CAMBRIDGESHIRE

Chesterton St Michael's Church, Chesterton, Cambridgeshire / monumental inscriptions copied by A.J. Cattermole. (1980)

Melbourn Monumental inscriptions from Barrington, Reach, Cambridge, Melbourn / by U. Mansfield. (1951)

CHESHIRE

Carrington Monumental inscriptions of St George's, Carrington, Cheshire / transcribed by G.R. Lewis.

CUMBERLAND

Threlkeld Threlkeld: CMB extracts 1563-1776 from CROSTHWAITE registers [Manuscript.]

DURHAM

List of local newspapers / Gateshead Public Libraries. (1978)

HEREFORDSHIRE

Mansell Lacy Herefordshire, Mansell Lacy nonconformist: monumental inscription survey / Herefordshire Family History Society. (2018)

LONDON & MIDDLESEX

London St Benet Fink, London: burials 1538-1653 / transcribed in index form by Cliff Webb.

NORFOLK

Flegg East & West Flegg Hundreds muster roll (Norfolk) date between 1689 & 1701 / transcribed and typed by Derek A. Tooke. (1986)

East & West Flegg Hundreds muster roll date between 1689 & 1700/01 / transcribed and typed by Derek A. Tooke. (1986)

East & West Flegg hundreds default muster roll (Norfolk) ... dated 8th June, may be the same date as Petre 1100/6 as names and defaulters are very similar (probably between 1689 & 1701) / transcribed and typed by Derek A. Tooke. (2011)

OXFORDSHIRE

A catalogue of miscellaneous deeds relating principally to Oxfordshire, deposited by the Society of Genealogists in 1977 in the Oxfordshire County Record Office.

SURREY

Cheam Cheam parish church / by Mary Jackson. 1951

Clapham Clapham, Surrey: list of inhabitants 1788 (Greater London Record Office) / East Surrey Family History Society. (1987)

Streatham Streatham Immanuel: baptisms 1855-1876 / transcribed and indexed by Bryant Bayliffe and Cliff Webb. (2011)

Streatham St Peter and St Paul: baptisms / transcribed and indexed by Pat Stedman and Cliff Webb. (2011)

Wotton Minute books of Wotton Parish Council 1894-1978 / compiled by Mrs Paddy Neville. (1992)

YORKSHIRE

Leeds The poll book for the Leeds Borough election, November 1868, being the first after the passing of the Reform Bill of 1867

IRELAND

Archives, Bishop Street, Dublin: a list of some records of the Department of Justice Ireland / Annie Wear. (1996)

WALES

Glamorganshire Merthyr Tydfil, Glamorgan: rate book for the quarter ending 25 October 1835

SOUTH AMERICA

The British cemetery - Recife, Pernambuco, Brazil [extracts B 1822-1961] / E. Cabot.

The British cemetery - Recife, Pernambuco, Brazil: B 1873, 1877-78, 1888

List of commandeurs, governors, etc. of former colonies of Essequibo, Demerara & Berbice & of the colony of British Guiana [1624-1966]

ARMED FORCES

The Gordon Highlanders Second Battalion: as quartered in Banff 1811-12 / by J.M. Bulloch. (1915)

Korea: in memory of the British servicemen who gave their lives in the Korean War 1950-53 / compiled by Peter Fisher and Patrick Lohan.

A summary of the services of the Essex Regiment from 1741 to 1899 / compiled by Captain L.R. Carleton. (1899)

PROFESSIONS

Crime The encyclopaedia of executions : a nominal index, 1900-1964 / compiled by Nicholas Newington-Irving. (2017)

Curiosities from the Great Card Index

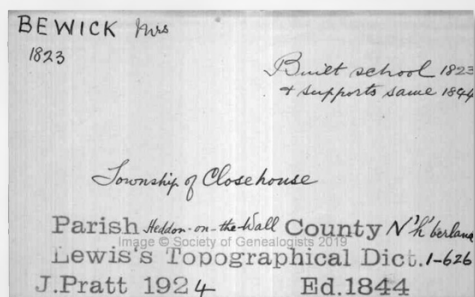
SKETCH OF A LIFE #6

As the Society of Genealogists digitise their historic card archive, the volunteer team is spotlighting curious lives and forgotten notes. This is a peek inside...

Margaret Bewicke: Born in 1761, Margaret Bewicke entered the world the same year her father, the theologian Robert Spearman, left it. She was raised by her mother Ann at 'Old Acres' alongside her four sisters. After marrying the eldest son of Sir Robert Bewicke, Calverley, the couple settled at Close House, Northumberland. What followed her husband's death would become the most influential period of her life.

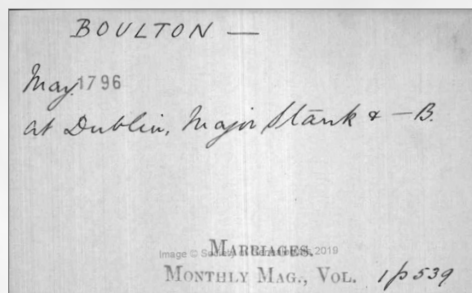
Following her husband's death in 1815, Margaret Bewicke became the sole proprietor of Close House for 44 years. During this time, she gained a reputation for her impactful charity work. In order to educate the children of Close House estate, she built and established the first school in the parish at Houghton, Norfolk, in 1814. On top of her philanthropic efforts, she had a keen interest in gardening, which saw her gardener,

Joseph Clark, regularly win prizes. She received rare carnations from Brussels in 1826, which even inspired a published watercolour painting. Margaret Bewicke lived to the impressive age of 97; a legacy that served the community for many decades and continued to bloom long after her death. (Beti-Bich 1629)

*Oddities from the Great Card Index*

ODDITY #7

General Odour: Major Stank's reputation always raised eyebrows... and noses. His records may not shine light on his battlefield heroics, but his legacy continues to linger. (Bolt-Boog image no. 317)



KILLING TWO BIRDS WITH ONE STONE

On June 11 1668 John Gillet married Susanna (nee Bromley) at Lewes in East Sussex. The marriage allegation adds: She was widow of Thomas Gardenbus of Wadhurst and proved her husband's will on the same day.

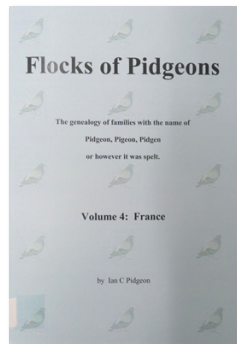
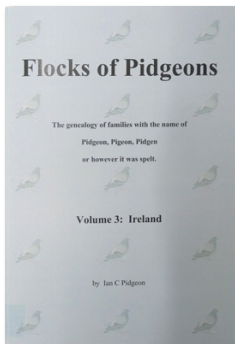
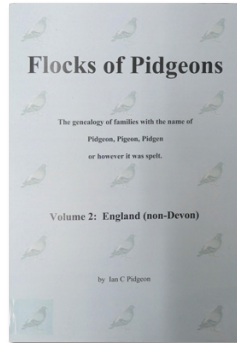
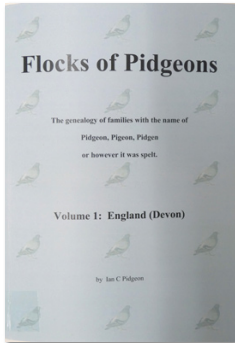
Thomas and Susanna had married at Westfield on 13 November 1666 so they were probably

married not much more than two years. Wills were usually proved fairly quickly in the 17th century but ancestry does not offer a date for his burial. However, it does offer his baptism (at Wadhurst) in 1635 under the name 'Gardenbash'. Sounds like a summer party!

Michael Gandy FSG



BOOK REVIEWS



Flocks of Pidgeons, by Ian C. Pidgeon. Self published, 2025. Four volumes, paperback, total 1391pp., illustrated, pedigrees, appendices and index. The author is a member of the Guild of One Name Studies and has researched the Pidgeon name and its variations.

He introduces this excellent set of volumes as ‘The genealogy of families with the name of Pidgeon, Pigeon, Pidgen or however it was spelt.’

There are four volumes: Volume 1 covers Devon. Volume 2 covers England, apart from Devon. Volume 3 covers Ireland and those emigrating to England, North America and Australasia. Volume 4 covers Paris and Normandy, France, and those emigrating to Canada, Jersey and other parts of the world. Within the books, vertical family trees are organised by place of origin. People who migrated are shown in green. Census information is included. Appendices hold other interesting biographies or feature historic documents held by family members for years.

There are many other names: Ellicott, Rice, Facey, Farrington, Mogridge, Page, Barratt.

The author has generously provided digital files for the names included in the four volumes. Members can browse these files on SoG Explore, by selecting ‘A-Z Record Sets’, then searching for Pidgeon.

Sherryl Abrahart

BOOK OF THE MONTH



My Ancestors were Jewish,
Dr. Anthony Joseph FSG.
Published: Fourth edition 2008.
ISBN: 978-1-90346-263-8.
Paperback, 60pp.

For anyone with Jewish ancestors on their family tree. Dr Anthony Joseph opens with a ‘Where to start’ chapter, beginning with the emancipation of Jews in England and providing a general history of Britain’s Jewish community.

Dr Joseph gives many in-depth, detailed pointers and advice on the best avenues to research your Jewish ancestors. Chapters cover births, deaths, burials, marriages, censuses, naturalization and communities. A final chapter aims to help you researching your Jewish ancestors who migrated from Britain to other countries.

The usual cost of *My Ancestors were Jewish* is £5.95 and it is currently available at <https://tinyurl.com/36da526s> to SoG members at the discounted price of £4.76 (£5.35 to non-members).

A £3.50 postal charge applies within the UK. This book plus the full range of titles published by the Society are available from our bookshop through our website and onsite. Offer valid until 30 June 2026.

Catherine Hopkins, eventsoffice@sog.org.uk



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 - Amersham workhouse personnel *with Gwyneth Wilkie*
 - Life in Barnardo's East End *with Emma Griffin*
 - London Philanthropy and Charity *with Else Churchill*
 - London's Foundlings and Orphans in the 17th & 18th Century *with Else Churchill*
 - Petitioning the City: Power, Poor Relief, and the People of London, 1660-1850 *with Jess Ayres*
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