

# SUFFOLK ROOTS

Vol. 52 : No. 1 : June 2026



THE QUARTERLY JOURNAL OF SUFFOLK FAMILY HISTORY SOCIETY



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VOLUME 52 : NUMBER 1 : JUNE 2026



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The material leaves no microplastics in the soil or watercourse, conforms to EN13432 and can be disposed of in domestic compost heaps.

### **Theme of this Issue**

#### *Along the High Street*

*Our shopkeeper and tradespeople ancestors*

### **Cover Picture**

*'Newmarket – down the High Street'*

(c. 1930)

*Photo: The National Archives, CCO 1.0, via Wikimedia Commons.*

### *Suffolk Roots*

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# SUFFOLK ROOTS

## Journal of Suffolk Family History Society

Vol. 52 : No. 1 : June 2026

|                                              |                              |                                             |
|----------------------------------------------|------------------------------|---------------------------------------------|
| Trustees' Message                            | Andy Kerridge                | 4                                           |
| New Members' Interests                       |                              | 5                                           |
| Baptism Index News                           | Alan Bumpstead               | 6                                           |
| Marriage Index News                          | Yvonne Hesketh               | 8                                           |
| Membership Secretary's Update                | David Horton                 | 9                                           |
| Silent Stories                               | Andy Kerridge                | 10                                          |
| Old Glass Negatives – What A Find!           | Andy Kerridge                | 11                                          |
| Barningham 1617 Land Sale: Fuller and Reve   | Andy Kerridge                | 14                                          |
| Welcome from the Editors                     |                              | 17                                          |
| Along the High Street – Stanton              | Graham Youngman              | 18                                          |
| Along the High Street – Ipswich and Nayland  | Alan Fraser                  | 20                                          |
| Bootmakers of Eye                            | Andrew Hassam                | 22                                          |
| High Noon near the High Street               | Laura Harnish & David Damron | 37                                          |
| Cooking the Books?                           | Ann Hunter                   | 39                                          |
| Town Centre Links                            | Brian Evans                  | 42                                          |
| Burrows Families of South-Eastern Suffolk    | David Gobbitt                | 44                                          |
| Jean Pearson (Née Woodward) (1931-2025)      | Hazel Gowland                | 56                                          |
| A Secret Marriage ... and a Fake One         | Rob Ward                     | 57                                          |
| Garrett Ancestors                            | Richard Elgar                | 61                                          |
| Hundon Records                               | Eileen Blythe                | 62                                          |
| A Gostling Family Story – Part 2             | Stephen Gostling             | 63                                          |
| Thomas Foreman Follow-Up                     | Andrew Allcock               | 79                                          |
| Serendipity – Or Not?                        | Martin York                  | 80                                          |
| Hidden Secrets of the 1939 National Register | Andy Kerridge                | 81                                          |
| Suffolk Family History Society               |                              |                                             |
| <i>Fairs and Events</i>                      | 82                           | <i>Group Contacts for 2026</i> 89           |
| <i>Zoom Talks</i>                            | 84                           | <i>Co-ordinators and Search Services</i> 90 |
| <i>Future Themes for Suffolk Roots</i>       | 86                           | <i>Honorary Life Members</i> 91             |
| <i>Membership Subscription Rates</i>         | 87                           | <i>Members' Interests</i> 91                |
| <i>Suffolk Family History Society</i>        | 89                           | <i>Suffolk FHS Publications</i> 91          |

## TRUSTEES' MESSAGE

I am writing this over the Easter break, when it's a bit draughty here in the UK with Storm Dave coming over and causing (in some parts) travel and power supply disruption. My youngest daughter and friends chose this weekend to go camping on the Isle of Arran. It was snowing as they waited for the ferry!

The new website is proving popular, but there are still some bugs to iron out. It was the first time of doing membership renewal on the new website and that threw up a couple of issues, but thankfully we got through that and learned a few things along the way. Our thanks to those who have direct debits or life memberships, as that significantly reduces the annual administration for the Membership Secretary.

By the time you are reading this, we will have been at the FHF Really Useful Family History Show in St Ives and also held our own fair in Ipswich. Hopefully, you got the chance to come along to one or both. We should have some photographs available for the September edition of *Roots*, but we will also share some of them on the website.

The Vaccination Returns births and deaths index transcription project has moved forward, with a group of eight testers working on taking the data from the scanned registers and putting it into the software. These volunteers are spread around the world, as the registers have been digitised and so can be readily shared. We will be asking for more transcribers before long, once we have identified and resolved any issues discovered by the testers. However, for births post-1926, we will transcribe only using volunteers working within The Hold, so that potentially sensitive images (containing data on people born less than 100 years ago) are not circulated around the internet.

Another volunteer, **Jeff Ward**, is working on the Inquests into Sudden Deaths in the Liberty of St Etheldreda Suffolk 1922-1933, and he is making good progress. Perhaps by the time you are reading this he may have finished and we will be putting the additional years on SNAPPI.

On a less happy note, one of our members has informed us of a copyright breach in which a family photograph taken from an article in *Suffolk Roots* has been uploaded to Ancestry. We are looking into the circumstances, but it is disappointing that someone felt it appropriate to do this. Members will of course be aware of the notice on the inside cover stating that copyright in the contents of the journal is held jointly by the Society and the contributor.

I have been notified that some members are not receiving the monthly (or thereabouts) e-newsletter, including some who used to receive it previously. The switch to the new website has made it much easier for me to use the website's own system, rather than Brevo. However, that change (starting with the February newsletter) may have led to blocking by spam filters as it now comes from a new sender address. If you haven't received the February and / or March e-newsletters, please let me know and I can send

them to you. I will be sending out the next one towards the end of April, so watch out for that and obviously check your spam folder as necessary.

Lastly, we carried out a membership survey online a couple of years ago in which many of you took part. The results were interesting, but also really useful – helping us to choose subjects for the Zooms, for example. A number of you also came forward with specific skills, which has also been helpful. We will run this survey again later this year, so please participate, as your views are very important.

*Andy Kerridge, Chair*  
*chair@suffolkfhs.co.uk*

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### NEW MEMBERS’ INTERESTS

Below are the interests of our newest members who joined between 23 January and 13 April 2026 inclusive. If you see a name you are interested in, take a note of the member’s number, go to our website, and use the Members’ Interests section (on the Resources tab) to find out more using the number to search with – you will see any other surnames they are interested in and be able to contact them. If you cannot use the website, please write to the Membership Secretary (details at the back of this journal) briefly outlining your interest, and giving your contact details, and he will forward to the relevant member.

| Surname | Cnty | Place                                       | Dates     | Member # |
|---------|------|---------------------------------------------|-----------|----------|
| Ashman  | SFK  | Mildenhall                                  |           | 13449    |
| Barrell | SFK  | Melton                                      | 1700-2000 | 13428    |
| Barton  | SFK  | Herringswell                                |           | 13449    |
| Button  | SFK  | Leiston                                     | 1700-1850 | 13446    |
| Clarke  | SFK  | Suffolk                                     | 1750-1970 | 13447    |
| Clarke  | MDX  | Middlesex                                   | 1750-1970 | 13447    |
| Denny   | SFK  | Combs/Ipswich/Stowmarket/Suffolk            | 1600-1950 | 13447    |
| Denny   | SFK  | Wetheringsett                               | Any       | 13452    |
| Dorling | SFK  | Freckenham                                  |           | 13449    |
| Feakes  | SFK  | Great Barton/Conyer’s Green/Bury St Edmunds | All       | 13438    |
| Free    | SFK  | Middleton                                   |           | 13444    |
| Gilbert | SFK  | Fordham                                     |           | 13449    |
| Hemming | NBL  | Newcastle-upon-Tyne                         | 1800-1950 | 13447    |
| Jex     | ANY  | All                                         |           | 13465    |
| Kemp    | SFK  | Wickham Skeith/Thorham Magna                | 1700-1850 | 13434    |
| Knights | SFK  | Leiston                                     | 1700-     | 13446    |
| Lummis  | SFK  | Thwaite/Stoke Ash/Wickham Skeith            | 1600-1910 | 13434    |
| Mott    | SFK  | Lakenheath                                  |           | 13449    |

| Surname  | Cnty | Place                                 | Dates     | Member # |
|----------|------|---------------------------------------|-----------|----------|
| Nunn     | SFK  | Peasenhall                            |           | 13444    |
| Overett  | SFK  | Woodbridge                            | Any       | 13452    |
| Rookyard | SFK  | Thwaite                               | 1750-1910 | 13434    |
| Saunders | SFK  | Mildenhall & Knodishall               |           | 13449    |
| Simmons  | SFK  | Knodishall                            |           | 13444    |
| Smith    | SFK  | Leiston                               | 1700-1850 | 13446    |
| Stannard | SFK  | Wetheringsett                         | Any       | 13452    |
| Thrayse  | SFK  | Stoke by Clare                        | 1500-1600 | 13461    |
| Thurlow  | SFK  | Wattisfield / Yaxley / Wickham Skeith | 1600-1825 | 13434    |
| Thurston | SFK  | Nacton, Woodbridge                    | Any       | 13452    |
| Trash    | SFK  | Stoke by Clare                        | 1500-1630 | 13461    |
| Trayes   | SFK  | Bury St Edmunds                       | 1500-1600 | 13461    |
| Upson    | SFK  | Thwaite / Mendlesham                  | 1750-1910 | 13434    |
| Wilding  | SFK  | Wickham Skeith / Cotton               | 1700      | 13434    |
| Woods    | SFK  | Badingham                             |           | 13444    |

## BAPTISM INDEX NEWS

As promised, to aid the search for your earliest Suffolk ancestors we're pleased to bring you two more deanery areas of phase 4 baptisms (1538-1649), and we've news of progress on three further areas, spread across the county.

### New releases

Our third phase 4 release covers Samford & Colneis Deaneries, in the South East corner of the county, comprising 26 parishes with surviving registers. This is brought to you thanks to our dedicated Ipswich team at Suffolk Archives:

**Diane Kirby (leader)**

**Carole Athroll**

**Sandra Fosker**

**John Fox**

**Adrian Howlett**

**Audrey Howard**

**Linda King**

**Jean Licence**

**Joan Munns**

**Silke Pinson-Roxburgh**

**Jeff Ward and**

**Marion Withey**

**Suffolk Baptism Index**  
Colneis & Samford Deaneries  
1538\* - 1649\*

Belstead (1539-1622), Bentley (1539-),  
Brantham (1634-), Burstall (1542-),  
Capel St Mary, Chattisham (1560-1650),  
Erwarton (1558-), Falkenham, Freston,  
Higham, Holbrook (1559-),  
Holton St Mary (1568-), Kirton (1623-1651),  
Levington (1563-), Nacton (1562-),  
Raydon (1562-),  
Shotley, (1572-1580 1603-11 1644-49),  
Sproughton, Stratford St Mary (1562-1651),  
Stutton (1645-), Trimley St Martin,  
Walton (1577-1644), Washbrook (1559-),  
Wenham Lt (1558-), Wherstead (1590-),  
Woolverstone (1539-).

SFK-BPI-07/P4  
PDF




Our thanks once again to **Arthur Bird** and **Derek Wright** for formatting the data and preparing this and all our CDs / downloads, which are available from the Society shop: <https://www.suffolkfhs.co.uk/shop/index.php/>. CDs are also available from our Publications Manager: Jean Licence, 60 Oldfield Road, Ipswich, Suffolk, IP8 3SE. Cheques payable to SFHS Publications Ltd.

All members enjoy a 20% discount (excluding any postage) on the Society's publications which is applied automatically when signing in on the new website.

Our fourth phase 4 release covers Hartismere Deanery, midway along the border with Norfolk, and comprises 25 parishes with surviving records. This is brought to you thanks to our dedicated Home team, both in and out of county:

**Jenny Acott**  
**Jan Broderick**  
**Pauline Campos**  
**Nicky Lewis**  
**Mike Newsom**  
**Kevin Pulford**  
**Ros Theobald** and  
the late **Enid Rispin**

## Progress

Our teams are presently working on further deanery areas, including:

- Fordham – nearing completion by the Bury team
- Ipswich – and its large parish registers, by the Ipswich team, and
- Sudbury West – with a mix of parishes, all underway by the Home team.

All our completed baptisms, published or not, are available from our Baptism Search Service to help you locate your ancestors; see details at the back of this journal.

Finally, we've a couple of snippets, spotted by our Bury team, which may bring a smile and a deep sigh:

- At Moulton on 2 April 1620, '*Richard, son of Richard Bird was baptised*'. Two Dickey Birds?!
- At Tuddenham St Mary in September 1629, the child **Deborah Spalding** has the following note to her baptism: '*Alice [mother] ... whose husband was sent into the warres five years since and not returned*'.

**Alan Bumpstead**  
Baptism Index Co-ordinator  
[baptisms@suffolkfhs.org.uk](mailto:baptisms@suffolkfhs.org.uk)

### Suffolk Baptism Index

#### Hartismere Deanery

1538\* - 1649\*

Aspall (1559-), Bacton (1539-), Brome (1559-), Burgate (1560-), Cotton, Eye, Fanningham (1560-), Gillingham (1559-), Mellis (1559-), Mendlesham (1558-), Oakley (1539-), Palgrave (1560-), Redgrave (1559-1646), Rickinghall Superior (1558-), Rishangles (1593-1646), Stoke Ash, Stuston (1631-), Thorndon, Thornham Magna (1555-), Thrandeston (1558-), Westhorpe, Wetheringsett cum Brockford (1556-), Wickham Skeith (1559-), Wortham, Wyverstone (1560-).



SFK-BPI-10/P4  
PDF



## MARRIAGE INDEX NEWS

Dunwich Deanery, reported in December's *Suffolk Roots* as having been started and in March's edition as past the halfway mark, is hopefully nearing its end. A total of 39 parishes, producing 66 files over 200 years, are already with Arthur Bird and on the database, leaving just six parishes (13 files) still to check before phase 3 and phase 4 go on to the final CD production processes. My thanks are due to **Catherine Kendal** for overcoming the challenges of checking her first parish, from dealing with an incomplete transcription to years of dates listed in the old style, such as '35Hen8', plus the usual difficult-to-read handwriting and idiosyncratic spelling.

The older registers are almost wholly chronological and not with separate sacraments. I jot down oddities that I or other transcribers have come across (whether marriages or not). This deanery has produced a very odd crop of deaths, from unusual burial circumstances to outright murder. It has emphasised that tracing a missing ancestor may be impossible if the person died and was buried far from home. The following are just a selection of the strange and 'far from home' deaths and burials:

- '*Grey, a stranger, belonging to the King's Shipps was buried September 3rd 1673*' (Sotherton).
- '*The boy that dwelt at **Rose Sallowes** was buried the 24th daie of March 1617*' (South Cove).
- '*A man (a stranger that dyed in the street) was buried the same day 14 September 1602*' (Southwold).
- '*Manse an Ockeney man was buried 27 November 1603*' (also Southwold).
- In Theberton in 1587, **John Neale** was '*slaine by ye rasinge of the grounde in Mr Jenniges well at the Parck House*'.
- Spexhall recorded a burial on 7 September 1561 of '*Willm Meeke that was slayne*' – how? By what? Or whom?
- No such mystery in Leiston, where **John Browne Esq** '*being murdered by **Peter Goulden** his man*' was buried 13 January 1605. But no record of what became of the murderer!

**Yvonne Hesketh**

Marriage Index Coordinator

marriages@suffolkfhs.co.uk

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## MEMBERSHIP SECRETARY'S UPDATE

This season has been a very busy one for membership activity, as anticipated. Mid-January saw the introduction of our new website, along with the corresponding 'glitches' and enquiries from members unsure how to renew their membership and access particular features, for example. Thankfully most of the issues have been resolved and comments from members are generally very favourable.

One area of confusion appears to be logging in. Current members do not need to register on the new website; just log in to access the Members area. All membership details have been carried over from the old system. New members, once registered, likewise only need to log in.

Membership status will appear under the Members area on the left-hand side. On the right are some self-explanatory buttons. Please note that members are now able to enter information into Member's Interests directly, rather than send it on a form to yours truly. New members can access a welcome pack for a digital download.

To date (mid-April) there have been 44 new members since January, some as a result of our Zoom sessions, which have proved very popular. Current membership stands at 1,586, of which approximately 675 are electronic (journal on website), but postal membership is still around 910. Whilst the majority of our members are, understandably, in the UK, a significant number currently are from Australia (79), the USA (41), Canada (30), and New Zealand (22), with around 15 coming from Europe and the rest of the world.

Many more members are opting to pay by direct debit, which means their annual subscription is updated automatically. However, a significant number still pay by standing order, which is acceptable, but does mean that we have no control over changes in subscription rates, or if an incorrect amount is submitted. We do, therefore, encourage members to switch to direct debit if appropriate (the necessary form can be emailed to you by the Membership Secretary). All payments should commence 1 April in the following year.

Finally, a word regarding life membership, which currently costs £150. If considering this option please advise if our journal is to be delivered by post or viewed electronically on the website.

**David Horton**

*Membership Secretary*

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## SILENT STORIES

I came across an article with the title *Silent Stories* in the January 2026 edition of *Who Do You Think You Are? Magazine* (I received a free copy after submitting a piece promoting us in a bigger article about Suffolk).

In 2022-2023, deaf children and young people at Westgate Community Primary School and King Edward VI School, both in Bury St Edmunds, worked on a project regarding **Walton Burrell**, who was deaf, but managed to travel the world – though he did have family money to fall back on. A follow-up project, *Deaf Perspectives: Past, Present and Future*, involved pupils from King Edward VI School once more and Northgate High School in Ipswich, with help from the Offshoot Foundation and with National Lottery funding. A team of volunteers searched the 1911 census for entries using the keyword 'deaf'. They then created a database of deaf people in Suffolk in 1911 – of whom there were nearly 600.

I saw this and it resonated in several ways – read to the end to find one of them. However, terms such as 'database of names' and 'Suffolk' provoke interest, and it occurred to me that we might have an opportunity to widen awareness and use of the database by providing access to it on our new website, with its single-search portal. I was also wondering what happened to those deaf people after 1911? Many of our members must be related to them, so maybe there are people who can add to the 'story', so to speak. It is also possible that if the deaf person was a child in 1911, then he/she may have been known to members in later life.

So, I emailed Offshoot and was delighted to hear back from **Hannah Salisbury** (formerly of Bury Record Office and now a freelance heritage consultant) who had worked with the Offshoot Foundation on this project. We had a long discussion, and she shared the database with me as well as some of the profiles of the deaf people who they had already researched further. I have taken one of these as an example and have written a short article, *What Happened to Frederick Clarke?*, that will appear in the September edition of *Suffolk Roots*.

Going back to the database, it offers some interesting perspectives of the lives of deaf people in Suffolk in the early 20th Century. Suffolk had no schools for deaf pupils, and there were only a few private and charity schools in London and Margate, for example. A lucky few, 66, went to these schools. Nearly 50% of the deaf people in the database were deaf from birth or childhood. The database has information on those who were employed, and they seem to have had a wide range of occupations, from golf caddy to architect, with many in some form of domestic or agricultural work, a lot of tailors and shoemakers too.

It also appears that deaf people were more likely to end up in the workhouse, with the longest-term resident found being the aforementioned **Frederick Clarke**. Deaf people were also less likely to get married.

As they say, ‘*not a lot of people know this*’, but I have been totally deaf in my right ear since an accident in the late 1980s (although after c. 35 years of marriage my wife still forgets which side). Being left with such deafness was not the worst possible outcome, as I had a fractured skull, and spent two weeks in hospital in the Republic of Ireland. The fracture appears to have either blocked the ear canal or severed the nerve (although if that were the case it probably would have grown back by now). Apart from the sad loss of the ability to hear music in stereo, it has had its advantages, especially when our children were babies and I slept on my hearing ear!

We are now working on getting the database incorporated into the SNAPPI search. It may have happened by the time you read this. It will be open to all, not only to members; the purpose is to widen knowledge of the database.

*Andy Kerridge, Chair*

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OLD GLASS NEGATIVES – WHAT A FIND!

In mid-2025 I was contacted by the daughter of former *Suffolk Roots* editor, **Trish Turner**. Unfortunately, as mentioned in the previous edition of *Roots*, Trish had died, and her daughter wanted to know if we were interested in taking some things of possible interest that she found when clearing her mother’s house. Amongst many files, old copies of *Suffolk Roots* (sent for re-cycling, we do not need more old copies of the journal), and varied other material, was a box, actually a heavy box for its size. The reason for its weight was that it contained 26 cartons of glass photographic negatives. Trish’s daughter thought they may have been acquired at a car boot sale. The cartons were each labelled with the contents. Some are of Dunwich, so may contain images of things no longer there, and of course some of the views of village churches and other buildings may now be blocked by development and trees. I should have said that it became apparent that they were taken about 90-100 years ago. How do we know that? Because there were pictures of the Sutton Hoo dig (1939) with some of **Basil Brown**. These may be previously unseen pictures.

The villages covered are: Aldringham, Benacre, Benhall, Blythburgh, Bromeswell & Sutton, Covehithe, Dallinghoo, Darsham, Eyke, Framsdon, Groton, Hemley, Hollesley, Letheringham, Middleton, Ramsholt Shottisham, Saxtead, Sibton, South Cove, and Wingfield. There are also three generic Suffolk cartons, and three cartons relating to Sutton Hoo and Basil Brown.

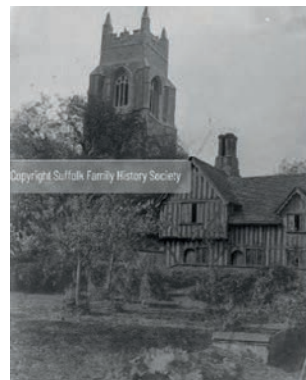


*Photos of the cartons.  
The bottom one has the top removed,  
and you can just see what appears to  
be the inside of a church with a fine  
wooden choir screen.*

I reached out to a photographic society in Suffolk to find out more about the plates, and was then contacted by a specialist in vintage photographic processes. We arranged to meet and went through the photos one by one (wearing gloves). The specialist was really quite impressed by the collection and surmised that the photographer must have known either Basil Brown or **Edith Pretty** of Sutton Hoo House, because there were photographs of the site before excavation started, and then with the excavations in progress, and inside the House, and of some of the relics. There follow some examples of the photographs obtained using my desk scanner. The specialist did say that many of the plates need cleaning, and you can see variations in clarity most likely resulting from the different levels of cleaning needed.



*Photo of Darsham Cottage*



*Stoke-by-Nayland*

I then got a bit more adventurous and discovered that my laptop screen would open up completely 180 degrees, creating a perfect white light box. I laid a few negatives on this and took photos with my iPhone, and then used AI to ‘develop’ some of the pictures, just as a test. This produced a big improvement in clarity and light – the white light box made a difference, and no doubt AI has worked its wonders as well.



*Basil Brown at a dig<sup>(1)</sup>*



*Bromeswell and boat*

This gave a taste of what was possible, and also a better view of some of the photos. Whilst these have little direct family history interest, some of them are definitely of local history interest and some are obviously relevant to Sutton Hoo. We selected 20 for cleaning and developing, which we can then show to places such as Sutton Hoo. The cost of this is about £15-20 per negative and there are about 280 negatives in all. Not all the negatives are great pictures, though many are, and some are repeats, so there are say 220 or so negatives worthy of cleaning and processing. We may deposit them with Suffolk Archives, who have already indicated that they would be happy to take them; they are unlikely to clean them before digitisation, which is not optimal, but we think it important that the collection stays together. We also believe that the photographs should be enjoyed by as many as possible. It will be interesting to see the results of the professional cleaning and developing work. It may be that we can put on a small exhibition with The Hold. It would also be fabulous if anyone has any idea of who the photographer was, and if they have anything similar.

*Andy Kerridge, Chair*

**Notes**

- 1. A very similar but laterally inverted photo, credited to **G Bird**, was published in the October 1955 issue of the *East Anglian Magazine* (p.662) captioned ‘Basil Brown examines an excavation at Rickinghall in 1946’.

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## BARNINGHAM 1617 LAND SALE: FULLER AND REVE

As Chair, I get emails and letters all the time, some from people wanting help with their research, some wanting to become members, and some that don't fit into any particular category, such as an email that came to me in early February 2026. A gentleman who is a keen amateur genealogist and member of another family history society had found in his late mother's desk an original document recording the sale, by **Lawrence Fuller** to **William Reve** in 1617, of some land described as Kings Bushes, in Barningham, Suffolk. The document was written on parchment in Latin, which he had had professionally translated and transcribed. His family hailed mainly from Gloucestershire, so the document was of no interest to him and he had no idea why his mother had it – there was no family connection he was aware of. He was concerned that although his family were taking over his research, they might throw out this document as being irrelevant.

I called the gentleman and we had a good chat, he read through the transcript, and we talked about what Suffolk FHS might do with the document. He then sent it through to me, with the transcript.

What, then, is this document? Well, I must admit it is much smaller than I had imagined, maybe 9" by 6", whereas previous parchment documents I have received have been large, A3-size or larger. There is writing in Latin on both sides, with the remnants of a seal still attached. The document is a deed for the sale of 1 acre of land in Barningham by Lawrence Fuller of Barningham, yeoman, to William Reve, tailor, also of Barningham, for £6. It is always hard to compare prices across the years, but this would be the equivalent of several thousand pounds now – I guess it depends if the land has planning permission or not!

This land was called King's Bushes and, as the deed mentions a road called Stipathmeere and also the road to Hopton, I believe it was on the north-eastern side of Barningham. I looked unsuccessfully for King's Bushes and Stipathmeere on the old OS maps via the National Library of Scotland website (<https://maps.nls.uk/os/>).

I attach a scan of the front of the document, but unfortunately it has been folded and would not lie flat. I did not want to force it. The deed was made in the reign of James I of England, VI of Scotland.

The other names mentioned are:

**John Baldrie**

**John Bray**

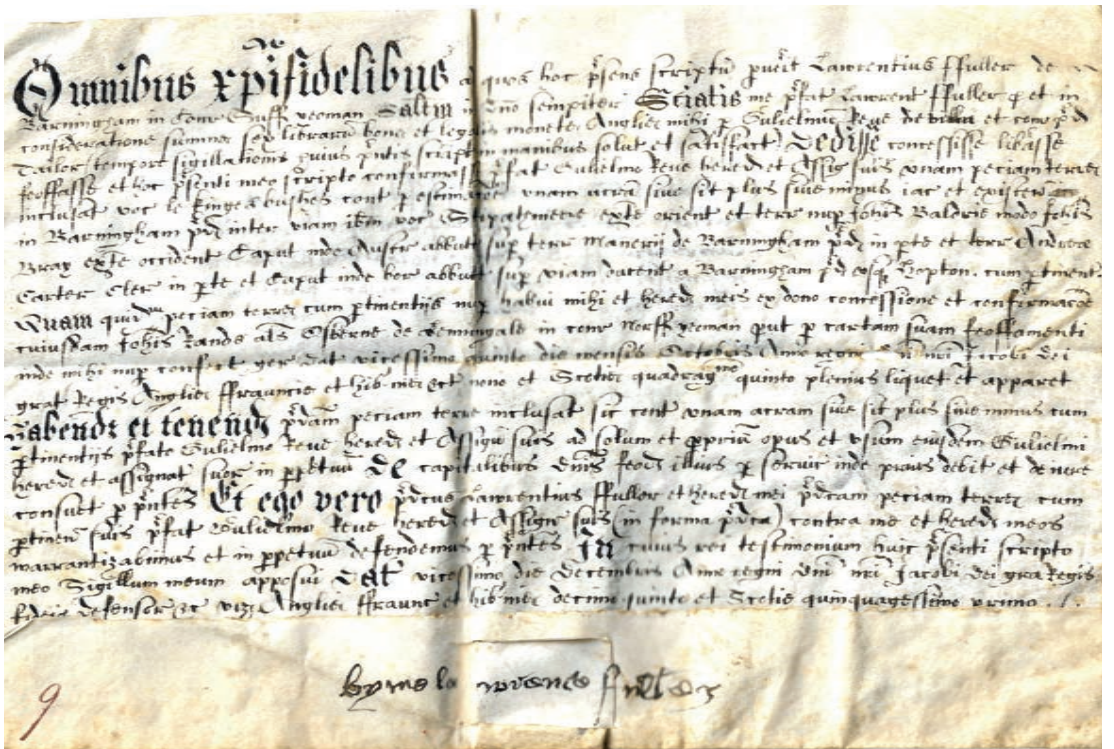
**Andrew Carter**, clerk

**John Rande alias Osberne** of Kinningale, Norfolk, yeoman

**Thomas Wittinge**

**John Reve**

**William Rushbrooke**



The translation reads:

'To all Christ's faithful to whom this present writing may come, Lawrence Fuller of Barningham in the County of Suffolk, yeoman, sends greetings.

May you know that I, the aforementioned Lawrence Fuller, for and in consideration of the sum of six pounds of good and lawful money of England, paid and satisfied into my hands, at the time of sealing this present writing, by William Reve of the town and county aforesaid, Tailor,

Have given, granted, delivered, enfeoffed, and by this my present writing confirmed, unto the aforementioned William Reve, his heirs and assigns,

One piece of enclosed land called The King's Bushes, containing by estimation one acre, be it more or less, lying and being in Barningham aforesaid, between the road in the same place called Stipathmeere on the eastern side, and the lands late of John Baldrie, now of John Bray, on the western side, the southern head thereof abutting partly upon the land of the Manor of Barningham aforesaid, and partly upon the land of Andrew Carter, Clerk, and the northern head thereof abutting upon the road leading from Barningham aforesaid to Hopton, with the appurtenances;

Which piece of land, indeed, with the appurtenances, I lately had, to me and my heirs, by the gift, grant and confirmation of a certain John Rande alias Osborne, of Kinningale in the county of Norfolk, yeoman, just as is fully allowed and appears by his deed of feoffment

*lately made to me in respect thereof, bearing date the twenty fifth day of the month of October in the ninth year of our Lord James, by the grace of God, King of England, France, and Ireland etc, and in the forty fifth year of his reign of Scotland;*

*To have and to hold the aforesaid piece of enclosed land, thus containing one acre, be it more or less, with the appurtenances, to the aforesaid William Reve, his heirs and assigns, to the sole and proper use and benefit of the same William, his heirs and assigns, for ever,*

*Of the chief lords of that fee, by the services formerly due in respect thereof and of right accustomed.*

*And indeed I, the aforesaid Lawrence Fuller, and my heirs, by these presents, will warrant and for ever defend the aforesaid piece of land, with its appurtenances, against me and my heirs, to the aforesaid William Reve, his heirs and assigns (in the manner aforesaid).*

*In witness whereof I have affixed my seal to this my present writing.*

*Given on the twentieth day of December in the year of the reign of our Lord James, by the grace of God, King, defender of the faith etc, that is to say, of England, France and Ireland the fifteenth, and of Scotland the fifty first.*

*by me Lawrence Fuller*

**[Note on reverse]**

*Estate, seisin and possession of the within-granted premises were peacefully and publicly given and delivered by the within-named Lawrence Fuller to the within-named William Reve according to the strength, form and effect of this present writing in the presence of*

X the mark of Thomas Wittinge

X the mark of John Reve

X and William Rushbrooke

*King's Bushes etc'*

We would like to give the deed to someone who can demonstrate a family link to either Lawrence Fuller or William Reve, so if you qualify, please get in touch. Also, please let us know if you can add anything to the story or the locations.

**Andy Kerridge, Chair**

*chair@suffolkfhs.co.uk*

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## WELCOME FROM THE EDITORS

If you watched the BBC's recent dramatisation of **Barbara Taylor Bradford**'s novel, *A Woman of Substance*, you will have seen the protagonist make her fortune in retail, working her way up from being a shop assistant in a high street clothing store and increasing profit by offering an enhanced customer experience, with her own styles, accessories and mother's recipes. The contributions we have received for this issue indicate that the high street shops and trades were largely run by men, and only occasionally did a woman take on the business, usually after the man had died.

But do we actually know that much about what affected our trader ancestors? Most of the details would have been so mundane that they would not have made it to passed-down family stories, or even a diary. What I (Lesley) have gathered about my forebears who were Stowmarket tailors has come from newspaper reports, which included advertisements for the wares being proffered, positions to be filled, problems with staff (breach of contract, death), crime reports (shoplifting), and disputes about the level of charges for town sewerage services!

In this issue you will see we have received a varied selection of items highlighting the range of high street businesses, the bootmaking trade, dishonest staff, and bar room disputes. In addition, there are articles covering family histories, specific surnames, employment opportunities for the deaf, and a secret marriage. We hope you enjoy them.

With the long summer break ahead, perhaps you will use the opportunity to go visiting graveyards in your local area, or to make a special trip to visit one where an ancestor is buried. On your perambulations, please do spare a thought for our September issue where the theme is '*Choose a Tomb*'. We are interested in Suffolk-related articles featuring a grave – perhaps of a relative, maybe of a person with an interesting tombstone, or simply an intriguing or funny memorial inscription. What can you find out about the person or people interred, how did they die, were they long-term residents of the town or village, or just visiting? Who were their family? Or have you noticed a lot of memorials within a short period of time – an epidemic perhaps? There are further ideas to trigger your creativity in this edition's Future Themes section.

We do, however, welcome any articles that our readers may find of interest, whether on theme or not, and look forward to receiving your contributions.

We wish you all an enjoyable summer.

*The Editors*

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## ALONG THE HIGH STREET – STANTON

Stanton is a village near Bury St Edmunds in Suffolk. In 1931 the population was just 660. Like many Suffolk villages, it consisted mainly of farms and small rural businesses, with most employment centred on agriculture.

My 2x great-grandfather **Benjamin Youngman** was the first of the family to sell meat in the village whilst he was the innkeeper of the *George Inn*, around 1840-1850, before opening a butcher's shop in Stanton about 1850. He was later followed into the business by his son **William Youngman**. When William eventually took over the business, butchers were benefiting from the repeal of the Corn Laws in 1846, which helped reduce food prices and made meat far more affordable to the wider population.

The business remained in the family for many generations. My father **Joe Youngman** and his brother **Vivian Youngman** took over the shop in the late 1930s and continued the trade for around 30 years, eventually opening a second shop in nearby Ixworth village. I myself spent 10 years in the Ixworth business during the 1970s before selling it, although I am a Liveryman of the Worshipful Company of Butchers to this day. The shop continued trading as a butcher's business until the early 2020s. It is now a vape shop, perhaps a sign of the times!

Family records suggest that earlier members of the Youngman family may also have operated a butcher's shop in Walsham-le-Willows. Like many traditional family businesses, the trade was learned from the ground up, beginning with basic tasks and gradually developing the practical skills required.

In 1937, Stanton supported a wide range of local businesses serving the village population. These are listed in *Kelly's Directory of Suffolk, 1937*, and provide a good impression of village life at the time:

### *Businesses in Stanton in 1937*

- Adams – Blacksmith
- E Baker – Post Office
- G Baker – Motor & Wireless Engineer
- G Bland – Shoemaker
- J Chambers – Saddler
- F W Etheridge – Grocer
- J Frost – Insurance Agent
- Mary Frost – Shopkeeper
- Henry Hayhoe – Tailor
- J Miller – Baker
- E Mulley – Builder
- Sidney Peck – Fried Fish
- George Sheppard – *Rose and Crown* Public House

- *The Cock Inn*
- *The Angel Inn*
- F Stebbings – Shopkeeper
- Sturgeon Bros – Agricultural & Motor Machinery
- Youngman Bros – Butchers

I lived in Stanton until 1969. By that time there had already been a considerable decline in the number of village shops.

One of the largest employers in the village was Catchpole Engineering, well known for manufacturing sugar-beet harvesters and one of the leading producers of this type of agricultural machinery. Catchpole's was eventually bought by a competitor, and the site was then used by Shetland Boats for several years. Today the area has been redeveloped as additional housing.

Modern Stanton has a very different character. Today the village has the *Cock Inn*, a Co-op, a Spar grocery shop, and a fish-and-chip shop – only a small number of businesses compared with those listed in 1937. Yet the population has grown to nearly 3,000.

Stanton is not alone in experiencing this reduction in village shops. Many rural communities across the country have seen similar changes over the past century.



*Youngman Butchers, circa 1895. Photo: Author's own*

**Graham Youngman Mb 12180**  
[grahamyoungman@btinternet.com](mailto:grahamyoungman@btinternet.com)

## ALONG THE HIGH STREET – IPSWICH AND NAYLAND

The photo below shows my grandfather William Hughes' shop at 30 Wellington Street, Ipswich, at the corner of Wellington Street and Bramford Lane, in the 1930s. Pictured are my grandfather **William Hughes** (1883-1947) and my aunt **Mildred Elsie Hughes** (1909-2007). William moved to Ipswich from Nayland some time after 1921 and sold groceries and household goods. The shop, later owned by his brother **Richard Arthur Hughes** (1891-1974), was demolished in the early 1960s and replaced with council flats. Richard's granddaughter **Claire Haggart** has the council's Compulsory Purchase Order.



*William Hughes and daughter Mildred outside the shop in Wellington St, Ipswich. Photo: Author's own.*

My great-grandfather **William Hatten** (1844-1907) was a farmer at Walnut Tree Farm, Haughley, in 1881, but by 1891 his circumstances were much reduced and he was a licensed hawker living in Nayland, with the same circumstances in 1901.

His son **Stanley John Hatten** (1896-1977), my great-uncle, bought the *Compasses* pub at 41 Bear Street in Nayland in 1918, and converted it into a general store with living accommodation above.

The following page from the Nayland and District Royal British Legion magazine 1918 *Remembered*, edited by **Mary George**, has a notice of the sale of the Nayland Brewery including the *Compasses*. The family name is misspelled 'Hatton' in the comment. I have a few photos taken in the garden there but none of the frontage. In the 1960s Stanley also had two mobile shops that toured the surrounding villages.



*The former Compasses, Nayland.  
Photo: Author's own.*

Stringent wartime regulations imposed on licensed premises combined with reduced production and consumption brought breweries close to financial ruin. Cuddon's Brewery in Church Lane and their sixteen pubs in Nayland and surrounding villages were auctioned just before the Armistice. The Hatten family bought the Compasses in Bear Street and ran their shop there until it closed in 2017.

**SUFFOLK AND ESSEX.**

**TO BREWERS AND OTHERS.**

**SALE OF THE NAYLAND BREWERY,  
MALTING, TWO RESIDENCES, AND 13  
LICENSED HOUSES,**

including

The White Hart, Nayland,  
The Star and Garter, Nayland,  
The Butchers' Arms, Nayland,  
The Fox Inn, Nayland,  
The Lion Inn, Leavenheath,  
The Rose Inn, Thorington Street,  
The Black Horse, Stoke by-Nayland,  
The Green Inn, Withernash Green,  
The Swan Inn, Stratford St. Mary, and Paddock,  
The Windmill Inn, Alpheton,  
Also

The King's Arms, Crouch Street, Colchester, and  
Residence adjoining,  
The Fox Inn, Raydon,  
The Royal Oak, East End, East Bergholt,  
The Unicorn, Premises, lately the Plough, Leavenheath, The Compasses, Nayland, The Chequers  
and Blacksmith's Shop, Boxford.

**Sexton and Grimwade**

Are instructed by the Executrix of the late Mr.  
Thomas Cuddon, to SELL by AUCTION at the  
Corn Exchange, Colchester, on SATURDAY,  
November 9th, 1918, at 4 o'clock precisely, as a  
going concern,

**THE NAYLAND BREWERY,**  
with its 13 LICENSED HOUSES, RESIDENCES,  
and PROPERTIES.

Particulars and Conditions of Sale may be had  
of Messrs. Elwes and Turner, Solicitors, 3, High Street,  
and of the Auctioneers, all of Colchester.

Suffolk and Essex Free Press October 1918

*Notice of sale of the Nayland Brewery, 1918. Courtesy  
of Nayland and District Royal British Legion.*

William Hatten's younger brother **George Hatten** (1854-1929) was also a farmer, living at High Street Farm, Great Finborough, in 1891. However, George suffered a similar fate to his brother, and by 1901 he was living in West Ham, London, and working as a bus driver!

*Alan Fraser Mb 11435  
alanhfraser@virginmedia.com*



*The White Horse, Felixstowe, 1897 by Charles Emeny (public domain via Wikimedia Commons)*

## EDWARD HURSHAM: THE SECOND MOST SUCCESSFUL BOOTMAKER IN THE BOROUGH OF EYE

### Bootmaking in Victorian Suffolk

In 1851, there were more shoemakers in Suffolk than there were grocers, bakers, butchers, milkmen, greengrocers, fishmongers and poultrymen put together.<sup>(1)</sup> According to the contemporary social investigator **John Glyde**, the 1851 census recorded 3,631 shoemakers compared with 1,104 grocers, 762 butchers and 656 bakers.<sup>(2)</sup> No reason is given for this dominance, but Suffolk's population was mostly occupied in agriculture and all 42,400 of Suffolk's outdoor farm labourers would have required at least one pair of boots, as would the 5,192 farmers who employed them. For the Hartismere Hundred, which included Eye, Glyde gives a figure of 173 shoemakers, with shoemaking the fourth largest occupational group, after agricultural labourers, farmers and general servants.<sup>(3)</sup> By my reckoning, in 1851 there were 23 practising shoemakers in the Borough of Eye.<sup>(4)</sup>

Eye's shoemakers were predominantly bootmakers, boots being commonly worn in rural areas. Typically, the shoemakers of Eye produced boots ready-made, leaving lighter footwear and the more expensive bespoke and fancy work to city manufacturers, such as those in Norwich. Before the 1850s, all boot and shoemaking was done by hand, with an experienced bootmaker able to produce 10 or 12 pairs of boots a week. A few bootmakers worked for themselves, hawking their boots in markets and public houses, but most journeymen bootmakers in Eye worked for master bootmakers who supplied the leather and paid a fixed rate for their boots, perhaps 3s for making a cheaper pair. In both cases, these journeymen shoemakers mostly worked at home, using their limited living space as a workshop. Their only investment was in their tools.

Master bootmakers ran what could more properly be regarded as manufacturing businesses, with a workshop attached to the home or nearby. They might employ a team of journeymen outworkers, with their workers' homes becoming in effect an extension of the master's workshop; but the cheapest source of labour was their sons, first as apprentices and then as journeymen, supplemented by wives and daughters. As manufacturers, masters needed workbenches and a stock of hides, but there was very limited capital investment and, with only a few having the luxury of their own salesroom, much of their ready-made output went wholesale either to local drapers' shops or to boot and shoe warehouses stocking footwear from a variety of sources.<sup>(5)</sup>

Shoe warehouses were a common feature of Victorian Britain. In Ipswich in the 1840s, for example, **Henry Clarke's** Boot and Shoe Warehouse could be found in King Street, moving to Princes Street in the 1850s. Or there was **Browne's** Boot and Shoe Warehouse in Abbeygate Street, Bury St Edmunds, where in 1851 one could buy ready-made stout Clarences for 5s 9d.<sup>(6)</sup> The price of boots varied according to the quality

of the materials, the style of boot, whether the boots were bespoke or ready-made, and the price customers were prepared to pay. But as a rough guide, around 1850 a craftsman might pay around 10s for a strong pair of ready-made boots, a woman 5s.<sup>(7)</sup> In the informal second-hand market, men's work boots sold for 2s to 3s, more if recently repaired.

**BOOT AND SHOE WAREHOUSE.**  
**MR. F. E. BROWNE**

**H**AS just received a large and fashionable selection of  
**READY-MADE**, in all kinds, which are offered at  
 Prices second to no House in the Kingdom, for Cash only.  
**STOUT WELLINGTONS, 6s. 9d. Three pairs for 20s.**  
**STOUT CLARENCES, 5s. 9d. Three pairs 17s.**  
 A large Stock on hand.  
 The Bespoke department comprises the very best that  
 can be produced.  
 37, Abbeygate-street, Bury.

*Advert from the Bury and Norwich Post, 4 June 1851  
 (Content provided by the British Library Board. All Rights  
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As was the case in most traditional trades, the financial health of a master craftsman rested on the structure of his family, especially the number of sons and the depth of generations involved. The boot manufacturer's main investment was in his sons, who, after a seven-year apprenticeship, gave the family increased financial stability in the event of sickness and death. In mid-19th-century Eye, boot manufacturing remained much as it had been in the 18th century and a world away from the boot industry of the city, where in Norwich in the 1840s **Charles Winter** was employing 900 outworker journeymen.<sup>(8)</sup>

### The five bootmakers of Eye

The importance of the family as the foundation of a small business can be gauged from the fortunes of the five Eye shoemakers listed in *Robson's Commercial Directory* for 1839: **James Roper**, **John Fairman (Fearman)**, **Abraham Oaks (Oakes)**, **Edward Page** and **John Horsham (Hursham)**.

In 1839 James Roper (1787-1841) was at the centre of what appeared to be a healthy family business; the 1841 census shows him enjoying the support of both his bootmaker son **George Roper** (1820-1855), aged 21, and his father, **John Roper** (1770-1851), still a practising bootmaker at the age of 70. But little more than two months later, James Roper died aged 54 '*after a short illness ... leaving a wife and large family to lament the loss of an industrious and affectionate father*'.<sup>(9)</sup> His father died at 81 in 1851 and, with the early death of son George in 1855 aged 34, three generations of Roper family bootmakers had disappeared from Eye in less than 15 years.

John Fearman (1803-1866), with four young daughters, lacked the sons needed to develop his business. He was born in Brockdish, Norfolk, less than seven miles from Eye, where his father had established an extensive bootmaking enterprise.<sup>(10)</sup> However, his father died suddenly in 1828 '*by the Visitation of God*'<sup>(11)</sup> and John found himself in partnership with his brother.<sup>(12)</sup> After his marriage to **Lucy Aldous** (c. 1804-1874) in 1832, John moved to Eye to establish his own boot making business, but by 1838 he was declared insolvent and spent several months in Ipswich Prison.<sup>(13)</sup> Once released, he re-established himself and by 1851 his business was seemingly buoyant enough for

him to employ three journeymen, a necessity for a manufacturer with no sons. Yet just a year later, he and Lucy abandoned Eye and joined the flow of migrants from Suffolk to London, John dying in Holborn in 1866 and Lucy in Edmonton in 1874.

The family businesses of James Roper and John Fearman failed due to an inherent weakness in their family structures, as there were too few sons to cushion the effects of the seasonal demand cycles or, more seriously, the early death of a breadwinner. By comparison, Abraham Oakes (1790-1882), a third shoemaker listed in *Robson's Commercial Directory*, belonged to an extensive boot making family in Yaxley, a village lying just beyond the boundary of the Borough of Eye. Abraham's father and at least one of his father's brothers were bootmakers,<sup>(14)</sup> as were Abraham's own brothers, **Robert** (1795-1856) and **William** (1802-1866). In 1841, the Oakes clan in Eye and Yaxley included 12 males, 10 of whom were, or would become, bootmakers.

Yet even with so many bootmakers in the family, by 1851 the whole enterprise was in decline. The clan had already lost Abraham's brother Robert and Robert's three sons, all of whom were now living in Camberwell in south London. With two of Abraham's own sons also having migrated from Eye to London, the Suffolk clan in 1851 comprised only Abraham in Eye with his family, and his brother William in Yaxley with his. Then by 1861, even William had moved away, taking his family to Norwich where there was plenty of regular work in the rapidly mechanising footwear industry.<sup>(15)</sup> Now only Abraham and his son **Alfred Oakes** (1825-1908) remained in Suffolk.

The problem for Abraham was not a lack of sons or early deaths, as in the Roper and Fearman families; the Oakes family structure remained strong. It was simply that by 1861 the family's centre of gravity had shifted to south London, where two of Abraham's sons, a nephew and a grandson all now lived in a single street in Peckham. Nonetheless, Abraham himself remained in Eye until his death in 1882, his connection to place having proved stronger than the pull of the city; as his obituary noted, Abraham served for over 70 years as Parish Clerk of Yaxley, the village in which he had been born 92 years previously.<sup>(16)</sup>

### Mechanisation and the decline of craft bootmaking

The migration of the Oakes bootmaking clan is evidence that, by the middle of the 19th century, bootmaking in Eye was becoming unsustainable. The growth of bootmaking on an industrial scale in the cities was increasing competition and keeping prices down, while also luring bootmakers to cities such as Norwich or London with the prospect of regular and higher earnings. At the same time, the popularity of boot and shoe warehouses selling cheap ready-made footwear in major towns like Ipswich and Bury St Edmunds, while providing a wholesale market for manufacturers in the smaller towns, limited what a bootmaker might earn. The bootmakers of Eye were further handicapped by the borough's declining population.

But the main factor in the demise of bootmaking in the villages and towns of Suffolk was the mechanisation of bootmaking in the second half of the 19th century. The key date was 1856, which saw the introduction of an American Singer treadle sewing machine capable of stitching leather.<sup>(17)</sup> Uppers could now be stitched by machine, a development unsuccessfully challenged by largescale strikes of bootmakers in Northampton (1857) and Stafford (1859) protesting against the loss of hand-stitching work for wives and daughters. The start of the 1860s brought a machine for stitching soles, which was followed by a string of inventions as each hand operation of a skilled bootmaker was mechanically duplicated. In 1881, the *Woodbridge Reporter* was able to announce to its readers that: *'Almost every process in the manufacture of boots can now be performed by machinery'*.<sup>(18)</sup> By 1900, the *Lowestoft Journal* reported that: *'what was accomplished in 10 to 13 hours 40 years ago, is now done in an hour'*.<sup>(19)</sup>

With machinery came factories and a revolution in bootmaking practice. The Singer treadle sewing machine could be used at home, but from the 1860s bootmaking machinery became increasingly bulky and too expensive for home use.<sup>(20)</sup> Large manufacturers like **Charles Winter** in Norwich now sought to exchange the economic advantages of having hundreds of bootmakers spread throughout a city, with their own tools and workplaces, for the higher productivity and reduced labour costs of operating machinery under one roof.<sup>(21)</sup> As machines came to require fewer skills in their operation, so apprenticeships declined and boys became machinery operatives, as in 1860 at Henry Clarke's Boot and Shoe Warehouse in Ipswich:

*'On Saturday afternoon last, as a little boy named **Smith**, employed at the shoe warehouse of Messrs. Clarke, Prince-street [sic], was engaged at one of the cutting machines, by some cause or other one of his fingers came in contact with the knife, whereby he sustained so severe an injury that he had to be taken to **Mr. W. P. Mills**' surgery, where a portion of the limb was taken off. We are glad to learn that the poor little fellow is going on favourably.'*<sup>(22)</sup>

Fingers continued to be lost until the introduction of two-handed presses in the 1960s.<sup>(23)</sup>

### Page family bootmakers

Against the background of this revolution in bootmaking, it is instructive to consider how Edward Page (1797-1859), a fourth Eye shoemaker listed in *Robson's Commercial Directory* for 1839, succeeded in establishing a family business in the 1820s that survived in Eye until the 1890s. Unlike Roper, Fearman and Oakes, Edward Page was not the son of a bootmaker. His father, also **Edward Page** (1771-1844), was an agricultural labourer who in 1834 received an Agricultural Association award for working on the same farm in Eye for 29 years.<sup>(24)</sup> But his son Edward evidently had both ambition and business acumen, listing his name in Pigot & Co.'s directory for Suffolk in 1823/24 when he was only 25 years old and not yet married. By 1841, Edward had four daughters aged between 2 and 12, and a son, another **Edward Page** (1826-1896),

aged 14, who would have been learning his trade as a bootmaker's apprentice. Luckily for the stability of the family business, a second son, **John Frederick Page** (1841-1916), was born in October 1841 and by the time his father died in 1859 at the relatively young age of 62, John Frederick (17) was an apprentice bootmaker and his brother Edward (33) a journeyman bootmaker.

However, it was the brothers' enterprising mother **Harriett Mary Page (née Neobard)** (1802-1882) who assumed control of the business on the death of her husband, inserting a notice to that effect in the *Suffolk Chronicle* less than a month after Edward's death.

**HARRIOTT PAGE,**  
(Widow of the late Edward Page.)

**B**EGBS to return her sincere thanks to the friends and customers of her late husband for the patronage betowed on him during the 37 years he carried on the trade of Leather Cutter and Boot and Shoe Maker at Eye, and to inform them that she intends, with competent assistance, carrying on the business for the support of herself and family; and trusts by strict attention, with reasonable charges, to merit their continued support.  
Eye, June 9, 1859.

*Suffolk Chronicle 11 June 1859 (Content provided by the British Library Board. All Rights Reserved. With thanks to The British Newspaper Archive)*

The daughter of a carpenter, Harriett would have grown up in a literate family and learnt from her mother how to manage a household that was also a business. In her own 34-year marriage, Harriett had not only raised four daughters and two sons, but also become sufficiently experienced in the boot trade to assume control of the largest boot manufacturing business in Eye. In 1860, she advertised in her own name for a women's boot and shoemaker, possibly to develop a new line,<sup>(25)</sup> and in the census of 1861, two years after her husband's death, she appears as: 'Leather Cutter, Boot & Shoe Manufacturer employing 4 Men & 1 Boy'. Leather cutting was one of the most skilled operations in bootmaking, as 'the final cost and quality of the product itself depended on the material used and on how it had been cut'.<sup>(26)</sup> Generally, only master bootmakers became leather cutters, cutting a valuable hide, worth perhaps £2 or £3, to supply journeymen with leather.

In 1861, Harriett's bootmaking sons, Edward and John Frederick, were still living and working at home, and while Edward, now 35, would normally have replaced his father as head of the business, he evidently lacked his mother's enterprise. He never married and instead lived with his mother for the rest of her life. On her death, he lodged with his sister, **Phillis Theobald (née Page)** (1830-1911), and her bootmaker husband, **Henry Richard Theobald** (1832-1913), in nearby Hoxne, effectively exchanging the care of one bootmaker's wife (his mother) for another (his sister).

The practice of a bootmaker's widow adopting her late husband's trade was recognised by the craft guilds at least as far back as the 16th century,<sup>(27)</sup> so Harriett Page was just one of many women who assumed control of the family business on the death of a husband. The *Post Office Directory* of 1869 lists **Maria Howe (née Collins)** (1830-1874) as a boot and shoemaker of Lambseth Street, Eye, following the early death of her bootmaker husband, **Anthony Howe** (1818-1867). In 1871, Maria was recorded as a

boot and shoe manufacturer employing two men, but she died shortly after, in 1874, and there were no children to carry on the business.

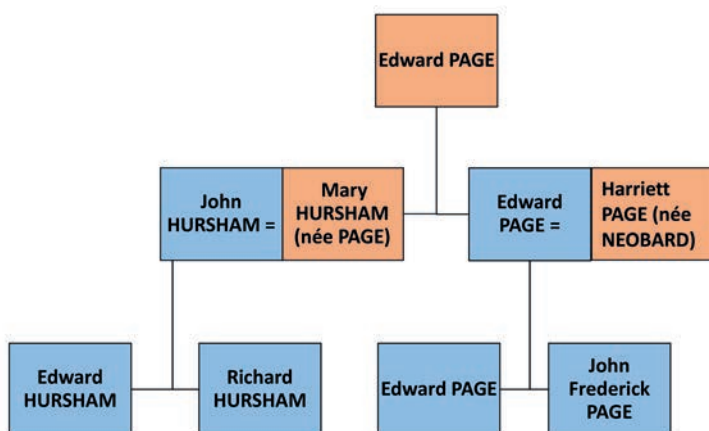
Even where a bootmaker's widow did not inherit a boot manufacturing business, she might still support herself and her dependants using skills learnt in childhood from a bootmaker father<sup>(28)</sup> or as a young woman from a bootmaker husband. Most women brought to marriage the dressmaking skills taught as part of a girl's upbringing and so, as wives and daughters, they worked both as 'clickers' (cutting out the parts of the uppers) and as 'closers' or 'binders' (sewing the uppers together).<sup>(29)</sup> In Eye, sewing boots also dovetailed with traditional lace making. When **Louisa Borrett (née Chambers)** (c. 1803-1865) was widowed in 1837 following the death, aged 27, of her bootmaking husband, she was able to support herself and her six children, all under 10 years old, as a skilled boot binder, before turning to lace weaving 20 or so years later when in her 50s.

Similarly, when the early death of George Roper brought to an end three generations of Eye bootmakers in 1855 (as explained above), his widow, **Mary Ann Roper (née Grimes)** (1822-1902), found work as an experienced boot binder to provide for a household of three children under 15 years and her ageing mother. However, Mary was even more enterprising as, once her children had left home, she became housekeeper to an elderly grocer-cum-baker in Magdalen Street; and when he died, she took over the business and remained the shopkeeper for almost 30 years, providing a home for an illegitimate daughter, **Jane Ann Mortimer (née Roper)** (1864-1950), and, in time, her daughter's own family, until her death in 1902 at the age of 81.

### Edward Hursham's business and its interdependence with the Pages

By regarding Victorian family businesses simply as patriarchal structures, passing from father to son, we neglect the role enterprising women played in the success of a business. Just a couple of doors from Harriett Page's boot manufacturing business in Castle Street, Eye, was another bootmaking business, that of **Edward Hursham** (1821-1900), who appears on the 1861 census as a master shoemaker employing two men and three boys. We might assume Harriett Page and Edward Hursham were competitors, were we not aware that Edward's mother, **Mary Hursham (née Page)** (1795-1845), was a sister of Harriett's husband. In other words, Edward Hursham and Harriett's sons, Edward and John Frederick Page, were cousins.

To declare an interest, Edward Hursham's father, **John Hursham** (1789-1868), was the brother of my 3x great-grandfather. Indeed, we need to go back to John Hursham to fully understand the link between the two bootmaking businesses. As a young man, John served as a private in the Coldstream Regiment of Foot Guards during the Napoleonic War, taking part in the Battle of Barossa in Spain in 1811, before being discharged as unfit in 1817. Born in Denham, John chose to settle in nearby Eye and for the next 20 years he made his living as a hawker. Then, in 1839, we find



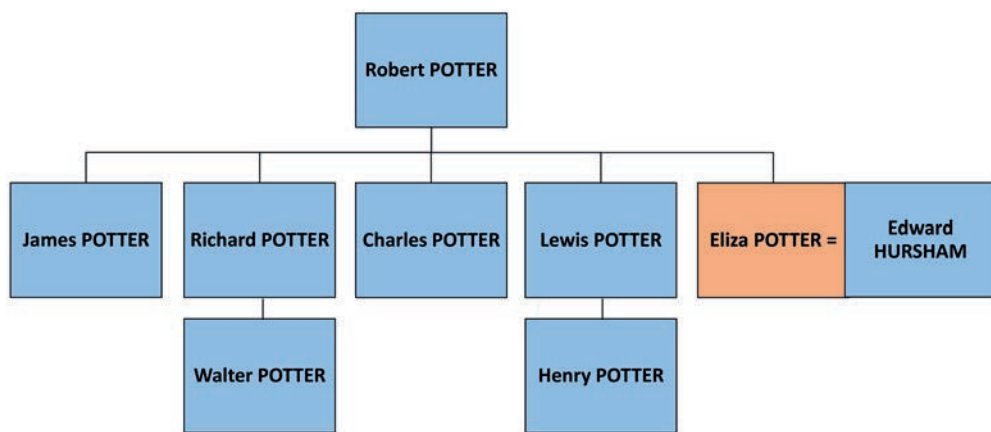
*Family ties between the Hursham and Page families (bootmakers in blue)*

him unaccountably listed as one of the five Eye shoemakers in *Robson's Commercial Directory*.<sup>(30)</sup>

The only connection John Hursham had with shoemaking was through his marriage in 1820 to Mary Page, the sister of shoemaker Edward Page, so his sudden metamorphosis from a hawker into a shoemaker in 1839 may reflect no more than the provision of unskilled labour for his brother-in-law. As he was not literate, someone else must have arranged for his name and address to appear in the directory; in fact, he was listed as John *Horsham*, the name he was given in the army. The scrofulous left shoulder, for which he was discharged from the army with a pension, would have prevented him physically from making boots. He is again listed as a shoemaker in the 1841 census, but in the two following censuses he is shown as an army Chelsea Pensioner. Whatever his connection with bootmaking, it was short-lived.

But there was a more substantial consequence of John's marriage to a shoemaker's sister and that was the apprenticeship of their two sons, Edward and **Richard Page Hursham** (c. 1825-1861), as shoemakers, most likely to their uncle, Edward Page. In this way, the marriage of Mary Page and John Hursham in 1820 not only created a family of bootmakers, it provided an interdependence between the bootmaking Hurshams and the bootmaking Pages. So, when Harriett Page took over the bootmaking business on the death of her husband in 1859, she could call on the support of five bootmaker relatives: her two sons, Edward and John Frederick Page, her sister-in-law's two sons, Edward and Richard Page Hursham, and her daughter's husband in Hoxne, Henry Richard Theobald.

The death of Richard Page Hursham in February 1861 at the age of 36 and without children left his brother, Edward, the sole bootmaker in the family business. But in the 1861 census, Edward was a close neighbour of his enterprising aunt and her bootmaking sons and, together, Harriett Page and Edward Hursham employed



*Family ties between the Hursham and Potter families (bootmakers in blue)*

seven men and three boys. If the interdependence between the Page and Hursham businesses enabled Harriett to maintain her husband's business after his death, it also enabled Edward to maintain his after the death of his brother.

Moreover, collaboration with the Pages was not Edward Hursham's only source of bootmaking support. Some years earlier, in 1843, Edward, like his father, had married a bootmaker's daughter, **Eliza Potter** (1813-1887). Eliza was the eldest child of **Robert** (1790-1863) and **Elizabeth Potter (née Groom)** (1791-1866) of Wortham, just five miles from Eye, and she brought to the marriage not only her own skills as a boot binder in the Potter family business, but four bootmaker brothers, **James** (c. 1825-1902), **Richard** (1831-1891), **Charles** (1831-1880) and **Lewis Potter** (1834-1891). At least three of the brothers were practising bootmakers at the time of Richard Hursham's death in 1861, and indeed, by 1861 Richard Potter had moved from Wortham to Eye, where he worked as a journeyman bootmaker, most likely for his sister's husband, Edward Hursham. Nor should we forget Richard's wife, **Hannah Potter (née Harbur)** (1832-?), who was herself a skilled boot binder and probably also employed by Edward Hursham. The interdependence of these two families can be gauged by Richard and Hannah's son, **Walter Potter** (1864-1925), lodging with his aunt and uncle, Eliza and Edward Hursham, as an apprentice bootmaker in 1881. Eliza and Edward Hursham were themselves childless, but having eight bootmakers as cousins, brothers and nephews, they nonetheless built the second most successful bootmaking business in the Borough of Eye.

### Edward Hursham rises up the social scale

For Edward Hursham, business success brought social prestige. Indeed, '*the success of a shoemaker was not related to the accumulation of financial resources (difficult to invest in the trade), but in his capacity to secure his respectability inside the community w[h]ere he and his family were living*'.<sup>(31)</sup> In rural communities, respectability underpinned a

social prestige traditionally derived from the land and belonged to landowners and largescale farmers. But even though it had a population of just 2,400, Eye was a corporate borough complete with a mayor, four aldermen, 12 councillors, several magistrates, a town clerk and a treasurer. By holding a position in Eye Borough Council, professionals and, increasingly, businessmen gained a disproportionately high social standing relative to those whose status derived directly from the land. Between 1850 and 1860, the mayors held the following occupations: general practitioner, brewer, farmer, solicitor, land agent, and flax manufacturer. Nonetheless, Eye remained a strongly hierarchical society, with its conservative lords of the manor at its apex and women only exceptionally gaining a social status independent of their fathers and husbands, as did the boot manufacturer Harriett Page and the grocer Mary Ann Roper.

It was to be expected, therefore, that having become by the 1870s a successful manufacturer, Edward Hursham, son of an illiterate foot soldier and hawker, should seek an appropriate social status. We can trace his social elevation in his choice of dwelling. On his marriage in 1843, Edward moved to the *Bull Inn* on Lambseth Street (now 7 Lambseth Street<sup>(32)</sup>), where he was both innkeeper and bootmaker. Innkeeping was common as a supplement to a main trade, though the inn's yearly rental value also made Edward a burgess of the borough and eligible to vote and stand in council elections. In the second half of the 1850s, he moved to more prestigious business premises in the centre of Eye, close to his bootmaking uncle and cousins, which gave him a salesroom in Castle Street, at the corner with upper Magdalen Street and opposite Gurney & Co.'s Bank, Broad Street.<sup>(33)</sup> Then in the 1870s Edward and Eliza moved to Mount Pleasant, '*a beautiful residence*' built by Edward in Buckshorn Lane, a discrete distance from his workplace.<sup>(34)</sup>

**CASTLE STREET, EYE,**  
**Opposite Messrs. Gurney and Co's Bank.**

**E. HURSHAM,**  
**BOOT AND SHOE MANUFACTURER,**  
 Has now on hand a large assortment of

**Gentlemen's best Side Spring Boots,**  
 10/6, 16/-, 18/-, 20/-

**DITTO BALMORAL'S, 10s. 6d., 16s., 18s.**

**Ladies' best Kid Side Spring Boots,**  
 With Military Heels, 8/6, 10/6, 12/6.

**LEVANT DITTO, 8s. 6d., 10s. 6d., 12s. 6d.**

**Best French Side Spring Boots - - 5s. 6d.**  
 " " " " **Cashmere Boots 4s. 6d.**

**A Large Assortment of**  
**GIRLS' AND BOYS'**  
**SIDE SPRING & LACE BOOTS, VERY CHEAP.**

**REPAIRS NEATLY & QUICKLY EXECUTED.**

Diss Express 11 November 1870 (Content provided by the British Library Board. All Rights Reserved. With thanks to The British Newspaper Archive)

It can be no coincidence that the move to Mount Pleasant coincided with Edward's election as a councillor of the Borough of Eye on 28 June 1879.<sup>(35)</sup> The house and his election were mutually supporting markers of Edward's rise in prestige. In the 1870s

he had adopted a leading role in the Wesleyan community of Eye, in October 1877 laying the foundation stone of the new Wesleyan Chapel in Castle Street.<sup>(36)</sup> But that honour was only a prelude to becoming a councillor and, quite literally, he could now look down on the Chapel from Mount Pleasant, as his house was built on an ancient earthwork known as The Mount.<sup>(37)</sup> Having been elected in the Conservative interest in a solidly Conservative town, Edward was duly re-elected and remained on the Council until 1889 when he lost his place due apparently to a misunderstanding.<sup>(38)</sup>



*Eye's former Wesleyan Chapel overlooked by Mount Pleasant, home of Edward Hursham. Photo: Author's own.*

But by 1889, Edward had ascended as high up the social scale as he could, his status achieving its fullest display and confirmation with the funeral of his wife, Eliza, in May 1887:

*'The funeral procession left Mr. Hursham's private residence at 2 p.m., on its way to the Wesleyan Chapel, where a short service was held ... At the conclusion of the service the procession reformed and proceeded to the Cemetery, where the number attending was very large. All along the route shutters were closed and blinds drawn in token of respect. ... The service was very impressive, and wreaths and bouquets of flowets [sic] were laid upon the coffin by the children of the Wesleyan Sunday school, who were present.'*<sup>(39)</sup>

The level of respect shown to Eliza by the town was a measure of Edward's status; Eliza is not named, she is simply 'wife of Mr. Edward Hursham'. Indeed, the lengthy report of the funeral was in itself a reflection of Edward's social position as a Borough councillor.

A year later, in June 1888, Edward married **Anna Maria Freestone** (1838-1902) in Lakenham, Norwich, in the presence of his sister **Harriett Waller (née Hursham)**

(1829-1913) and her husband, who were also resident in Lakenham. Anna Maria's father had been a maltster, a craftsman yet also an employee, so below the social position of a successful boot manufacturer. But, aged 66 and looking towards his retirement from business and public life, Edward needed a domestic housekeeper more than a shoemaker's daughter (as was his first wife); and at the age of 50, Anna Maria had spent 30 years as housekeeper to her widowed father and perhaps felt in need of a home of her own. At any rate, Edward Hursham closed his bootmaking business with a retirement sale of shop fittings and surplus stock in October 1891.<sup>(40)</sup>

### John Frederick Page follows suit

The life of Edward Hursham's much younger cousin, John Frederick Page, followed to a surprising extent the same pattern as Edward's, except that John Frederick built a larger bootmaking business and became more prominent in public life. His cousin Edward Hursham was not the first bootmaker to serve on the Eye Borough Council; the honour of being the first, at least since the reforms made by the Municipal Corporation Act 1835, seems to have fallen to John Frederick's father, Edward Page, who served as a councillor in the 1850s.<sup>(41)</sup> John Frederick Page was more ambitious than both his father and his cousin. Having expanded the family bootmaking business in the 1860s, almost certainly under the tutelage of Edward Hursham, John Frederick was still only 33 when he stood as a Liberal candidate in 1874.<sup>(42)</sup> Unsuccessful on that occasion, he learnt from his defeat and was elected unopposed as a Conservative councillor in 1881.<sup>(43)</sup>

During the 1870s, John Frederick established himself as a leading member of the Ancient Order of Foresters Friendly Society, which, like the Wesleyan Chapel for Edward Hursham, gave him a public face when he campaigned for election to the Council. By 1881, John Frederick evidently also felt in need of a wife to share his social life. Being almost 40 and well-established in both business and society, he was able to reinforce his social prestige by marrying a woman above the social position of his parents, **Rosa Adelina Hammond** (1856-1889). Rosa was the daughter of a well-off farming family in Thorndon, her father combining farming with the post of Surveyor for Roads. The couple married in April 1881, but the marriage was short-lived, Rosa dying in June 1889, leaving John Frederick with two young daughters.

He re-married in 1894 and, like Edward Hursham, took a wife below the social status of his first wife. **Emily May** (1849-1903) was the daughter of a police inspector who became a greengrocer on retirement, and, also like Edward's second wife, she was an unmarried middle-aged housekeeper. Like Edward, John Frederick needed a wife to run his household, but unlike Edward, John Frederick's retirement as a boot manufacturer around 1897 did not signal a retirement from public life. Edward had retired at 70, but John Frederick was still only in his mid-50s and for the next 20 years he devoted himself to public service. He was elected an alderman in 1901, served twice

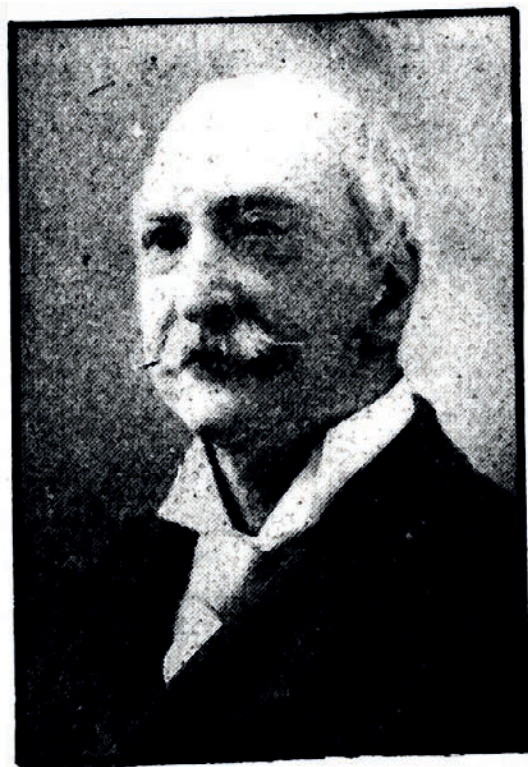
as deputy mayor, and was appointed a Justice of the Peace in 1913. At his death on 20 November 1916, he was the longest continuously serving member of the Borough Council, and his obituary listed almost a dozen public roles.<sup>(44)</sup>

### The demise of bootmaking in Eye

John Frederick Page and Edward Hursham were by far the two most successful bootmakers in Eye. John Frederick left an estate valued at £7,010 4s 8d, a fortune in 1916; Edward, in 1900, left a more modest £1,303 15s. But what makes them remarkable is not their wealth alone, but that they made that wealth in the 50 years that saw the demise of bootmaking in Eye, a traditional craft stretching back beyond the origins of the town itself. Certainly, the rate of decline in the craft in a town like Eye would have been slower than in a city such as Norwich, and in Norwich it would have been slower than in the bootmaking centres of Northampton and Leicester. Nonetheless, while there were 23 practising bootmakers in Eye in 1851, assisted by five apprentices and four women boot

binders, in 1901 there were only 12, with just one apprentice and no women boot binders. In sum, a workforce of 32 had declined to 13, with only three bootmakers under the age of 50. For Victorian Britain as a whole, it has been estimated that technological changes in bootmaking left 30,000 women, mostly boot binders, unemployed and forced the displacement of 110,000 men, mostly skilled bootmakers.<sup>(45)</sup> As a 'tramp' told a court near Colchester in 1910 when charged with acting as a pedlar without a licence, 'he was a bootmaker, and was thrown out of work owing to the rapid progress of machinery'.<sup>(46)</sup>

By 1901, only two of the families listed in the 1851 census were still making boots in Eye. Abraham Oakes's second son, Alfred Oakes, remained a bootmaker, though at



Block]

[Norwich Mercury.

#### NEW MAGISTRATE FOR EYE.

The three new magistrates who have recently been appointed for the borough of Eye include Alderman John Frederick Page, whose photo we give above. He is 71 years of age, and a staunch Conservative.

Lowestoft Journal 22 February 1913

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his death in 1908 aged about 82 his estate was valued at just £10. **George Rose** (1832-1913) was the only bootmaker still practising to have appeared in both the 1851 and 1901 censuses for Eye,<sup>(47)</sup> and his younger brother, **Samuel Rose** (1849-1922), was also still making boots in 1901. In fact, Samuel Rose also served on the Borough Council for two periods, 1900-1903 and 1906-1909, and later had the distinction of being the last practising bootmaker in Eye.

Edward Hursham's brother-in-law, Richard Potter, had died in 1891, but by 1911 Richard's son Walter had returned to Eye from Yorkshire. Now, though, he was forced to work as a boot repairer rather than a bootmaker. Bootmakers had, of course, always repaired boots, but the only aspect of their craft in demand now was repairing. **Augustus Driver** (1875-1953), born and apprenticed in Eye, was working as a bootmaker in 1901, but by 1921 had likewise become only a boot repairer. **Frederick Wilby** (1887-?), the sole apprentice in the 1901 census (and probably the last bootmaker's apprentice in Eye), found employment only as a boot repairer and had left Eye by 1921. His bootmaker father, **Robert Wilby** (1849-1922), worked for Garnham's shoe shop in Castle Street, presumably repairing boots.<sup>(48)</sup>

Agricultural workers still required boots, but these were no longer made locally, a shift evident in the contracts given to supply boots to the Eye Workhouse. John Frederick Page supplied locally-made boots for almost 30 years until his retirement in the mid-1890s, when the contract passed to Pocock's of Ipswich, a branch of Pocock Brothers, wholesale boot manufacturers of Southwark Bridge Road, London. Garnham Brothers won the contract from Pocock's for 1898 and 1905, but although **Arthur Henry Garnham** (1877-1934) lived and worked in Eye, he was mainly an agent for boots manufactured by his brother in Diss. Later the contract was awarded to **Archibald Tipple** (1877-1959), who had served his bootmaking apprenticeship with Arthur Garnham's brother in Diss, but like Arthur Garnham he set up in Eye as a shoe retailer and agent.

The grand funeral of John Frederick Page in 1916 could be taken as the symbolic demise of the craft of bootmaking not only in Eye but in Britain itself, yet John Frederick had retired in 1897, and Edward Hursham in 1891, and the industry as a whole had succumbed to mechanisation even earlier. It is impossible to determine how far boot manufacturing in Eye adopted American bootmaking machinery; the censuses do not show any machinery operatives in Eye and there is no evidence of large bootmaking factories, yet it is hard to imagine how Edward Hursham and John Frederick Page could have retired comfortably unless they had invested at the very least in sewing machines, especially if they shared the cost between them. There was no gain for hand-stitching ready-made boots and, without machinery, how else could they have supplied boots to wholesalers and the Eye Workhouse at a competitive price? In 1899, the sale particulars for the Stanwell Street Boot Factory in Colchester claimed the factory could produce 5,000 pairs of boots a week,<sup>(49)</sup> and, as shrewd

businessmen producing ready-made boots at 'lowest possible prices',<sup>(50)</sup> Edward and John Frederick would have recognised from the start the importance of machinery in increasing volume and lowering cost.

Nonetheless, a vital condition of the success of the cousins was their family connection. If we assume, as seems likely, that Edward Hursham had been apprenticed to John Frederick's father, and that Edward in turn had helped the 17-year-old John Frederick develop the family business after his father's death, then the alliance between the Hursham and Page families, not forgetting the connection between Edward Hursham and the Potter family, provided a commercial interdependence by which family businesses could succeed, at least into the 1890s. There is no public monument in Eye to Alderman John Frederick Page, but if we were to erect one today it would need to celebrate not so much his success as a public figure or as a businessman, but the strength of his family ties and the key role women such as his mother, Harriett, played in establishing and maintaining the alliances on which successful family businesses depended.

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## HIGH NOON NEAR THE HIGH STREET

While not quite the gunfight at the OK Corral, in 1621 there was quite a bar fight at the *Crown Inn* in Snape. A record from the Court of Star Chamber, 1603-1625,<sup>(1)</sup> gives a few details, but let's imagine how the story might look in the hands of a film scriptwriter.

### Setting: The Crown Inn



Photo: The Crown Inn, Snape - [geograph.org.uk](http://geograph.org.uk) – 1121649; **Adrian Cable**, CC BY-SA 2.0, via Wikimedia Commons

### Characters:

- **Robert Neave** – Innkeeper of the *Crown Inn*; trying to save his own skin.
- **Edmund Dameron** – scrivener; in the wrong place at the wrong time.
- **Richard Dawtry** – commissioner in bankruptcy and attorney-at-law; head honcho.
- **Nicholas Whynnery** – Dawtry's father-in-law; dramatic rabble rouser.
- **Robert Harvy** – vintner; vested interest in the outcome.
- **Thomas Savage** – butcher; vested interest in the outcome.

### Action:

*(Neave is cleaning the bar counter at his Inn when in walks a large group with stern faces.)*

Dawtry: All right there Mr. Neave, we have come with a declaration of bankruptcy.

Neave: Well, I never!

*(Harvy and Savage glare and shift from foot to foot.)*

Whynnery: Just listen. You are past due on your payments to these poor merchants.

Neave: Lies! I have two more weeks before those bills are due.

Dawtry: We have proof. Dameron, show him the documents!

*(Dameron strides up to the bar and lays the paperwork out.)*

Neave: More lies; these are forgeries.

Harvy: I am fed up with you, Neave. If you can't pay what is due, then I want my wine back. Show him the warrant for returning my goods.

*(Dameron shuffles the paper around. Savage goes behind the bar and lifts a cask.)*

Neave: You stay out of this!

*(Neave throws a punch at Savage who flops across the bar and crashes into Dameron. Harvy rushes in and throws a punch at Neave.)*

Dawtry: Everyone calm down!

Whynnery: Get him!

Neave: *(running out the back door)* You'll see me in court! You won't get away with this.

This scene is imaginatively derived from the brief description provided by The National Archives of cases brought before the Court of Star Chamber. In the reign of James I, this was a criminal court. However, according to the catalogue description, 'the underlying motive behind about four-fifths of the suits brought between 1603 and 1625 turned on real or personal property.' This meant that the plaintiffs would allege criminal activity in order for the court's jurisdiction to apply to a matter that might have otherwise gone to a magistrate or chancery court. In the court record, Mr Neave was the plaintiff, and the other gentleman were all defendants. Based on two different transcription and tagging methods, these are all the offences that Mr Neave claimed: fraudulently obtaining payment before due, forgery of a warrant, seizure of goods, assault, officer's misfeasance, conspiracy, destruction of property, contempt, unlawful assembly, and lawyer's offence.

As the *Crown Inn* is still standing and serving customers today, either Mr Neave prevailed or a new owner was found.

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## COOKING THE BOOKS?

'Not guilty'. These words from the lips of **William St. Julien Arabin**, Serjeant-at-Law, were just what my 2x great-grandfather, working as a clerk in a local bakery, hoped to hear. He was in the dock at the Old Bailey, accused of embezzlement, and had spent several days in Newgate Prison before the trial. After listening to the evidence against him, and no doubt subdued by his experience in the overcrowded, disease-ridden prison, William spoke, saying *'It being the first time I was ever in such a place, I hope you will have mercy'*. His was the only case resulting in a not guilty verdict on 18 October 1832, although several others were heard. <sup>(1)</sup>

How had William found himself in this situation?

**William Cole Abbott** was born on 30 July 1809 and baptised at All Saints' Church in Colchester, Essex. His parents were **Jonathan Abbott**, an Ipswich tailor, and **Lucy Death**, who grew up in Hengrave, near Bury St Edmunds. If Jonathan expected his son to follow in his footsteps, he was destined to be disappointed, as William chose to migrate to London where he obtained a post as clerk to **William Ward**, a baker. His weekly wage of 14s. supplemented by bread and beer was above average for the time, suggesting he was a trusted, well-established member of the bakery staff. Why the need to steal from his employer?

The proceedings on the Old Bailey website record William Ward confirming William's employment status and wages. At least four customers stated they had paid monies and not been given receipts, and police sergeant **Thomas Tomkins** described discovering 25 undelivered receipts in the suspect's desk. He also reported that William had acknowledged the embezzlement when he was arrested.

As a clerk, William's role would involve keeping the day-to-day accounts, recording costs and payments, and providing receipts for regular clients. He may have had a moment of temptation and pocketed some of the money, a decision he now regretted. Or perhaps he had kept the receipts to deliver at a later date, in which case why had he not told the arresting officer this?

A 'not guilty' verdict and dismissal from court was surprising in the face of the evidence presented, and perhaps some of the witnesses had been less certain than the court report suggests. According to *The Examiner*, a 19th-century newspaper, Serjeant Arabin had a reputation for unconventional behaviour and dealing with cases more speedily than other judges. <sup>(2)</sup> Perhaps his perception of the witnesses' behaviour affected his decision.

Research suggests William led a blameless life after this experience. By the time the June 1841 census was recorded, he was living in Marylebone in West London, about four miles away from the scene of his 'crime'. He no longer worked for Mr Ward and

was now a professional baker in his own right. He had met his future wife, **Mary Ann Bird**, whom he later married in St Anne's Church, Soho, on 12 December 1841.

By the time William and Mary had been married for four years, William was a respectable businessman, listed in an 1845 trade directory as a baker at 141 Bishopsgate. In August that same year, he found himself attending the Old Bailey once again, when one of his own employees was accused of a crime similar to that for which William himself had been tried 13 years before. The employee was sentenced to four months' confinement, although the court report states he was given a good character reference. Perhaps William provided this, remembering his own second chance.

William's business continued to grow, as did his family. By 1851 he was employing two men at the bakery, where he lived with his wife and children. His sister **Mary Ann** had moved from Suffolk and was an assistant in the shop. The two employees were a general servant and an errand boy. A journeyman baker also listed on the census return was likely paid on commission. The shop was next door to an eating house, perhaps one of William's regular customers. On the opposite side of the road were a doctor's premises with a dispensary, and a public house which may also have been a client of the Abbott bakery.

In 1851, the first international world fair was held in London's Crystal Palace. Known as the Great Exhibition, this showcased Britain's role at the forefront of the Industrial Revolution, featuring industrial, scientific and cultural achievements. As wealthy businessmen began developing mass production techniques, putting pressure on the smaller enterprises, individual bakers such as William struggled to maintain their business. Private households began making their own bread as improvements were made in the manufacture of ovens for the home.

In the summer of 1851 William was accepted into the process of becoming a Freemason, finally gaining entrance to that illustrious company in September. This was no guarantee of continuing success, though, as by 1861 William's occupation was recorded as '*Biscuit Baker*', suggesting he no longer owned his own business. This assumption is supported by the family's address at that time, as Gascoyne Road in Bethnal Green was a much poorer area than Bishopsgate.

The background to the Abbotts' descent into poverty is difficult to pinpoint. Tragedy entered their home when two children died from pneumonia, **Alfred** aged 3 in August 1852 and **Mary** aged 2 just over a year later. Four children survived, but there is no evidence that the eldest son, **James Edward**, my great-grandfather, ever worked in the family business. He was 13 in 1861, and from then on census returns suggest he drifted from warehouse to warehouse, taking whatever work was available.

William's daily life was far from easy. Bread was a staple in the mid-19th century diet and bakers worked very long hours, retiring late at night and rising before dawn to begin work. During the day his work was strenuous and exhausting, lifting heavy

sacks of flour, and kneading dough by hand for several hours in the hot, dusty and dangerous environment. There was also the risk of contracting the dreaded ‘baker’s lung’ from breathing in small particles of flour dust. Symptoms included coughing, wheezing, tightness of chest and increased difficulty in breathing. As the changes wrought by industrialisation took hold it became clear that many small businesses were adulterating the flour by adding to it substances like chalk and talcum. The health risks increased, and eventually legislation was needed to ensure bread was safe to eat.

The average life expectancy of a mid-Victorian baker was 49, but William Cole Abbott managed to exceed this. He died in 1869 at the age of 60, his death certificate stating the cause as ‘*Effusion on the brain*’ of unknown origin. While this could have been a result of his years working in such an unhealthy environment, it might have been unconnected. His widow Mary Ann survived another 30 years. After William’s death she worked as a seamstress, probably from home. Between then and her own death in 1902 she moved several times within the poorer streets of Bethnal Green.

The early promise of William’s achievements failed to continue through his family. At least one of his daughters married into the carpentry trade, but there is no further evidence of the baking trade in my ancestry.

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*The White Hart, High Street, Nayland, showing carriage entrance  
(Robert Edwards / The White Hart inn, High Street, Nayland / CC BY-SA 2.0)*

## TOWN CENTRE LINKS

When I grew up in Diss in the 1960s and 70s, everyone would have known of Bobby's, the gents' outfitters, in Market Hill. In fact, just a few years older than me, but at the same school, was **James (aka Jimmy) Bobby**, the grandson of the then owner. To say it was a well-established business would be an understatement. The 1851 census records 32-year-old James H Bobby, a linen draper, and his comprehensive household, living in St Nicholas' Street.

**James Horatio Bobby** had married **Mary Ann** (or Marianne) **Barkham** at Diss on 24 September 1844. It may have been the society wedding of the season, but did it eclipse that of his sister, **Elizabeth**, when she married **William Henry Barkham** just two years previously on 17 September 1842? William was several years older than Elizabeth, and was established as a cabinet maker. The 1841 census confirms that these were brother and sister marrying sister and brother.<sup>(1)</sup>

My 3x great-aunt, **Eliza Jolly**, was born in Wattisfield on 30 June 1829, the daughter of **Stephen Jolly** and his wife **Frances (née Sutton)** and baptised when nearly two years old, on 10 April 1831.<sup>(2)</sup> Stephen died soon after his 59th birthday in January 1841,<sup>(3)</sup> and when Frances, living in The Street, Wattisfield, completed the necessary formalities for the census later that year,<sup>(4)</sup> she declared herself, 35, and listed three (unnamed) children aged 12, 9 and 6. No names for these appear on the census record, but the enumerator clearly knew the family well enough to segregate them as two females and a male. I have concluded that these were Eliza and her siblings **Harriot** and **John**.

When the Bobby couple married in 1844, Eliza, aged 15, would have already become familiar with housework, helping her mother around the house. The links – if any – between the Jolly and Bobby families are not known, but Eliza may well have been the first servant in their new household. She was shown as their house servant in the 1851 census. With Eliza now settled, Frances married **Henry Whitton** in the summer of 1846.<sup>(5)</sup>

Wattisfield was never a very big village and it's inconceivable that, as an older child, Eliza would not have been aware of **Mary Ann Claydon**, some six years her junior, growing up in Walsham Road. The Claydon family were probably known as members of the Independent Chapel, where Mary Ann was baptised on 24 April 1836.<sup>(6)</sup>

At some point during the later 1840s the two Diss families were discussing staff matters. We may imagine that James and Mary were well satisfied with Eliza's services, possibly in contrast to William and Elizabeth. Obviously, we don't know the circumstances, but it may have been in some desperation that Eliza was asked if she knew a reliable girl who might be approached by the older couple. Realising

that, now in her early teens, Mary Ann Claydon might be looking for a position, Eliza might have made a useful suggestion.

However it came about, by March 1851 these two Wattisfield girls were recorded as servants to the two Bobby-Barkham couples in Diss. Eliza, as already noted, was settled with the Bobbys in St Nicholas Street, and Mary Claydon was general servant to the Barkham family in Market Place.<sup>(7)</sup>

Mary Claydon was married in Wattisfield on Christmas day 1857 to **George Burlingham**.<sup>(8)</sup> George was the brother of **Eliza Jolly**, who was the wife of Eliza's brother **John** (and the subject of my article *Love, Loss and Love Again* in the December 2015 edition of *Suffolk Roots*), making Mary also my 3x great-aunt.

By way of a footnote, two households along from the Barkhams in Market Place in 1851 was innkeeper **Edward G Allen**, whose servant **Jemima Lummas** married **Henry Hines** in 1855.<sup>9</sup> As a result she became, by marriage, a great-aunt to my uncle (my mother's brother-in-law) **Hubert Hines** (1914-1995).

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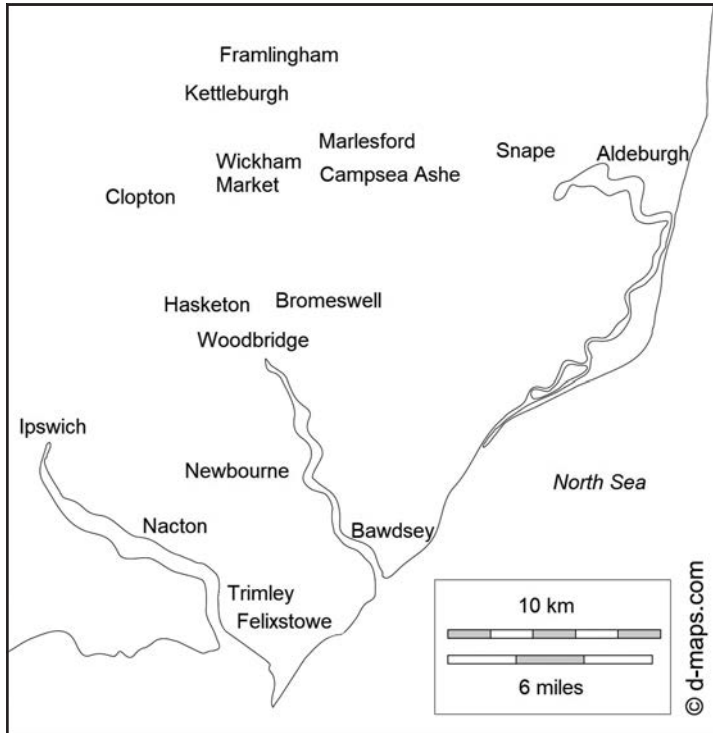
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## BURROWS FAMILIES OF SOUTH-EASTERN SUFFOLK

The prevalence of the surname Burrows often makes it hard to differentiate one branch from another. Focusing on a few families in the south-east of Suffolk (map below), I hope these notes will help to dispel some of the misconceptions now proliferating in online trees.



*Ipswich is about 25 miles south of Diss (Norfolk) and 75 miles north-east of London.  
(Map outline from d-maps.com)*

In 1999, a few months before his death at the age of 87, **Alan David Burrows** of Ipswich kindly sent me his pedigrees charting our Burrows and Bendall relatives. I wish I had asked him about some of the unidentified faces in my old photo albums, which may well include a portrait of our ancestor **David Burrows** (c. 1802-1895) who farmed at Clopton, near Woodbridge, like his father, **Richard Burrows** (c. 1773-1846). It would also be interesting to know what evidence led Alan to claim that Richard and his brothers **James** of Bredfield (c. 1763-1849) and **John** of Wickham Market (c. 1768-1850) were the sons of another **Richard Burrows** of Clopton, born in 1740.<sup>(1)</sup>

Although there were Burrows or Burroughs residents in Clopton during the 1730s, I think we are more likely to be related to **Samuel Burrows** or **Burroughs** of Wickham Market (c. 1707-1788) who married **Mary Kent** at Kettleburgh in 1734. Their son **Richard**, christened at Wickham Market in 1749, could be the bachelor **Richard Burroughs** of Aldeburgh who was buried at Wickham Market aged 26 in 1777. Kettleburgh was also chosen for the wedding of **Richard Burrows** of Campsea Ashe

and **Elizabeth Soons** of Bredfield in 1737. Three daughters were baptised at Campsea Ashe during the next five years, the youngest one nearly five months after Richard's death in 1742. Among the earlier baptisms at Wickham Market are children of **Richard Burroughs** and **Elizabeth (née Osborn?)**, notably **Richard** in 1709 and **Samuel** in 1711/12.

The family of an agricultural labourer named **Robert Burrows** (c. 1760-1844) arrived in Clopton by 1833, when his son **John** (1811-1880) married **Martha Crocson or Croxon** (c. 1815-1907). Robert's first wife was **Sarah née Taylor** (c. 1768-1801?), whose burial record at Trimley St Mary appears to name him **James** by mistake. They were married in 1791 at Gosbeck, where the surname of their son **Edward**



*Is this David Burrows of Clopton (c. 1802-1895)?  
Photographer: R Cade, Cornhill, Ipswich (1870s)*

was recorded in 1792 as **Boroughs**. He seems to be Edward Burrows of Nacton Union House who was buried in 1869 at Felixstowe, having told the census enumerators that he was born at Washbrook (1851) and Trimley (1861). He would have grown up in Trimley St Mary, where the widowed Robert Burrows married **Mary Rouse** (c. 1771-1856) in 1804. They had several children christened there, including **James Burrows** (1806-1884) who married **Emma Harvey** (c. 1810-1848) at Hasketon on Christmas Day in 1834, exactly a year after his brother John's wedding at Clopton.

If James and Emma are related to me, the connection may be through **Robert Harvey** of Hasketon (c. 1798-1873) who was born at Otley and married **Mary Ann Burroughs or Burrows** (c. 1792-1866) at Clopton in 1819. Mary Ann was a niece of my 6x great-uncle James Burrows of Bredfield (c. 1763-1849) whose will<sup>(2)</sup> bequeathed £40 to Mary Harvey, the wife of Mr Harvey of Hasketon. The will was proved in October 1849 but the legacy remained unpaid in December 1850 when Robert Harvey of Hasketon and his wife Mary initiated a suit in Chancery<sup>(3)</sup> against the executors, James's nephews David and **Richard Burrows**. Mary's father is not named in those documents. He is John Burrows in the unreliable family tree<sup>(4)</sup> typed by Alan Burrows, which might be more credible if it gave John a wife.

The Harveys' granddaughter Agnes may help to establish their lineage. I believe she was **Agnes Actevius (or Actevious) Pooley née Burrows** (1838-1905), despite being recorded as Agnes Harvey in the 1851 census at Hasketon with her grandparents Robert and Mary Ann Harvey (who must have been about 20 years older than their

stated ages of 34 and 38), and also as Agnes Burrows at Grundisburgh with her parents, **John** (later **John Richard**) **Burrows** (c. 1813-1881) and **Martha née Lambert** (c. 1817-1877). John and Martha were married in 1836 at Hasketon and returned there for their burials, although they lived latterly at Alderton, as did Agnes and her husband **Jonas Pooley** (1836-1911). She was enumerated as Agness Burrows in 1841, not with her parents and sister **Agatha** at Grundisburgh but at Hasketon with septuagenarian **Samuel Burrows** (c. 1764-1844), who lived in the same house as the Harveys. Samuel is likely to have been the labourer who married **Sarah Stollery** at Hasketon in 1790. They had a daughter named '**Marian**' christened in 1792 at Grundisburgh, where Mrs Harvey was born. Samuel's burial has not been found but the informant of his death at Hasketon in June 1844 was Mary Ann Harvey.

In 1861 Robert and [Mary] Ann Harvey were accommodating their seven-year-old [great-]grandson William Burrows close to his parents' cottage in Hasketon. **William Condeniel** (or **Condeniah**) **Burrows** was a son of Agnes A Burrows. He was born in 1853, when she was 15, but he was not baptised until 1867, at Hasketon, nearly a decade after she had married Jonas Pooley. Widowed in 1866, Robert Harvey was lodging with them in 1871, together with William Burrows (aged 17) and his brother **George Pooley** (13).

I conclude that John Burrows (c. 1813-1881) was born at Grundisburgh about six years before the wedding of his mother Mary Ann Burrows and Robert Harvey. John's baptism has defied detection, as have those of my ancestor Richard Burrows (c. 1773-1846) and his brothers. I have no direct proof that Mary Ann's father Samuel was one of them, but this is not inconsistent with judicious interpretation of the available records.

One of Suffolk's most famous Burrows families originated in Norfolk and became well known after moving south. **Robert Burrows** (1810-1883) lived in Ipswich, earning great admiration as both a talented artist and a pioneer of photography.<sup>(5)</sup> His brother **Sir John Cordy Burrows** (1813-1876) left Suffolk in the 1830s and achieved prominence as a surgeon and politician in Brighton, Sussex.<sup>(6)</sup> Their father, **Robert Burrows** (c. 1782-1863), a son of hosier **Charles Burrows** (c. 1749-1820) and **Anne née Grear** (c. 1757-1829), was a pawnbroker and silversmith, born at Diss, Norfolk. He came to Ipswich from London soon after marrying **Elizabeth Howlett** (c. 1785-1823) at St Paul, Covent Garden, in 1808. The wedding witnesses were **N Morritt** (possibly **Nicholas** (c. 1772-1834), a silversmith and pawnbroker) and **Louisa Cordy**, whose surname was given to the eldest child, **William Cordy Burrows** (b. & d. 1809), as well as his brother John Cordy Burrows. Some of Sir John's biographies attribute it to his 'grandfather' **James Cordy**, but it was also the middle name of **William Cordy Howlett**, a son of **William** and **Mary Howlett**, who was christened at St Mary, Whitechapel, in 1783, two years before their daughter Elizabeth, so perhaps James was her grandfather.<sup>(7)</sup>



*Landscape in Christchurch Park, Ipswich, by Robert Burrows (1810-1883) (Colchester and Ipswich Museums Service via Wikimedia Commons)*

The youngest son of Robert and Elizabeth, **Charles Burrows** (1821-1881), is listed in White's 1874 Suffolk directory as a pawnbroker and silversmith of Woodbridge. His advertisement in **John Read's** 1881 almanac mentions a wide range of clothing and other goods traded at 13 Church Street, on the corner of Turn Lane (subsequently owned by the printer **George Booth**, whose stationery shop was across the road at 18 Church Street).<sup>(8)</sup>

Charles left no offspring<sup>(9)</sup> but Woodbridge was seldom short of Burrows families. Some of them can be distinguished by their occupations or forenames in successive generations. **Philip Burrows** (c. 1733-1799; m. **Elizabeth Cotterel** at Melton in 1756) was a tinman. Metalworking skills would have been employed by his son **Philip** (c. 1762-1836), a cooper, who was 'much respected by the inhabitants of Woodbridge' when elected as a Seckford almsman in his old age.<sup>(10)</sup> In 1784 he had married **James Philpott's** widow **Ann(e) née Studd** (c. 1752-1835). One of their children, **Samuel Burrows** (c. 1788-1860?), was a cooper when he married **Jemima Siggers** of Saxmundham at Woodbridge in 1811, but an excise officer in Essex by the 1830s. The baptism of Samuel's son **Alfred Burrows** (1833-1900) was registered at Rochford, Essex, in 1835 with a supplementary note by the curate: 'A.B. Born 7 March 1833, and Baptized before at Orsett'.<sup>(11)</sup> However, there appears to be no

**PAWNBROKING ESTABLISHMENT,**  
CHURCH STREET, WOODBRIDGE.  
  
**CHARLES BURROWS'**  
**READY-MADE CLOTHING,**  
**HAT, CAP.**  
AND  
**BOOT AND SHOE WAREHOUSE.**  
*Shirts, Guernseys, Braces, Hosiery, &c.*  
**PLATE, JEWELLERY, WATCHES, &c.**

*Advertisement of pawnbroker Charles Burrows (1821-1881) in Read's Illustrated Family Almanack and Compendium for 1881*

record of this baptism in Orsett's parish register. Alfred chose a different career at an early age, being a watchmaker by 1851 in Woodbridge, where Samuel was living as an excise pensioner. In that year's census Alfred's place of birth is Orsett, Essex, but bizarrely Ossett, Cambridgeshire, in later returns made at Stradbroke (1861 and 1871) and Ipswich (1881 and 1891). In 1881 he has the middle name **Legger** or **Ligger**, apparently a misspelling of his mother's maiden name. On his death in 1900 he was called Alfred **Seager** Burrows.<sup>(12)</sup>

Being a riverside town just a few miles from the sea, Woodbridge has always had a number of mariners, like **John Burrows** (c. 1769-1857) who died as a pauper in the Seckford Hospital,<sup>(13)</sup> thus gaining the privilege of burial in its cemetery. He had shared a nearby almshouse with his wife until her death in 1851, but she was buried in St Mary's parish churchyard, presumably because she had not been transferred to the hospital. Some researchers have regarded John as a son of Philip and Elizabeth, baptised in 1768. I have not ascertained the destiny of the tinman's son but I think the mariner is most likely to have been baptised in 1769, a son of **James Burrows** (c. 1740-1785) and **Frances née Gooding** (c. 1737-1814; m. 1759). Frances married **Joseph Bond** in 1792, six weeks before the wedding of her son John with **Sarah Emmerson née Woolnough** (c. 1765-1851), whose first husband was also a mariner (**William Emmerson**; m. 1789 at Snape).



*The Seckford Charity's old almshouses in Woodbridge, as seen from the recreation ground (Fen Meadow) in 1792, with accommodation for nurses on the left<sup>(14)</sup>*

John's father, James Burrows, became a victualler or innkeeper by the time of his death in 1785, having been a mariner in 1780, when his daughter **Frances** was baptised, and possibly earlier, although no occupation was registered at St Mary's with the baptisms of siblings **James** (1761), **Samuel** (1763; see below), **Frances** (1765; d. 1779?),

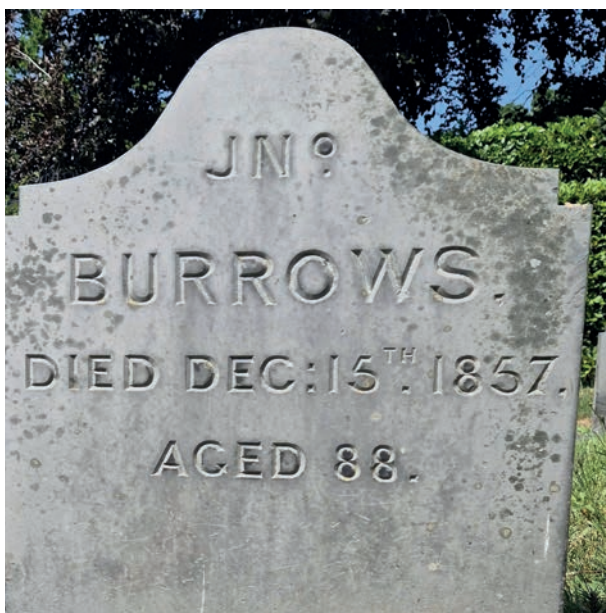
John (1769; see above), **William** (1772), **Jeremiah** (1775; m. **Ruth Winfield** or **Wingfield** at Liverpool St Peter 1797) and **Lydia** (1777). They may have lived at *The Anchor Inn*, close to the River Deben. The burial register leaves no doubt that Frances (d. 1814) had been there with her second husband, Joseph Bond, who retired in 1811.<sup>(16)</sup>

The Woodbridge innholder Joseph Bond (c. 1758-1832) acted as an executor of the will of his stepson Samuel Burrows (c. 1763-1810), a master mariner. Samuel is spelled 'Samual' by Suffolk Archives<sup>(17)</sup> and 'Saml' in the Inland Revenue's death duty register.<sup>(18)</sup> His son

**James Burrows** (c. 1788-?) was liable to be abroad and perhaps missing (in action?), so his legacy was to be shared by Samuel's wife **Amy née Ross** (m. 1797) and daughter **Catherine Flaxman** (christened **Kitty** in 1790) if there was no word from James within seven years. A younger son, **Samuel** (c. 1792-1810), not named in that register, died unmarried at the age of 18 a few months before his father. He too was a mariner.

Another mariner named **Samuel Burrows** (c. 1791-1857) was living at Framlingham in 1851 with his wife **Pleasant** or **Pleasance** (c. 1794-1870), whose christening was registered at Stratford St Andrew with the name **Pleas Creighton**. They were buried at Bawdsey, where they had married in 1816 and farmed in 1841. Samuel was baptised there in 1791, a son of **William** and **Sarah Burrows**. His will, dated 1855, describes him as a yeoman, of Bawdsey (NCC 1857).<sup>(19)</sup> An earlier link between the coastal village and the castled town is supplied by **Samuel Burrows** of Framlingham, a labourer whose will (NCC 1794) identifies his sister **Mary** as the wife of **John Grimwood** of Bawdsey.<sup>(20)</sup> The Framlingham burial register shows this Samuel to be a widower but fails to record his age. Mary Burrows and John Grimwood, both of Bawdsey, were married there in April 1787, seven months before the marriage of **James Burrows** of Bawdsey and **Elizabeth Harris** in her parish church at Framlingham.

Two other Suffolk men named **Samuel Burrows** had died in 1857. The first was buried at Bromeswell, where he was probably baptised in 1771, a son of **Samuel** and **Mary Burroughs** (many decades after the earliest Burrows entries in Bromeswell's parish registers). The second, in May 1857, was an Ipswich plumber, born at Woodbridge c. 1795, as noted below (n. 31).



*Grave of John Burrows in Seckford Hospital Cemetery, Woodbridge, photographed by the author in 2025<sup>(21)</sup>*

**Thomas Burrows**, buried at Woodbridge in 1749/50, was a carpenter, which suggests that he was the **Thomas Burroughs** who married **Mary Pearse** at St Mary's parish church in 1726. Nine children were registered at the Nonconformists' Quay Meeting House. The eldest son, **Thomas Burrows**, was born in 1732/33 and the youngest, **John**, in 1742/43. They were both carpenters, assuming that Thomas died in 1804 and John in 1806.<sup>(21)</sup> Their wills were proved in the Suffolk Archdeaconry court. Details from John's are currently accessible free of charge in the death duty register.<sup>(22)</sup> He provided for his wife **Mary née Brown or Browne** (c. 1743-1812) and their daughters **Mary** (m. **John Gammage** 1801) and **Rebecca** (m. carpenter **John Cooper** of London 1805) and sons **Benjamin** (m. **Mary Haggar** at Hasketon 1808; later a carpenter in London) and **John** (c. 1790-?). Another daughter, **Sally**, had died in her infancy in 1783.

The family of Thomas Burrows (d. 1804) was delineated in a deposition made in 1834 by his daughter **Sarah** (c. 1766-1845) a year after the death of her brother **William Burrows** (c. 1770-1833). Sarah had married **Richard Gooding** (c. 1768-1836) in 1789, when her father was described as a deal merchant.<sup>(23)</sup> The following transcript was published by the *East Anglian Daily Times* in 1937 as *East Anglian Miscellany* no 10,129:

*'Affidavit of Mrs. Sarah Gooding in support of the heirship of Mr. William Burrows<sup>(24)</sup> to his late uncle William Burrows deceased. Dated 20 Sept. 1834:*

*SARAH GOODING wife of Richard Gooding of Ipswich in the county of Suffolk Brickmaker maketh oath ... she was the Sister of William Burrows formerly of Ipswich aforesaid Brazier who departed this life an inmate of Bethlehem Hospital on or about 25th August 1833. Her said Brother was never married and had been of unsound mind for the space of 16 years or thereabouts previous to his decease and ... died intestate ... Her said Brother William Burrows was 4th. son of Thomas Burrows heretofore of Woodbridge Carpenter and Elizabeth his wife this deponent's late Father and Mother both deceased ... Her said Father and Mother had issue nine children: Elizabeth, Thomas their first-born son, John second son, Ann, Benjamin, this deponent, the said William, James, and Samuel. Deponent's eldest Brother Thomas Burrows was a Carpenter and resided in the parish of St. Mary le bone in the County of Middlesex and departed this life ... December 1820 and ... was buried in the burial ground of St. Mary le bone's New Church ... Deponent believes said Thomas Burrows had no children and that if he had such issue all departed this life in their Infancy and said Thomas Burrows left his property by will amongst his Brothers and Sisters and their Children ... Deponent's second and next Brother John Burrows was a Carpenter and resided at Woodbridge aforesaid and married with Susannah Wolton at the parish Church of Newborne, Suffolk, and said John Burrows departed this life ... August 1809 and was interred in the burial ground of the parish church of Woodbridge ... Her said Brother John Burrows had issue several children and William Burrows of No. 1. Park Street Islington, Middlesex, Surgeon is the eldest and first-born Son of said John Burrows and Susannah his wife ... Deponent further saith that her said late Brother William Burrows was the owner*

*of certain Freehold Cottages situate in the parish of St. Margaret in Ipswich now occupied by **Elizabeth Hammond John Berry** and **Samuel Roberts** and which upon the decease of her said late Brother William Burrows descended and came to the said William Burrows of Islington as his Nephew and heir at law.*

*Sworn at Ipswich 20 Sept, 1834 before **R. W. Porter**, a Master extr'y. in Chancery.*

—G. J.'

That was the fifth in a series of seven articles prompted by the hope of the contributor G J that a common origin might be traced for the Burrows families of Ipswich and Woodbridge. In the final article (*East Anglian Miscellany* no 10,148) the editor wondered whether they were related to **Emily Ann Burrows** (1845-1896) whose marriage in 1872 to the notorious arms dealer **Basil Zaharoff** alias **Prince Zacharias Basilius Gortzacoff** (1849-1936) had recently been revealed in the press.<sup>(25)</sup> In fact, Emily had come to London from the other side of the country, being a daughter of master builder **John Burrows** of Bristol, with no apparent Suffolk roots.<sup>(26)</sup>

The first of those articles (no 10,096) appended the inscriptions on eight gravestones in St Mary's churchyard, Woodbridge, submitted by **Vincent B Redstone**. He may have taken these from transcripts made 10 years earlier by **Charles Partridge**,<sup>(27)</sup> whose allocated numbers I have added here, in square brackets, to show contiguous stones:

- (a) [76] *Samuel Burrows, 10 June 1810, aet. 45 [master mariner].*
- (b) [267] *Mr. Samuel Burrows, late of Ipswich, 28 May, 1816, age 41 [plumber(28)].*
- (c) [268] *Thomas Burrows, 28 Feb., 1804, aet. 73; Elizabeth his wife 17 Feb. 1787, aet. 55.*
- (d) [269] *John Burrows, 23 Aug. 1806, age 64; Mary his wife 12 Apr 1812, aet. 69.*
- (e) [270] *John Burrows, 25 Aug. 1809, aet. 50 [Susannah Wolton's husband; nephew of 269].*
- (f) [331] *Arthur Burrows, son of Joshua & Eliza B., 21 Aug. 1841, aet. 4 yrs.; Avis Halls B., their daughter, 29 Apr. 1843, aet. 9 yrs.<sup>(29)</sup>*
- (g) [332] *Christian Burrows, daughter of Joshua B. and Eliza 18 Aug. 1843, aet. 1 year; [Eliza] their daughter 30 May 1844, aet. 15.*
- (h) [341] *Ann, wife of Philip Burrows, cooper & widow of James Philpott late of this town, 6 Aug. 1835, aet. 84.*

**James Philpott** son of Jas. & Ann P., 12 Aug. 1812, aet. 35.

*Philip Burrows, buried 3 Nov. 1836. aet. 74.*

Ipswich monumental inscriptions were abstracted in *East Anglian Miscellany* no 10,138:

### **St. Peter's Churchyard:**

*Elizabeth wife of Mr. Robt. Burrows, died 7 March 1823, Aged 36.*<sup>(30)</sup>

*Also 4 of their Children who died Infants.*

### **St. Margaret's Churchyard:**

*Samuel Burrows, died 30 May 1857, Aged 62; Maria, relict of above, born 10 Mar. 1787 died 2 Feb. 1878.*<sup>(31)</sup>

*John Burrows, died 20 Mar. 1851 [1854], Aged 51.*<sup>(32)</sup>

### **Cemetery:**

*Robert Burrows, d. 31 Jan. 1863, Aged 81; Sarah widow of the late R.B. 17 June 1880. Aged 84.*

*(She lived and died at 79, Victoria Street, Ipswich.)*<sup>(33)</sup>

*Robert Burrows, artist, 10 Nov. 1883 Aged 73.*

*Harriet Batterbee, wife of R. B. 14 May 1869 Aged 59.*

*Walter Wm. Burrows 7 Dec. 1893, Aged 28.*<sup>(34)</sup>

*Ann Burrows widow of late Wm. C. B. 20 Apr. 1893, Aged 67.*<sup>(35)</sup>

*Susannah Burrows, widow of Samuel Burrows [see below] late of Colchester, 24 Oct. 1881, Aged 85.*

*Marian Elizabeth Wolton, 22 May 1865, Aged 20; her Mother, Marian Wolton, 14 Mar. 1892, Aged 74.*<sup>(36)</sup>

*Bethiah, wife of Robert Burrows, 3 May 1882, Aged 73.*<sup>(37)</sup>

*Robert Burrows, 3 Dec. 1890, Aged 86.*<sup>(38)</sup>

*Julia E. Norton, 18 Feb. 1878, Aged 19.*

*(Stone erected by her beloved Grandfather, Robert Burrows.)*<sup>(39)</sup>

*East Anglian Miscellany* no 10,103 collected numerous references to Burrows of Woodbridge: baptisms at St Mary's (1740-1812); school admissions (1740-1815); and entries in Boyd's marriage index (1755-1798). The latter were continued up to 1834 in no 10,110 along with details of marriage licence bonds (1753-1818) from **Frederick Crisp's** transcripts.

In article no 10,120 the editor listed several Burrows-Wolton associations and asked his readers to tell him the maiden name of Susannah Burrows of Ipswich (1796-1881), the widow of Colchester's town councillor Samuel Burrows (1789-1844). No answer is indexed in the periodical reprints of *East Anglian Miscellany*, so perhaps he never learned that Samuel Burrows of Ipswich St Clement (from Diss, Norfolk, like his brother Robert, the artist's father) was married at Kirton in 1822 with Susannah **Roberts**, a daughter of **Thomas Roberts** (c. 1738-1818) and **Ann née Wolton** (c. 1762-1825).

Many of the Woltons were researched very thoroughly by **Eric Donald Wolton** (1896-1986) and chronicled in his 340-page book, *A Suffolk Family*, in 1978. Eric is part of the fourth generation in Frederick Crisp's pedigree, 'Wolton of Newbourne,

co. Suffolk',<sup>(40)</sup> where the paterfamilias is **Samuel Wolton** (1782-1875). Both sources give Samuel's date of birth (4 March 1782) but not his baptism, which has yet to be located. Ostensibly, his wife **Deborah née Roberts** (c. 1792-1863) was his niece, a degree of consanguinity that would have invalidated their marriage if challenged, no matter how long after the event.<sup>(41)</sup> Was he her cousin, secretly adopted by their grandparents?<sup>(42)</sup> The wedding took place in October 1814 in London<sup>(43)</sup> rather than Suffolk, where a daughter, **Deborah**, was christened six weeks later. Whatever his biological origin, Samuel was evidently raised as the youngest child of **John Wolton** of Badley and Newbourne (c. 1732-1812) and **Ann née Hyem** (c. 1738/39-1804; m. 1760). Their daughter Ann, whose baptism (c. 1762?) is also elusive, was the mother of Deborah as well as Susannah Roberts, who married Samuel Burrows in 1822.

An alleged case of even closer consanguinity involving Samuel's brother **William Wolton** (c. 1769-1807) and sister **Jemima** (c. 1772-1812) was reported by *The Times* on 8 August 1800 (p.3) and by the *Ipswich Journal* on 9 August (p.4). William and Jemima were committed for trial at the next assizes, following the acquittal of a servant, **Sarah Payne**, whom they had accused of perjury in testifying to their incestuous relationship when they lived together at Marlesford. They were granted bail of £500 each and seem to have escaped any further attention in the newspapers, if not the courts. Jemima went on to have several children with her husband **William Pierce** (m. 1800) at Ufford while her brother left the country. She was among the beneficiaries of their father John Wolton's will (PCC 1812), made in 1807, nine months after William Wolton's death in America.<sup>(44)</sup>



*Seckford Hospital, Woodbridge, photographed by the author in 2025. Opened in 1840 as an almshouse, it has never been a hospital in the modern sense.*

**David Gobbitt Mb 4676**  
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## Notes

1. Part of a family tree typed by Alan David Burrows (often giving baptismal dates as birthdays) was uploaded in 2020 to RootsChat: <https://www.rootschat.com/forum/index.php?topic=841568.msg7079439#msg7079439>
2. Archdeaconry of Suffolk 1849: Suffolk Archives ref. IC/AA1/269/94. An abstract is accessible from James Burrows's gallery in the author's 'ALLEN, BRADY, BURROWS' etc. family tree at Ancestry: <https://www.ancestry.co.uk/family-tree/person/tree/64601354/person/382698006125/gallery>
3. *Harvey v. Burrows* (TNA reference C 14/1143/H198): <https://discovery.nationalarchives.gov.uk/details/r/C7938444>
4. See n. 1.
5. *Suffolk Artists*: <https://suffolkartists.co.uk/index.cgi?choice=painter&pid=109>
6. Wikipedia: [https://en.wikipedia.org/wiki/John\\_Cordy\\_Burrows](https://en.wikipedia.org/wiki/John_Cordy_Burrows)
7. Maurice Maple's website (<http://mmaple.co.uk/>) implicates the Cordy family of Worlingworth, Suffolk, which included a weaver and draper named James Cordy (c. 1729-1808) who came from Norfolk.
8. *Ipswich Journal*, 9 July 1881, p.6; and photograph of Church Street in George Booth's booklet, *Woodbridge*, c. 1904 (<https://www.flickr.com/photos/13396689@N02/53922809653/in/album-72177720319534298>).
9. *Woodbridge Reporter*, 28 April 1881, p.5: 'Death of an Old Tradesman'.
10. *Ipswich Journal*, 23 January 1836, p.3.
11. Entry 1227 on p.154 of register D/P 129/1/7 (image uploaded to Kent/Cant family tree at Ancestry by kentysheffield in 2020).
12. *East Anglian Daily Times*, 20 February 1900, p.8; Suffolk FHS burial index; and GRO index of deaths.
13. *Ipswich Journal*, 19 December 1857, p.3: formerly a master mariner.
14. The old almshouses and the adjacent nurses' quarters were demolished and rebuilt in 1869. This illustration, photographed c. 1900 by Major Edward St Francis Moore (1853-1940), was drawn by Isaac Johnson and engraved by S. Lowell for publication in 1792 by Robert Loder in *The Statutes, and Ordinances, for the Government of the Alms-houses, in Woodbridge ... Founded by Thomas Seckford ... 1587* (between pages iv and v at Google Books). The original print is wrongly attributed to Loder's *Terrier of Woodbridge* (1787/1811) in *An Illustrated Seckfordian History* (1900, p.29) by the Revd John Charles Titcombe (1859-1934).
15. The monumental inscriptions in Seckford Hospital's cemetery are among RootsChat's Suffolk resources at <https://www.rootschat.com/forum/index.php?topic=893284.0>. Images can be downloaded from Flickr: <https://www.flickr.com/photos/13396689@N02/albums/72177720328927957/>
16. *Suffolk Chronicle*, 3 August and 21 September 1811, front pages.
17. IC/AA1/277/63: [https://www.suffolkarchives.co.uk/collections/getrecord/GB173\\_IC\\_AA1\\_230\\_71](https://www.suffolkarchives.co.uk/collections/getrecord/GB173_IC_AA1_230_71)
18. IR 26/396/417: <https://discovery.nationalarchives.gov.uk/details/r/D7196223>
19. Norfolk Record Office; FamilySearch images 409-412 of 508 from <https://www.familysearch.org/ark:/61903/3:1:3Q9M-C398-DSNR-L?lang=en>
20. Norfolk Record Office; FamilySearch image 223 of 509 from <https://www.familysearch.org/ark:/61903/3:1:3Q9M-CSND-R322?lang=en&i=222>
21. An inquest determined that John Burrows of Woodbridge drowned himself in 1806 (*Suffolk Archives* ref. HB/10/9/22/15).
22. IR 26/392/322: <https://discovery.nationalarchives.gov.uk/details/r/D7238342>
23. *Ipswich Journal*, 19 December 1789, p.2.

24. William Burrows (c. 1793-1855) was a surgeon in Islington, Middlesex. He was baptised at Woodbridge St Mary, as were at least eight of his siblings, including the grocer Henry Burrows (c. 1806-1870) of Raydon, Suffolk, whose Christian name was erroneously registered as William.
25. *Sunday Dispatch*, 6 December 1936, p.15.
26. The marriage of Emily Ann Burrows to Henry Willoughby Martin in 1884 and her death in 1896 were documented in 2022 by the Weston-super-Mare & District FHS research forum: [https://wsmfhs.org.uk/research\\_forum\\_prt\\_view.php?nID=598](https://wsmfhs.org.uk/research_forum_prt_view.php?nID=598) ('Zacharius Basilius GORTZACOFF')
27. A full transcript of the Woodbridge churchyard inscriptions noted by Charles Partridge in 1927 is now available at RootsChat: <https://www.rootschat.com/forum/index.php?topic=894799.0>
28. Samuel Burrows (1775-1816) was the youngest child of the Woodbridge carpenter Thomas Burrows (1732/33-1804). His will (PCC 1816) names several siblings as well as his niece Mary Payne and nephew Samuel Burrows (c. 1795-1857).
29. Joshua Burrows (1806-1871) was the youngest son of Richard and Hannah Burrows of Clopton. He married Eliza Bendall (1797-1870) at Mendlesham in 1828.
30. Elizabeth, the pawnbroker's wife, née Howlett, was the mother of the artist Robert Burrows.
31. The plumber Samuel Burrows (c. 1795-1857) was born in Woodbridge to the carpenter John Burrows and Susannah née Wolton. He married Maria Pooley at Ipswich St Margaret in 1838.
32. Born at Bramford, John Burrows (c. 1803-1854) was the landlord of the *Unicorn Inn*, Orwell Place, Ipswich, in the late 1840s and early 1850s.
33. Sarah née Sage (1796-1880) married the widowed pawnbroker Robert Burrows a year after the death of her first husband, Frederick Finch (1791-1823).
34. Walter William Burrows (1865-1893) was a grandson of John Burrows (1811-1880) and Martha Crocson. He was a butcher, like his father William Burrows (bapt. Clopton 1835; d. Ipswich 1898) who married Rosetta Catherine Rowland in 1863.
35. Ann(e) Runicles or Runnacles (c. 1824-1893) came from London. She married William Cupper Burrows (c. 1824-1870) at St Matthew's church, Ipswich, in 1864. They were butchers. William was a cousin of the artist Robert Burrows, being a son of grocer and draper Luke Burrows of Diss and Wingfield (1786-1840) and Maria née Cupper (m. 1822). Find a Grave locates Ann's memorial in section D of the Old Cemetery (D 42 47) and William's (not noticed in the *East Anglian Miscellany* reprint) in section E (E 43 6).
36. Marian(ne) Burrows (1817-1892) married James Cousins Wolton (a son of Hyem Wolton and Elizabeth née Spurgin of Chelmsford) at Ipswich St Lawrence in 1843. After he was killed in a railway accident at the age of 33 in 1850 (*Ipswich Journal*, 5 October 1850, p.3) his widow and children lived with her father Robert Burrows (d. 1863) and stepmother Sarah (d. 1880) in Victoria Street, Ipswich. Marian later moved to Norfolk.
37. Although her death was registered with the name Bethiah, Robert's wife was recorded as Bartha in 1871 and Bertha in other censuses but Bathira Taylor when she was baptised at Otley in 1808 and married at Ipswich St Clement in 1838.
38. Robert Burrows (1804-1890) was born at Trimley St Mary, a son of Robert Burrows and Mary née Rouse. He worked as a farm steward or bailiff at Trimley St Martin before moving to Ipswich by 1869 to become the innkeeper of the *Live & Let Live* at 357 Wherstead Road.
39. Julia Eleanor Smith (1858-1878) apparently married Edward John Norton at the age of 15 in 1874, when he was about 17. Her father, carpenter and wheelwright Sidney Smith of Falkenham, had died at 21 in August 1861. Her mother, Eleanor (1839-1921), a daughter of Robert and Bethia or Bertha Burrows, was baptised at Walton in 1846. She married another carpenter, Henry Leach, in 1862 and moved to London.
40. J J Howard & F A Crisp, *Visitation of England and Wales*, volume 8, 1900, p.127: <https://archive.org/details/visitationofengl08howa/page/127/mode/1up>
41. Rebecca Probert, *Marriage Law for Genealogists: The Definitive Guide*, 2016, pp.57-64.

42. The baptism of '*Samuel Wolton of Giles & Hannah*' was registered at St Giles in the Fields, Holborn, on 24 June 1782. While this family remains untraced, a potential link with Suffolk cannot be ruled out.
43. Samuel Wolton married Deborah Roberts at St Bride's, Fleet Street, on 17 October 1814, when they were both recorded as single and resident in that parish (Ancestry: image 60 of 152). The wedding was witnessed by Susannah Burrows, possibly the eldest child of the carpenter John Burrows of Woodbridge (c. 1760-1809) and Samuel's sister Susannah née Wolton (c. 1772-1848) whose daughter Susannah Burrows (c. 1792-1841) married Robert Braggs (c. 1790-1861) at Ipswich St Margaret in 1818 and spent her later years in Holborn.
44. William Wolton of Marlesford wrote a will in 1801 making John Wolton of Newbourne (presumably his father) the residuary legatee. The Commissary Court of London granted probate to William's brother John Wolton of Playford in 1808, noting that the testator was late of Philadelphia in North America and died in February 1807. Source: Ancestry.

## JEAN PEARSON (NÉE WOODWARD) (1931-2025)

My mother **Jean Pearson** (Mb 741) died on 8 September 2025, aged 93. Her interest in family history began in her teens in Colchester. She and her father **Robert (Noble) Woodward** (1902-1984) recorded the many descendants of **Thomas Woodward** (1827-1890) of Whitehall, Old Newton and her (mostly Suffolk) antecedents dating back to the 1570s. Qualifying as a Chartered Librarian, and with data management support from my father **Michael**, she became an able and generous amateur genealogist with a wonderful memory for names and places, and a lasting enthusiasm for making connections. Together they welcomed relatives to their home in Solihull and maintained correspondence with extended family around the world.



*Jean Pearson (1931-2025)*

We have inherited her archive and a limited working knowledge of our family history. Whilst we don't have Jean's extensive insight or decades of experience, if you think we may have useful material unavailable elsewhere, please do get in touch.

**Hazel Gowland**

*mrsmhg@hotmail.com*

## A SECRET MARRIAGE ... AND A FAKE ONE

This is the story of the secret life of **Laura Ward**, my first cousin 4x removed. It says a lot about Victorian public morality and the consequences for those who transgressed it.

Laura was born in 1853 to **John Ward**, a chimney sweep of Mellis, Suffolk, and his supposed wife **Mary Ann (née Nunn)**.<sup>(1)</sup> I have found no evidence that John and Mary Anne were in fact married. Laura was the middle of three sisters who survived to adulthood, the others being **Harriet** (b. 1846) and **Ellen Elizabeth** (b. 1860). There was also a half-brother, since before she started her family with John, Mary Anne gave birth out of wedlock to a son, **Henry Frederick Nunn** (b. 1843). John is unlikely to have been Henry's father, as Henry appears to have been brought up by his maternal grandparents and retained the Nunn surname all his life.

In the 1861 census, Laura (7) is recorded with her parents and sisters at Earlsford Way in Mellis. But John died a few years later<sup>(2)</sup> and Mary Anne then moved to London. In 1871 she is recorded (46, widow) at 2 Jamaica Rd, Bermondsey, where she was housekeeper to **Nathaniel J Hall** (37), a widowed surgeon (general practitioner), and his son **Nathaniel** (7). Also in the household were **Robert J Hughes** (25), a visiting medical student, and Mary Ann's daughters Laura (17, domestic servant) and Ellen E (10, visitor, scholar). As might be expected given her age, Laura is recorded as unmarried. However, three months earlier she had in fact become the wife of **Hugh Richard Ker**, another medical student. They married in a church in the City with the only witnesses being apparently unrelated to them (and untraceable by me).<sup>(3)</sup>

They may have met when Hugh was visiting Dr Hall in connection with his medical training. Like his fellow student, Robert Hughes, Hugh was 25 years old. He had been born in Blofeld, Norfolk in 1846<sup>(4)</sup> to the **Rev William Tighe Ker**, an Irish clergyman who was then vicar of Woodbastwick, and his wife **Jane (née Power)**. By 1851 the Ker family had uprooted to the Black Country, where Rev Ker was appointed Perpetual Curate of Tipton, Staffordshire, a post he occupied from 1847 to 1886. Hugh doesn't appear in the 1861 census, but in 1871 he and his elder brother **Mark** (32, a Post Office clerk) were boarding in Lambeth. Both were recorded as single. So, both Hugh and Laura appear to have been keeping their marriage a secret.

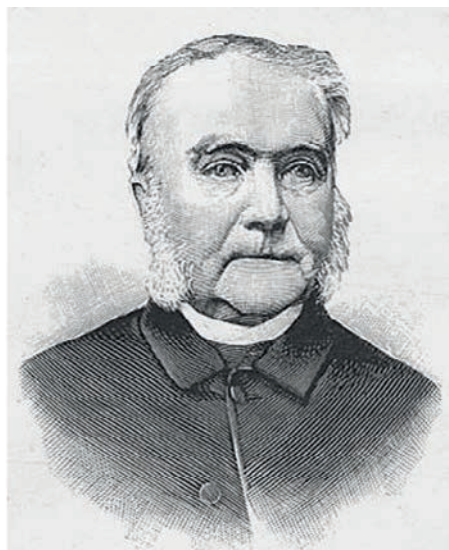
Why was this? It seems unlikely that Laura was pregnant and Hugh was prevailed upon to do the honourable thing, as a secret marriage wouldn't spare Laura and her child the public shame of illegitimacy. There is certainly no record of Laura giving birth to a child later in 1871, and she appears to have remained childless.<sup>(5)</sup> This suggests what I would like to believe, that the marriage was a love match. The most likely reason they kept it secret is that by the standards of the day, Hugh had married so far beneath himself that to admit Laura publicly as his wife would have brought social disgrace upon him and his family. This would have been disastrous to someone of ability who was on the brink of what proved to be, as we shall see, an

impressive professional career. Hugh may have particularly feared the disapproval of his clergyman father, who was by then a widower.<sup>(6)</sup> It would be an understatement to describe Rev Ker's religious views as conservative. In 1864 he delivered a sermon demonstrating a literal belief in the Creation, which began:<sup>(7)</sup>

*'God could have created [the World] in six seconds if He wanted to, but the Word says He took six earth rotation days to do it. This is also supported by Exodus which clearly states the timeframe.'*

The many tracts he published on biblical themes indicate that Rev Ker also had a particular preoccupation with eternal damnation.<sup>(8)</sup> He may in fact have been much less forbidding in person than his publications would suggest, as one of his obituaries described him as *'much esteemed for his kindheartedness and genial wit and humour'*.<sup>(9)</sup> But obituaries are often generous, and in any event his geniality would have had to stretch some way to accommodate as a daughter-in-law an illegitimate domestic servant.

Hugh finished his medical studies at Guy's Hospital later in 1871, becoming a Member of the Royal College of Surgeons that year and a registered medical practitioner in 1872.<sup>(10)</sup> He then moved back to the Black Country, first to Cradley Heath (a centre of iron chain making) and then to Halesowen. He initially practised as a surgeon specialising in industrial injuries, but over time he built up a highly successful general practice. Hugh eventually became President of the Midland Medical Society and a member of the British Medical Association's (BMA's) Parliamentary Bills Committee.



*Rev William Tighe Ker (1803-1895), from Black and White, 7 September 1895*

What of Laura? There is no trace of her between 1871 and the 1881 census, when Laura Ker (25), married, was visiting her elder sister Harriet Youngman and her family at 116 Alscot Rd, Bermondsey. The use of her married surname suggests that Laura's status was known to her close family, even if not to the world, and that she was keen to display it when doing so could cause Hugh no embarrassment. The interesting question, given that she was only visiting her sister, is where Laura usually resided. In 1881 Hugh was living and working in Halesowen, still claiming to be single. He was head of a household which at the time of the census comprised his widowed father (then 77 and still vicar of Tipton), a widowed sister-in-law, an unmarried sister, three boarders, a medical student and five servants. Might Laura have been usually resident there too, perhaps as his 'housekeeper'? Or had she established an

independent base in the area, perhaps with Hugh's help? In any event, it is clear from Hugh's claim to be unmarried that they were not living as man and wife.

Everything changed in 1887, when a marriage notice in the following terms appeared in the *Ipswich Journal* of 1 April, the *Worcestershire Chronicle* of 2 April and the *St James's Gazette* of 28 March:

*'KER – WARD – 24<sup>th</sup> inst., at St. Martin's-in-the-Fields, by the Rev. John Fenwick Kitto, Rector of the parish, Hugh Richard Ker, of Townsend House, Halesowen, Worcestershire, to Laura, daughter of the late John Ward, of Mellis, Suffolk.'*

There is no formal record of this purported marriage. Hugh and Laura had in fact married 16 years earlier and there is no evidence that they went through a further ceremony in 1887, though it is possible that the Rev Kitto was persuaded to bless their existing union. But the intriguing question is, what happened in or before 1887 that enabled them to reveal their relationship, at least to the extent of pretending to get married? It was not the death of Hugh's father, as the Rev Ker lived on until 1895, passing away at the age of 92.<sup>(11)</sup> Had he perhaps become so frail that by 1887 his opinion no longer counted? According to one obituary, he had resigned as vicar of Tipton in 1886 *'on account of his increasing years and infirmity'*.<sup>(12)</sup> However, a longer obituary in the *South London Press* said:<sup>(13)</sup>

*'During the past few years Mr Ker had been living at Balham Hill, where one of his sons, Dr Hugh Ker, has a large medical practice, and, as showing the marvellous industry of the Rev. W. Ker, it may be mentioned that up to the end of July last he kept the whole of his son's books of accounts posted up in a most efficient manner. He also continued to take a large interest in literature and in church work, and retained his full intellectual faculties until the last, passing peacefully away after a few days' illness.'*

This suggests that Hugh and Laura's decision to 'marry' in 1887 had nothing to do with the Rev Ker's health. The obituary also shows that Rev Ker was sufficiently relaxed about the marriage to spend his declining years with the couple. What else, then, might have prompted the change? My suspicion is that Laura's age and social position was by 1887 such that a marriage to Hugh had become socially acceptable. Perhaps over the years she had, with her husband's help, reinvented herself and her background in preparation for this day.

Whatever the reasons, just three years after the pretend wedding Hugh and Laura upped sticks and moved to London. Hugh was by then well-established in the Black Country where he had built up a thriving practice and a leading position in the medical profession. The move may have been driven by his ambition to develop his career further in London. But he and Laura may also have wanted to make a fresh start in a new social environment, where questions might not be so readily asked about Laura's origins and how they had come to meet. Hugh's obituary in the *British Medical Journal* many years later states mysteriously that in 1890 *'circumstances'* led

to his removing to London.<sup>(14)</sup> One can only speculate as to what those circumstances were, but it's conceivable they were of a personal nature, and not impossible that they involved some awkwardness arising from Hugh's marriage. It is notable that the obituary makes no mention of Laura, or of Hugh's marital status. But whatever the reasons for the move, Hugh's career continued to flourish, as he went on to become President of the BMA's Metropolitan Counties Branch, its representative on the BMA's Council, and the President of the South-West London Medical Society.

In 1891 Hugh (45, lung doctor) and Laura (34) were living at 14 Devonshire Road, Streatham, with two boarders and three servants. Rev Ker was also in London, living with Hugh's brother Mark in Cromwell Avenue, Hornsey. But his obituary in the *South London Press*, quoted above, indicates that shortly afterwards he must have gone to live with Hugh and Laura at their large new home at Tintern, 2 Balham Hill, adjoining Clapham Common Westside. In 1901 Hugh (55, physician and surgeon) and Laura (44) were living there with two elderly boarders, a cook, a parlour maid, a housemaid, a page boy and a nurse. They were still there in 1911, with the same two boarders and a similar array of servants. Hugh noted on the census form that the house contained 16 rooms. He also claimed to have been married for 24 years, which ties in with his supposed marriage in 1887; but he and Laura had in fact been married for 40 years.

Hugh died, aged 68, on 3 November 1914.<sup>(15)</sup> His obituary in the *British Medical Journal* records his industry, ability and genial nature, which he may have inherited from his father and which gained him 'troops of friends'. He was apparently also an enthusiastic fisherman, whose chief holidays were spent in pursuit of his favourite sport. Lucky Laura! Hugh left his estate to his wife. The net value was £867.16, an amount equivalent in purchasing power to roughly £100,000 today. Laura died in 1936, aged 84.<sup>(16)</sup> She left her personal effects to her niece-in-law, **Mrs Edith Talbot**, and made provision from her residuary estate, which amounted to £1,966-6s-6d net (about £140,000 today), for Mrs Talbot, her (Laura's) nieces **Mrs May Britton** and **Mrs Zwinger**, and her great-nephew **Franklin Youngman**. She had done pretty well for someone who started life as the illegitimate daughter of a Suffolk chimney sweep. Laura was clearly a woman of character, with virtues that included patience and determination. I only wish she had left a memoir, so that the story of her secret marriage, and her fake one, might be fully understood.

**Rob Ward Mb 6027**

*Co-editor*

#### References and Sources

1. Jun 1853 Hartismere 4a 495.
2. The death registration is either Mar 1867 Hartismere 4a 390 or possibly Jun 1865 4a 342.
3. Mar 1871 London C 1c 135.

4. Jun 1846 Blofeld 13 19.
5. Laura's elder sister, Harriet, by then Mrs Youngman, baptised a daughter, **Beatrice**, in June 1872. It is theoretically possible that Beatrice was Laura's child, though Harriet already had a son born in 1870 and she baptised two more daughters in 1874 and 1877, so Beatrice fits naturally into a sequence.
6. His wife died in 1860: Jun 1860 Dudley 6c 18.
7. 'Bible versus geologists, or, creation in six days and the deluge universal,' 17 April 1864. [https://openlibrary.org/books/OL18990101M/The\\_Bible\\_versus\\_geologists\\_or\\_creation\\_in\\_six\\_days\\_and\\_the\\_deluge\\_universal](https://openlibrary.org/books/OL18990101M/The_Bible_versus_geologists_or_creation_in_six_days_and_the_deluge_universal)
8. *The Popular Ideas of Immortality, Everlasting Punishment and the State of Separate Souls Brought to the Test of Scripture* (1864); *Christ our Life; or, the Scripture Doctrine concerning Immortality* (1868); 'The Things which must Shortly come to Pass': A Series of Discourses on the Prophecies of 'The Last Days' (1868); *One is by the Cross Only* (1869); *Immortality: Whence? and for Whom? an Essay for the Unlearned* (1880); and *Our Salvation* (1884).
9. *South London Press*, 14 September 1895.
10. Ancestry, UK Medical Register 1879.
11. Sep 1895 Wandsworth 1d 469.
12. *The Queen*, 7 September 1895.
13. *South London Press*, 14 September 1895.
14. *British Medical Journal*, 14 November 1914, p.862.
15. Dec 1914 Wandsworth 1d 714; Ancestry, National Probate Calendar (Index of Wills and Administrations) 1858-1995.
16. Dec 1936 Epping 4a 366.

## GARRETT ANCESTORS

In the last issue of *Suffolk Roots*, the section on the **Garretts** of Leiston rang a bell from my own research, and, after checking my own tree I identified two members of my **Smith** family from Woodbridge, who appear to have married into the Garrett family:

- **Lydia Smith**, born c. 1785, Woodbridge, who married **William Garrett** on 28 September 1809.
- **Elizabeth Smith**, born c. 1788, Woodbridge, who married **Samuel Garrett** on 14 November 1815.

Both Lydia and Elizabeth were daughters of **Samuel Smith** and **Sarah Linsted**, whose son, **William Smith**, was my 3x great-grandfather on my father's maternal branch of the tree.

Another piece to add to an ever expanding 'jigsaw'!

**Richard Elgar Mb 12107**

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## HUNDON RECORDS

The December 2025 edition of *Suffolk Roots* mentioned (in *Baptism Index News*) that the parish register of Hundon in Clare Deanery was 'unfit for production' due to damage sustained in a fire many years ago. As I had family living in that village, I set myself the job of finding other records which would help me to research them.

**John Pledger**, a member of my father's Pledger family, inherited land in Hundon under the will of his uncle, **Thomas Pledger** of Bottisham, Cambridgeshire (d. 1599). There is a fine monument to Thomas and his wife Margaret (d. May 1598) inside Bottisham village church. Thomas was the son of another **Thomas Pledger**, of Ashdon, Essex, and **Joan Higham** of Shudy Camps, Cambridgeshire. He married **Margaret Coningsby** in June 1564 in Withersfield Suffolk; she was the widow of **Sir Robert Allington** of Horseheath, Cambridgeshire, and had eight children by him. The Allington family owned many estates in Suffolk and Cambridgeshire. Thomas Pledger's will named over 30 family members and staff who inherited under it, including John Pledger.

In researching the Hundon connection, I first found that the Suffolk Records Society has published many books of wills dating from 1439. There are also the following potentially useful sources:

- Sudbury Marriage Licences 1684-1839, Ipswich Marriage Licences 1613-1674 and Ipswich Marriage Licence Bonds 1663-1750 (I have these on CD. They are available on [www.thegenealogystore.co.uk](http://www.thegenealogystore.co.uk) under Church & Parish Records : Parish Chest Records)
- *The Able Men of Suffolk 1638* (available on the HathiTrust website)
- *Suffolk in 1674: being the Hearth Tax* by **Sydenham Henry Augustus Hervey** (available at the Internet Archive)
- *The ship-money returns for the county of Suffolk, 1639-40* (on the Archive website), and
- Suffolk poll books 1710 and 1790 (searchable on the HathiTrust website).

I did not look at the churchyard headstones and it's about 10 years since I did this research, so more records may now be online. The Society also holds a directory of Suffolk millers (available to members on the website).

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## A GOSTLING FAMILY STORY – PART 2

The first part of this account of the Gostling story appeared in the March 2026 issue of *Suffolk Roots* (Vol. 51 : No. 4, pp.311-325). This part describes more of the Gostling relations, before moving forward with my direct Gostling line.

### Links between the clockmakers' families

**William Gostling**, collarmaker, occupied the Finningham premises (having taken them over from brother **Henry Gostling** in November 1758) until 9 November 1791, a total of 33 years, by which time he would have been 64 years old (as documented in the **Rev. William Edwards'** tithe book). During that time he became a well-respected member of the community, as evidenced by his role as an overseer of the poor, administering poor relief.<sup>(1)</sup>

**Thomas Gostling**, clockmaker of Diss, was grandson of collarmaker William and his wife **Mary Gosling** (whose father, **John Gosling**, was baptised in Gislingham on 13 June 1707, not Thornham Magna as stated in Part 1).

Although Thomas' parents, **John Gostling** and **Judith (née Mathew)**, had their first nine children baptised in Cotton, their youngest son, **David**, was baptised at the Wesleyan (Methodist) Chapel in Diss on 5 April 1808. So too were the children of my 4x great-aunt and uncle, **Thomas Barkham** and **Mary Ann (née Gostling)**, the daughter of **William Gostling** (clockmaker of Diss), namely **Eliza** (b. 12 February 1811, bp. 28 April 1811), **Sarah Ann** (b. 27 December 1812), **William Henry** (b. 3 March 1814), and **Catherine** (b. 21 October 1815). Later Barkham children were identified in Church of England baptisms – **Harriett** (b. 3 January 1818, bp. 8 October 1820), **Mary Ann** (b. 3 September 1819, bp. 8 October 1820), and **Thomas Hall** (b. 13 February 1823, bp. 14 April 1824).

The same Methodist chapel saw the baptisms of the children of Mary Ann Barkham's brother, **Francis Gostling** and his wife **Sophia (née Taylor)** – **George** (b. 26 March 1810, bp. 7 May 1810), **Francis** (b. 25 April 1812, bp. 26 August 1812), **Mary Ellen** (b. 12 June 1814), **William** (b. 5 August 1816, bp. 8 September 1816), and **Anna Betts** (b. 8 May 1818, bp. 7 January 1819).

To further illustrate clockmaker Thomas Gostling's close association with William Gostling clockmaker's family, when Francis and Sophia Gostling's daughter, Mary Ellen, was married (by licence) to **James Potter** of Pakenham in Diss on 6 April 1837, brother Francis Gostling together with a Thomas Gostling – who could only have been clockmaker Thomas – were witnesses, as also was Thomas Barkham, Mary Ellen's uncle.

To draw the curtain on the Gostling clockmakers of Diss, as mentioned previously **Edward Scrivener** purchased clockmaker **William Gostling's** former Diss business

premises (which had passed on to his wife and son, **Ann** and **Francis Gostling**) in the Market Place in July 1819.

Thomas took on business premises in Mere Street, at the other end of the street from the Market Place, probably the same year or within the next year or two, having completed an apprenticeship from the age of 14, starting in early 1814 and served, most likely, with Francis. In the *Bury and Norwich Post* of 17 November 1830, albeit 10 years later, Thomas Gostling 'Watchmaker and Bookseller' posted an advert for a 'young Man as a JOURNEYMAN WATCH and CLOCK MAKER, who thoroughly understands his business. He will board and lodge in the house...'. There was a similar advertisement in the *Norwich Mercury* of 3 June 1837. Perhaps Thomas was seeking a change, as in 1841 a **Dennis Taylor**, age 25, who would have been 14 and of apprenticeship age in 1830, was living with Thomas and his family in Mere Street, and described as a 'watchmaker', whilst Thomas was a 'bookseller'. In 1851, the year of Thomas' decease, he was recorded as an 'auctioneer & bookseller', and Dennis Taylor, now residing a few doors away, as a 'goldsmith'. On the 1861 census, and those following, Dennis Taylor was consistently a 'clockmaker and jeweller'. Thus, it is probable that Thomas Gostling of Diss made clocks from around 1820 (from the completion of his apprenticeship) until the mid to late 1830s. It is not known whether Thomas had any apprentices of his own. Dennis (b. c. 1814) would have completed his apprenticeship by 1837, and the census occupations indicate that Thomas wanted to concentrate on the less physically demanding activities of bookselling and auctioneering. Thomas died in 1851 after suffering a long affliction.

The next section explores more about the Gardiner family of Stoke Ash (**Ann Gardiner** having married William Gostling, watch and clockmaker of Stoke Ash, and later, Diss); the memorial slabs on the floor of the bell tower of All Saints church (shown in Part 1); and **Thomas Cocks**, Registrar and Auditor of the Dean and Chapter, Canterbury Cathedral c. 1585-1611, some 26 years (who was also mentioned in Part 1).



*A Thomas Gostling of Diss 8-day, enamel dial, long case clock c. 1830 (authors own)*

## The Gardiners of Stoke Ash

In 2022, I commissioned **Adam Tuck**, Rouge Dragon Pursuivant of the College of Arms, to (in his words) *'conduct research at the College of Arms which may shed light upon whether any armorial bearings have ever been officially granted [by official letters patent, or adopted but not confirmed, where residing in Stoke Ash in Suffolk between the 16th and 18th centuries], to a family surnamed Gardiner or Gardner.'* Below are Adam's most salient words and conclusion after very extensive research into College of Arms records, and production of an 11-page full report. I have his permission to cite:



*My attempt at depicting Gardiner of Stoke ash; Argent = white, Sable = black, Or = gold/yellow*

*'Between 1530 and 1687, the heralds visited each county roughly once every generation, to oversee the use of arms, and to record the pedigrees of the gentry...*

*At the visitation of Suffolk in 1664, a pedigree of four generations was recorded. It is headed by **William Gardiner** of Stoke Ash in Suffolk, who married **Mary**, daughter of **Denny** of Tannington in Suffolk. Their son, **William Gardiner** of Stoke Ash, married **Elizabeth**, daughter of **Abraham Gates** of Weston Colville in Cambridgeshire; and this couple's son was **Edmond Gardiner** of Stoke Ash, Gentleman (living 1664), who married **Bridgett**, daughter of **Edmond Harvey** of Wickham Skeith in Suffolk, and with her had a son and heir, **Edmund** (aged 3 in 1664). The pedigree is accompanied by an outline sketch or "trick" of a coat of arms, in a companion volume, which may be blazoned: Per fess Argent and Sable a Pale counterchanged three Griffin's Heads erased one and two Or. In plainer English this means a shield divided into two rows and three columns, creating six rectangles alternately white and black; in each black section is a gold griffin's head, facing to the viewer's left and torn roughly at the neck...*

*The authoritative answer from the College records is that the Gardiner family of Stoke Ash in Suffolk bore these arms with no accompanying crest...*

*This design matches that shown on the memorial inscriptions at Stoke Ash, thereby rebutting the entry for Gardiner of Stoke Ash in **Burke's** (frequently unreliable) General Armory.'*

There were those individuals of a family in Suffolk, whose wealth and social standing had increased, resulting in the adoption and bearing of a coat of arms – unbeknown to the College of Arms. Authorities of major towns in Suffolk would be notified in advance of a Visitation, from whence word was sent out to parishes for those throughout Suffolk who had adopted a coat of arms since the last Visitation to come forward. The Heralds upon their Visitation, in their colourful garb and circumstance,

would then assess whether the individual was deserving or not, or record the arms and details gleaned from them or their family members. In 1664 the memorial slab on the floor of the bell tower at All Saints, Stoke Ash, laid in 1658, already existed, and the history available within living memory was likewise recorded and reported back to the College. Gardiner goes back further than the generation of William (in his will of 1622, a yeoman) who married Mary Denny, but there is no evidence of the coat of arms emanating from an earlier generation, and no one living knew that it had. The arms might have been adopted by their son William himself who married Elizabeth Gates – he was a seemingly successful landed attorney-at-law. The coat of arms (see picture in Part 1) on the slab beside William's is dedicated to **Daniel Gardener's** daughter **Bridget** and, as she was a female heir, is in the shape of a lozenge rather than a shield.

William Gardiner, son of William and Mary (née Denny), was baptised in Stoke Ash on 15 December 1601.

William snr., baptised 21 December 1567, was buried in Stoke Ash on 28 May 1622, when his son William would not quite have been 21 years of age. There are two documents held at TNA relating to his estate at time of death. Both have the same description, and date reference: 'Gardiner, William: Suffolk', dated '20 Jas I'. One is in the collection of Court of Wards and Liveries: Inquisitions Post Mortem, and the second in the Records of the Chancery: Inquisitions Post Mortem.<sup>(2)</sup> Both documents come under Court of Wards and Liveries 1540-1645: land inheritance and disputes, with no mention of parish. The Court of Wards document, pertaining to William Garde[i]ner of Stoke Ash, is a post-mortem inquiry, probably initiated because the whole, or part of, the estate was likely previously to have been monastic land, and the son and heir, William (who later married Elizabeth Gates) was just under the age of 21. It was drawn up by officials in Eye, detailing land in Stoke Ash, Braiseworth and Thorpe, and the names of individual beneficiaries, thereby notifying and assuring the State that the land would continue to be held in rightful and trustworthy hands – '*wyfe Maryes*' – until son William attained the '*full age of seven and twenty*' (i.e.: c. 1628), and son **John** (bp. 16 February 1607), attained the age of '*one and twenty*' (c. 1628). Daughter **Mary** (bp. 22 April 1605) isn't mentioned.

Widow Mary Gardiner married **Sigismund Jolly**, in Wyverstone on 13 May 1623, and was buried as Mary Jolly, wife of Sigismund, gent, at Stoke Ash on 11 March 1661. Eighteen months later, on 11 September 1662, Sigismund was buried in Thrandeston. He left a will, but there is nothing in it relating to the Gardiners and Stoke Ash. Mary seems not to have made a will.

William jnr. married Elizabeth Gates c. 1630, likely in Weston Colville, Cambridgeshire (there are several years missing from the parish registers and Bishop's Transcripts, including 1630). They had nine children, two of whom were baptised at St Mary's

church, Weston Colville: **Mary** on 12 December 1632 (specified as the eldest daughter in William's will of 1658), and **Edmond** on 12 February 1634/5. The others were baptised in Withersfield, just across the border with Suffolk: **Martha** on 22 January 1635/6, **Ann** on 14 April 1637, **Judith** on 23 March 1640/1 (bur. 27 March 1641), **Ambrose** on 28 November 1638 (who later married **Helen** ?), **William** on 14 June 1642 (bur. 31 December 1649, Stoke Ash), **Elizabeth** on 11 May 1643 (bur. 22 January 1658, Stoke Ash), and **Margaret** in August 1647.

William jnr. left a will dated 11 February 1658.<sup>(3)</sup> The beneficiaries included his mother Mary Jolley (née Denny), his wife Elizabeth (née Gates), sons Edmond and Ambrose, daughters Mary, Martha and Margaret, and, amongst others, his grandson **John Barker**, son of **Thomas Barker**, who either daughter Judith or Ann Gardiner married, and last but not least godchildren **Roger Garnons**, **Nicholas (?Butt)** and **Mihill Willan**.

Edmond married **Bridget Harvey** (in Wickham Skeith on 10 September 1657); she was the daughter of **Edmond Harvey**, Rector of Wickham Skeith and **Jane/Joan (née Le Hunte)** of Little Bradley, daughter of **Sir George Fitzjohn Le Hunt** and **Barbara (née Shelton)**. Barbara's lineage ascends three generations to her great-grandfather, **Sir John Shelton**, born c. 1472, in Hever Castle, Kent, who married **Lady Anne Boleyn** (my 14x great-grandmother), born 18 November 1475 in Blickling, Norfolk, sister of **Thomas Boleyn**, **Anne Boleyn**'s father.

Lady Anne Boleyn was Anne Boleyn's aunt, whose grandparents were my 15x great-grandparents, **William Bullen** and **Margaret (née Butler)**. Hence Anne Boleyn is my 15x 1st cousin, and Queen Elizabeth I my 2nd cousin 14x removed (according to Family Tree Maker's generated 'kinship report' that is). Hever Castle was Anne's childhood home, from where she would have 'liaisons' with **Henry VIII**. This also means that Anne Boleyn's parents, Thomas Boleyn and **Elizabeth (née Howard)**, daughter of the **Duke of Norfolk**, are my 14x great uncle and aunt. What strikes me is that the Duke of Norfolk, Anne Boleyn and her daughter Queen Elizabeth, although in a small way associated with Framlingham, hold a far from insignificant place in my Gostling story.

### The Gates and Cocks family

Abraham Gates married widow **Mary Daunton (née Cocks)** on 13 June 1607 at St Peter's church, Carlton cum Willingham, the parish adjoining Weston Colville, Cambridgeshire. He graduated from Jesus College, Cambridge as a Bachelor of Divinity (BD), being ordained Deacon at Witham parish church, Essex on 30 December 1597, age 26, at which time he had been living three years in Chingford, Essex. He was said to have been born in Kingston upon Thames, Surrey, calculated c. 1571, and was appointed rector of St Mary's, Weston Colville, on 15 June 1605, where he remained for 40 years until 10 May 1645.<sup>(4)</sup> From surviving Bishops' Transcripts for Weston

Colville, the baptisms of their four children were found: **Mary** (bp. 25 September 1608), later to marry **John Garnons DD** of Glemsford; son, **Francis** (bp. 25 March 1611, bur. 20 February 1612); Elizabeth (bp. 23 February 1614, later to marry William Gardiner), and **Margaret** (bp. 17 December 1615), later to marry **John Kerrington BD**, clerk, of Langham.

In his will dated 1 May 1640, proved 26 June 1645,<sup>(5)</sup> Abraham made bequests to wife Mary, and daughters, including Elizabeth to whom he left lands etc. in Stoke Ash and Braiseworth 'lately purchased' of William Gardiner 'attorney in the law', 'now of Withersfield'; to go to eldest son Edmond Gardiner after her decease. He also mentioned **Marmaduke Gates**, son of his brother (also **Marmaduke**, who had married a **Catherine ?**, who was named as executrix of Marmaduke snr.'s will of 1603). There were other sisters and a brother, **Thomas**, who married **Elizabeth Trever** on 18 June 1598 at St Olave Silver Street, City of London. Sister **Elizabeth** married ? **Bartlett**, another sister married **Matthew Mallory**, and **Dorothy** married **Thomas Thorne** on 27 November 1597 at St Clement Danes, London.

Abraham's wife Mary Gates (formerly Daunton, née Cocks) also left a will dated 13 June 1649, proved 21 June 1650.<sup>(6)</sup> As mentioned later, her nephew Michael Willan, in being buried at St James, Bury St Edmunds (now the Cathedral), might have lived there and provided an abode for her until her death. She mentioned '*a purchase made of certayne lands and houses purchased of the Lady Le Hunte lying in Cowlidge [Cowlinge, next to Little Bradley] as apparently by indenture bearing date the seven and twentieth day of October one thousand six hundred forty seven which purchase was made by me Mary Gates widdowe and my sone in law John Garnons of Glemsford in the county of Suffolke Doctor of Divinity lately deceased ...*'. Mary left the land and houses to John Garnons' children. As regards William Gardiner's wife Elizabeth, I can find neither burial nor will for her.

There is a memorial dated 1636 in St Mary's, Weston Colville to the family of Abraham Gates. It is not known why the memorial bears that date, as Abraham and Mary died respectively in 1645 and 1649, but this could relate to the lower-case text mentioning their three



Memorial to Abraham Gates and family in St Mary's, Weston Colville. Photo: Author's own.

daughters, Maria, Elizabeth and Margaret. Margaret, the youngest, was the last of the three to marry, doing so on 9 November 1636 to John Kerrington BD, clerk of Langham, in Weston Colville, which might have been seen as a fitting year for the memorial to be made to honour their parents. Alternately, this lower case script and the date of 1636 might have been added subsequent to an original memorial containing the upper-case text, created either before or after Abraham and Mary's decease.

Overall, and from an AI-generated translation, the memorial depicts and commemorates Abraham and Mary's devotion and commitment to Christian belief, faith and ministry; and to each other as husband and wife and parents. The upper-case text appears to hold principal meaning pertaining to humanity and mortality within the temporal and spiritual context. A full Latin transcription and translation is available should there be an interest.

I also commissioned Adam Tuck to research a coat of arms that is evident, although not at all clear, on the wall memorial to Thomas Cocks, situated above the doorway to the Auditor's room of Canterbury Cathedral. His concluding words were:

*'Searches have been conducted among the official records of the College of Arms for any entries which may shed light upon the identity of a coat of arms which may be blazoned: Gules a Bend Erminois between two Cocks Or, and which is shown on a 1611 monument to Thomas Cocks at Canterbury Cathedral. In plainer English this means a red (Gules) field, across which a thick stripe runs diagonally from top-left to bottom-right (a Bend), which is gold and peppered with stylised black ermine tails (Erminois). (Technically the placement of the ermine 'spots' in this particular example would lead to the blazon being Gules on Bend Or between two Cocks five Ermine Spots, but such niceties of description are a modern development.) On the evidence of the sources found within the present search, it would appear that the arms on the memorial to Thomas Cocks had not been officially granted, confirmed or recorded by the heralds, at least not to Thomas himself or to his Cocks ancestors. Even if they were devised unofficially, however, it does not seem that they were used widely enough to have been noted and included within unofficial dictionaries of arms such as those compiled in the nineteenth century by Burke and Papworth.'*

The inscription on the memorial may be translated as:

*'In memory of Thomas Cocks, a noble man, once auditor and registrar of this cathedral, William Walsall, Clerk, Minor Canon of the same church, and executor of the said Thomas's testament, or last will, therefore erected this monument of love, on the 15th day of October in the year of the Lord, 1611, he paid the debt of nature'.*

I asked about the coats of arms shown in the vertical sections on the right and left. Without embarking upon more expensive research, all Adam Tuck could say was *'At a guess, the other coats of arms on the monument could pertain to families connected to Thomas Cocks (maybe his wife, his mother, or a brother-in-law), to patrons of his, or even to close friends who erected the monument'*. Asked whether the birds might be chickens, his



*Photograph of the Thomas Cocks memorial commissioned by me from the Cathedral, and their member of staff **Dr. Toby Huitson**, acting photographer. Courtesy of the Chapter of Canterbury.*



*Detail of Coat of Arms below panel. Photo: Courtesy of the Chapter of Canterbury*

comment was that chickens are exceedingly rare in heraldry, certainly before the 20th century, and if chickens, the surname of Cocks would seem to lose the visual pun.

Thomas was known for having kept a personal diary between 25 March 1607 and 31 December 1610, 25 copies of which were privately printed by **J Meadows Cowper** in 1901,<sup>(7)</sup> wherein Thomas comes over as quite a colourful character. The Kent Archaeological Society featured a review of Cowper's book:<sup>(8)</sup>

*'This is an expense book rather than a diary in the modern sense. It contains the daily receipts and expenditure for two years and three quarters of Thomas Cocks, who, at the time of his death, which occurred in October 1611, had been auditor to the Dean and Chapter of Canterbury for about twenty-six years. For his services as auditor Thomas Cocks received a salary of £12 per annum, but this somewhat meagre stipend was materially increased by the fees attached to the office, and by the enjoyment of certain leases held on very easy terms from the Capitular body; furthermore, the auditor was permitted to occupy the ancient Archbishoppal Palace, which had been partly rebuilt by **Dr. Parker** in 1564, but was no longer made use of by the Primate. But although living in a palace, Cocks' life (as Mr. Cowper remarks) seems to have been singularly devoid of home comforts. His wife, who was "distracted in her wits", lived apart from her husband in the house of the **Rev. William Walsall**, one of the Minor Canons; his daughters were married; and of his two sons, **Thomas** the elder, an Oxford undergraduate, lived during his vacations with the Walsalls, while **Roger** the younger, while attending the King's School, was accommodated in the house of the Dean's butler...*

*Thomas Cocks, jun., was afterwards Rector of Bonnington. Roger, the younger son, went to Trinity College, Cambridge, and was afterwards a Curate in Suffolk. He was the author of*

*a book called Hebdomada Sacra: A Week's Devotion, or Seven Poetical Meditations upon the Second Chapter of St. Matthew's Gospel (London, 1630). Mr. Roger Cocks, Clerke was buried 9 October 1660 in Skeffington or Loddington, Leicestershire...*

*Being of a sociable disposition few days seem to have passed without a game of bowls or cards, the losses and gains at which are all faithfully recorded in the Diary. Amongst the card games favoured by Cocks are "Ruffe, Crosse-Ruffe, Vye-Ruffe, Poste, Primavistye, Primero Noddye, Great Cent, Mount Cent, Iryshe, Crosse and Pyle, and Mawe." The auditor was fond of his pipe, which was, however, rather an expensive luxury with tobacco costing half-a-crown an ounce. A whole firkin of beer could be bought for the same sum, and a leg of mutton cost only one shilling. Sugar was very dear, but we learn that Cocks purchased for New Year's presents two great sugar-loaves at 1s. 7d. per lb., and another of "Iland" sugar, weighing 11 lbs., at 1s. 9d. per lb. **Archdeacon Fotherby** was the fortunate recipient of the former, and **Mrs. Walsall**, whom Cocks styles his "Valantyne" of the latter.'*

A final reference to Thomas appeared in a publication entitled *Early Modern Streets, A European Perspective*.<sup>(9)</sup>

*'Although buying food on the street most often appears as a last resort for the poorest of inhabitants of cities, serving the most basic foodstuffs, shopping at markets and stalls was the most common urban method of food purchase into the modern period, and luxuries as well as necessities were prevalent in the street. Thomas Cocks, a seventeenth-century Canterbury resident, bought snacks while being entertained there, paying "to see the fencer 3d and for pears etc 2d", or "Spent goynge to the playe w'th jd in damsons, vd", and his account book shows a range of ad hoc purchases for consumption: fruit such as cherries, strawberries, damsons, grapes, pears and apples, lemons and oranges; oysters, sausages and cheeses.'*

Finally, from the Kent History and Library Centre, a reference DCb/J/J/17/29 entitled 'Ecclesiastical cause papers (1612)' relating to Thomas' will (a copy of which I ordered and paid for, although written in Latin!), provided details of his family, thankfully transcribed in the reference description (abbreviations have been expanded):

*'Plaintiff: William WALSALL clerk executor: Defendant: **Mary COCKS** relict, **Judith COCKS** alias **CONSTANT**, Mary **GATES**, alias **COCKS**, **Margaret FULKE** alias **COCKS**, **Joan WILLAN** alias **COCKS**, **Christian COCKS** alias **TUER**, **Frances COCKS** alias **AMY**, Thomas **COCKS** and Roger **COCKS** children; Documents: Allegation and Sentence; Case: Testator **THOMAS COCKS** Precincts Canterbury'.*

For a genealogist this information is priceless. The Christian names of surviving family members are given, together with the married names of the daughters, including of course my direct line Mary, shown as Gates alias Cocks, who as we have seen married her second husband Abraham Gates BD in 1607 (her first husband having

been **William Daunton**, rector of Stourmouth, Kent who died in 1604/5. They had a son, **John Daunton**).

Although not the direct ancestral line, Mary's siblings, 11x great-aunts and uncles of mine, are an interesting family group. All of her sisters married clergymen, of whom Joan is of particular interest. She married **Robert Willan**, with this family living in Stoke Ash at least until Joan '*wife of Robert, minister*' was buried there on 27 January 1619. Five of their children were baptised there between 1610 and 1618, and several were buried, the last being **Thomas Willan**, '*son of Robert*', 17 May 1625. It appears that Robert married a second time (spouse and place unknown), for there were the baptisms of daughters **Anne** (13 September 1632) and **Frances** (10 December 1635), extending his family's presence in Stoke Ash by 15 years. Indeed, a burial in Burgate of a '*son of Robert late minister of Stoke*' on 27 March 1659 suggests Robert might have been minister in Stoke Ash until his decease in 1653.<sup>(10)</sup> This would well cover the period of William Gardiner's young adulthood there, until his marriage to Robert Willan's niece, Elizabeth Gates. William had returned to Stoke Ash with his family from Withersfield during the 1640s – his younger children were born there, and children William and Elizabeth were buried there, the latter's interment on 22 January 1658 being barely a month before William himself was buried there on 25 February 1658.

Whilst I cannot find a burial for Robert anywhere in Suffolk, he did, fortunately, leave a PCC will<sup>(11)</sup> dated November 1653, as Robert Willan '*of Burgate, Clerke*', containing a wealth of information. He mentioned brother **Henry** and married sister **Elizabeth Mihill**; children of daughter **Avis** (baptised 8 August 1610 in Wilbraham, Cambridgeshire, deceased), and his daughters, Anne and Frances; and sons **Edward**, **Samuel**, **Richard**, **John**, and in particular Michael Willan, who was later to be buried at St James, Bury St Edmunds on 19 May 1678. Might there have been a connection between Michael and aunt Mary Gates who was '*of Bury St Edmunds*' when she made her will? He also mentioned that his '*brother-in-law Henry, sometime parson of Redgrave*', now deceased, had '*appointed John Simonds of Gislingham*' and the testator as assignees to sell Henry's as yet unsold land. Robert appointed his son Edward to take his place as assignee to sell the land, and sons Samuel and Mihill (Michael) and daughter Anne as executors of his will. There is a John Simonds, rector of Gislingham,<sup>(12)</sup> aged 84, buried there on 24 December 1675. A **John Symonds** was the grandfather of Judith Mathew who married John Gostling, albeit over a century later.

Elizabeth Gates was baptised at St Mary's, Weston Colville on 23 February 1614. In her father Abraham Gates' will of 1645, William Gardiner, his son-in-law, was said to be an '*Attorney at Law*', and it had been a mystery how William Gardiner of Stoke Ash and Elizabeth of Weston Colville would have met, until the discovery of her grandfather Thomas Cock's will. William would have been in training as an attorney, but there is no record of him being in Cambridgeshire or at college anywhere. He

might well have been educated and trained locally by **William Butts**, an attorney of Mendlesham whose granddaughter, **Dorothy Butts**, later married William and Elizabeth's grandson Edmund Gardiner in Stoke Ash on 15 December 1691. Despite a baptism in 1614, I am inclined to think Elizabeth might have been born earlier, the reason being that if she was born in 1614 she would have been just 16 years of age when she married William in c. 1630, and their first child Mary was born in 1632. William would have been 29. Elizabeth's father Abraham would have performed the ceremony, and if she was just 16, would implicitly have given parental consent.

It seems highly likely that William and Elizabeth became acquainted following the Gates family visiting the Willan family in Stoke Ash and meeting William there. Would they have arrived by horse and carriage which led to love and marriage?!

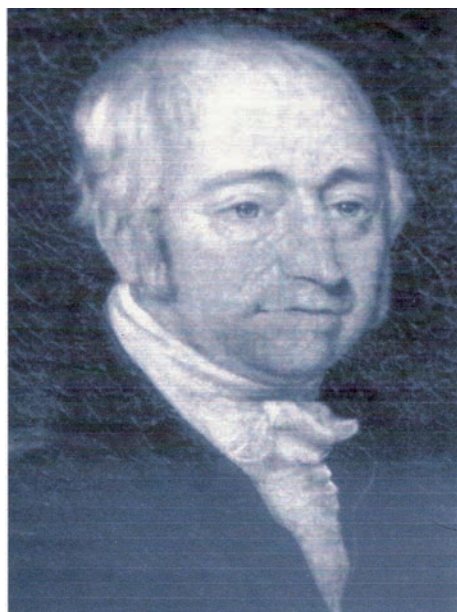
Robert Willan's son, Edward, was ordained on 23 September 1638, and appointed vicar of Hoxne on 23 November 1646.<sup>(13)</sup> He was buried there in 1691, the entry recording '45 years vicar'. He was also vicar of Benacre and Worlingworth at times.

### **The family of John Gostling, son of William Gostling, collarmaker of Finningham**

John Gostling was the only son and heir to William Gostling, collarmaker of Finningham. John, a miller, had married Judith Mathew in 1793. Judith (bp. 5 December 1772, Pakenham) was the daughter of **Jeremiah Mathew** and **Judith (née Symonds)** who married by licence in Pakenham, 10 September 1771.

Perhaps the first thing to note is that John's parents, William and Mary Gostling, and his wife, Judith, all died within a period of two years (1808, 1810 and 1809 respectively), leaving widower John to cope with his nine surviving children between the ages of 7 months and 15 years. How would he have managed?

Whilst John married a second time, it wasn't until five years after Judith's decease. As announced in the *Bury and Norwich Post* of 13 July 1814: 'Saturday last Mr. John Gostling, late of Cotton married **Mrs. Mary Davis** of Blackfriars Road, London.' In the obituary column of the same publication of 9 March 1853, is the news of the decease, in London on 27 February, of 'Mrs. Gostling, the widow of Mr. John Gostling, formerly of Cotton'. John himself was buried in Cotton on 7 October 1834, aged 67, suggesting he was born up to a year before his baptism. On John's headstone are the words 'late of Covent Garden', where



*An image of a portrait of John Gostling c. 1768-1834, sent to me many years ago by Margaret White (née Kenney), a 4x great-granddaughter of John I believe, received by her from a member of the family in the USA.*

his son **Charles**, a tailor and draper, lived. It's possible he had income from lands both in Suffolk and London.

Of interest are three verifying Gostling references in the Suffolk Archives. The first two are in a bundle of Trust Deeds for Great Thornham (1699-1824),<sup>(14)</sup> as follows:

- That of 24 November 1774 for *Lease and bargain and sale of the Town House and lands in Great Thornham* mentions 'John Gostling son of William Gostling of Finningham, collar maker'.
- Another, of 8 March 1815, refers to 'John Gostling of Brixton Mills, Surrey'. (This entry also mentions a '**Francis Gostling** of Norwich', who appears again in a transaction of 7 October 1824, but, although a familiar Christian name, I could not find a family connection).

The deed of 1774 is unusual in that John will have been barely 6 years old. That of 1815 was made a few months after John applied for, and was granted, probate of his father's will, on 20 October 1814.

The third, two years later, on 15 November 1816, is for a Bond between '*John Gostling late of Lambeth in the county of Surrey*' and **William Goodrich** for the purchase by John of '*one and twenty acres*' of copyhold land of Hempnalls with Skeith manor in Cotton held by William, for the sum of £1480. The document also records that **Elizabeth Mathew**, '*spinster of Cotton*', had already paid £400. A signatory of the document is **C[harles] Mathew**.<sup>(15)</sup> I believe Elizabeth and Charles Mathew to be siblings of Judith Mathew.

These are John and Judith's children:

**Mary Matthew Gostling** was baptised on 8 March 1794. At the age of 17, and with her father's consent, she married **Thomas Fison** of Barningham on 20 November 1811. Thomas was a member of the Fison maltster family, whose company had been founded by **James Fison** of Thetford in 1808. In the words of Margaret White, '*Charles Fison who is descended from Mary Matthew Gostling b. 1794 who married Thomas Fison b. 1790 tells me Thomas Fison was a business associate of Mary's father. Mary died in 1821 and her eldest child was James Fison b. 1814 in Barningham, Suffolk. James was a chemist, although in later life was a farmer of 270 acres in Barningham*'.

**John Symonds**, born 1795, married **Elizabeth Howell** on 26 October 1818 in Diss. He was an upholsterer/cabinet maker in the Bedford St Paul district. Judith Mathew's mother's maiden name was Symonds. Her grandfather, I believe, was John Symonds DD.

**William** was baptised on 4 February 1798, and married **Sarah Goldsbury** of Ipswich, at St Peter's church on 9 June 1825; Thomas Gostling and **Mary Ann Goldsbury** signed as witnesses. William was a farmer and miller in Earl Stonham, and was buried there on 9 February 1876, aged 78, leaving a will dated 28 January wherein he

bequeathed his son, **George Mathew**, two windmills and a dwelling in Earl Stonham, and left his wife, Sarah '*freehold messuages and tenements hereditaments and premises situate in Cotton*'. Sarah was buried in 1889 in the Quaker Yard, behind the Post Office in Needham Market, with a headstone in a sheltered position, still in good condition to this day. They had five children:

- **William Goldsbury** (b. c. 1826, Stowmarket) who married **Susanna Buckle** c. 1857, having six children: **William Thomas** (b. c. 1855), **Hannah** (b. 1857), **Amelia** (b. 1859) and **Mary** (b. 1860), **Charles** (b. 1861) and **Henry** (b. 1863).
- **Thomas** (b. c. 1828, Old Newton) who married **Mary Ann Steggall** in 1865.
- **Hannah Storer** (b. c. 1829).
- **George Henry** (b. c. 1834) and buried in Cotton 18 April 1838, aged 4.
- George Mathew who married **Alice Catt** in 1882; noted in the Hertfordshire, Middlesex and Essex **Kelly's** directory of 1898 as '*of Hatsbuckle Farm (manager of English Fibre Industries flax factory at Liston situated on the river Stour)*'.

Charles Matthew was baptised 15 December 1799, and married **Sarah Potter** (b. c. 1798, Pakenham) in Pakenham on 27 February 1823. Charles was a tailor and draper, buried in Brompton cemetery, Kensington and Chelsea, on 24 June 1868, aged 68. In 1841 the family was living in Fincham, Stepney with daughters **Sarah Matthew** (bp. 20 February 1828, Diss) and **Mary Matilda** (b. c. 1839, Thetford). They had two other children, sons **Charles Matthew** (bp. 4 April 1824) and **George Matthew** (bp. 2 December 1825). The family was living in Covent Garden, London in 1851 and 1861.

Thomas (later clockmaker of Diss) was baptised on 17 July 1801, and married **Harriett Williams Preston** (b. c. 1801, Needham Market, daughter of **William Preston**), at St Peter and St Mary, Stowmarket on 8 October 1824. They had five children:

- **Harriett Anna** (bp. 16 March 1827)
- **Thomas Preston** (b. 19 December 1828, bp. 18 March 1829 at Wesleyan Methodist Church, Diss). See more below.
- **Henry John (John Henry)** (bp. 20 February 1832)
- **Amelia Sarah** (bp. 11 March 1836) who married **John Edward Leighton**, stationer of St Mary, Nottingham, on 16 September 1862 at Diss.
- **George James** (bp. c. 1838).

**Henry** was baptised on 26 October 1802.

**George** was born 28 November 1804 and baptised on 6 January 1805.

**James**, born 25 January 1806 and baptised on 6 March 1806, was a draper. He married **Sarah Ann Keball** in Margate, Kent on 4 April 1837, and was buried there on 9 November 1849, aged 44.

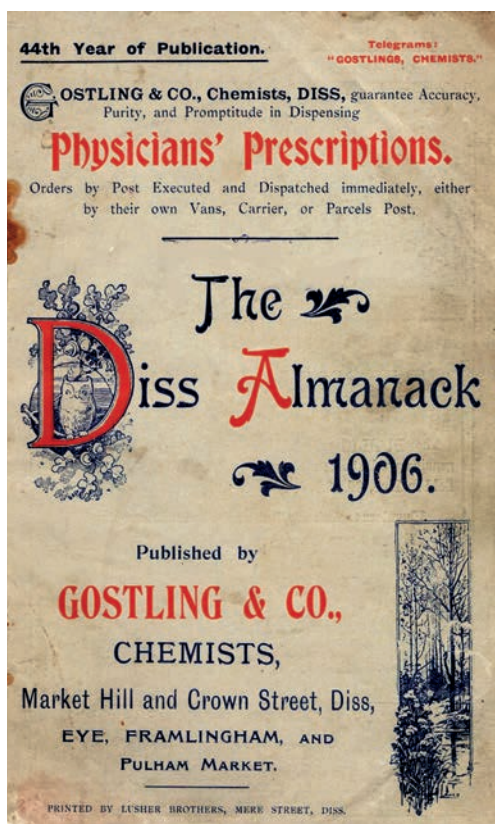
**Anna** was born 24 January 1807, baptised 1 March 1807, and buried 13 October 1807.

As noted above, David was baptised at the Wesleyan (Methodist) Chapel in Diss on 5 April 1808.

Here are a few other elements of potential interest regarding John and Judith's descendants:

Thomas Preston Gostling (b. 1828, son of Thomas, clockmaker of Diss), auctioneer, one time enumerator and pharmaceutical chemist in Diss, married **Jane Ayton** in Hackney in 1852. They had five children: **Thomas William** (1853-1857), **William Ayton** (b. 1855), **Thomas Preston** (b. 1858), **Charles Henry** (b. 1860) and **Harriet Jane** (b. 1864). Jane died in 1878, age 51, and Thomas married his second wife **Jeanetta Fison** in Hendon in 1888. Thomas Preston was listed as retired in 1901, and died on 4 August 1909. Jeanetta died in 1910, aged 61.

A rare find, spotted by **Elizabeth Brooks** of Denham on the TW Gaze auction website, was *The Diss Almanack*, published in 1906, the '44th Year of Publication', by the Gostling Chemists themselves. This small book, 7" x 5" (which I purchased and had rebound) comprises 144 pages with a wealth of information, including photographs. The front page shows the towns of four branches of the enterprise.



Gostling & Co.'s Crown Street Establishment, Diss.



Gostling & Co.'s Market Hill Establishment, Diss.



Gostling & Co.'s Branch at Framlingham.



Gostling & Co.'s Branch at Eye.

The 1881 census provided information on the staffing of the overall business. Thomas Preston was listed as a *'Pharmaceutical Chemist employing 5 assistants, 3 apprentices and 1 man + boy; Aerated Water Manufacturer employing 7 Men & 2 Boys; Oil & Colorman employing 2 Men and Boy; Dentist & Farmer of 47 Acres employing 2 Men 2 Clerks & 1 Office Boy for the entire Business. Also Gardener & Boy at residence'*.



The Oil Stores, Diss.



The Diss Soda Water Works. Gostling & Co., Proprietors.

*Pictures from The Diss Almanack 1906. Author's own copy.*

There was a further branch in the Market Place, Halesworth: proprietor, brother John Henry (bp. 1832), who was a qualified chemist, was there from as early as 1871 until at least 1906 when he died, on 11 January. His will was proved in Ipswich on 11 June, wherein he bequeathed to son **John Harry**, a surgeon, and brother George James, also a chemist, an estate valued at £5139.

In 1877 William Ayton Gostling (son of Thomas Preston Gostling, the chemist), a medical doctor, married **Frances Marion Parkinson** in Hackney. Frances, as Frances Marion Gostling, wrote several books about France and English cathedrals. William took many of the photographs in the latter.

George James (bp. 1838, another son of Thomas, clockmaker) married **Sarah Abigail Aldrich** (b. 1841) in 1868. They had five children, all born in Stowmarket: **Ethel Mary** (b. 1869), **George Wilfrid** (b. 1870), **Ernest Victor** (b. 1872), **Mildred May** (b. 1874) and **Beatrice Amy** (b. 1878). He was a dental surgeon with a practice in Ipswich Road, not far from the Market Place, a Town Councillor and JP in Stowmarket, with a reputation of being impeccably dressed, wearing spats to boot. I imagine him as dressing like Hercule Poirot.

In 1891 George W Gostling, aged 20, was a medical student boarding at 67 Talbot Road, Paddington, London; and Ernest Victor Gostling, aged 18, was a boarder at Framlingham College. In 1911 Ernest was still single, aged 38, and a medical practitioner, a lieutenant in the Royal Army Medical Corps, and living in Bedingfield House, High Street, Needham Market. George James' daughter Mildred was a BSc lecturer in chemistry at Royal Holloway College, Egham.

Finally, I came across and purchased a recent photograph on eBay of what looks like an ornate iron in-relief business name plate in gold lettering and surround, set in the external entrance doorframe at 21 Stonegate, York of 'J. H. Gostling' immediately above 'G.W. Gostling'. In the 1911 census, the two are shown as cousins living together and joint owners of 54 Bootham, York. The former being John Harry, aged 49, born Holton St Mary, physician and surgeon, and married; the latter George Wilfred, bachelor of medicine and surgeon, aged 40, born Stowmarket, and single. The two are grandsons of Thomas, clockmaker of Diss. One was the son of John Henry, chemist of Halesworth, who married **Emma Rebecca Hildyard** in 1861; and the other the son of George James and Sarah (née Aldrich) of Stowmarket. John Harry married **Isabella Septima Hardy** in 1889 in Morpeth, Northumberland. There is much more to say but I will leave that to others of this branch of the family.

**Stephen Gostling Mb 12047**

*stephen.gostling@btinternet.com*

#### References and Sources

1. Westhorpe Parish Settlement papers and Removal orders: **Robert Teabold** and **Ann** his wife and **Hayward** their son, *Finningham*, 3 April 1777, Suffolk Archives, Ref: FB152/G2/9; wherein William signs as overseer.
2. Will of William Gardiner, Gentleman of Stoke Ash, 27 May 1659, The National Archives, Kew, Ref: PROB 11/291/625.
3. Gardiner, William: Suffolk, Court of Wards and Liveries: Inquisitions Post Mortem; 20 James I; The National Archives, Kew, Ref: WARD 7/66/210.  
Gardiner, William: Suffolk, Chancery: Inquisitions Post Mortem, Series II, and other Inquisitions, Henry VIII to Charles I; Documentation of Inquisitions, 20 James I; 1622 Mar 24- 1623 Mar 23; The National Archives, Kew, Ref: C 142/394/63.
4. The Clergy Database, <https://theclergydatabase.org.uk/jsp/persons/index.jsp>
5. Will of Abraham Gates, The National Archives, Kew, PROB 11/193/346.

6. Will of Mary Gates, Widow of Bury Saint Edmunds, Suffolk, The National Archives, Kew, PROB 11/212/744.
7. Cowper, J. Meadows (ed.), 1901, *The diary of Thomas Cocks: March 25th 1607 to December 31st, 1610*, Canterbury, Cross & Jackman.
8. Kent Archaeological Society, *CANTIANA*, vol.25, Notices of Books, pp.304, 305.
9. *Early Modern Streets, A European Perspective*, Ed. Danielle van den Heuvel, 2022, Routledge.
10. In the Stoke Ash parish register (Church of England Baptisms, Marriages and Burials, 1538-1812, via Ancestry), between the entries for 24 November 1653 and 27 December 1653 is a note dated 2 December 1653, saying '*William Clerke being chosen Register was given to execute same according to this Act before me*' and signed '*Edm: Harvey*'. (Edmond Harvey is a 10x great-grandfather of mine, the father of Bridget Harvey, who married Edmond, the son of William and Elizabeth (née Gates), in 1657 in Wickham Skeith. Edmond Harvey JP was buried in Wickham Skeith in 1664.) The register entries following the note are in a different hand to those before. Given the dates, might it have been that Robert Willan was Minister and Clerk in Stoke Ash until he died, possibly between 24 November and 27 December 1653?
11. Will of Robert Willan of Burgate, Clerke, dated 26 November 1653, proved 30 March 1654, The National Archives, Kew, PROB 11/240/533.
12. Parish Church, Gislegham, England: List of Rectors & Vicars, Our Family Tree, <https://www.ourfamtree.org/records/rectors.php?denom=&first=&last=&dt=&state=&place=gislegham&btn=Search>
13. The Clergy Database, <https://theclergydatabase.org.uk/jsp/persons/index.jsp>
14. 'Trust deeds of land belonging to the feoffees of Great Thornham', Suffolk Archives Ref. HA116/4/1/50, 1699-1824.
15. Bond for purchase of land by John Gostling, 1816, Suffolk Archives, Ref: HD 1201.

## THOMAS FOREMAN FOLLOW-UP

I am following up on my article about my great-grandfather, **Thomas Foreman** (1851-1897), which appeared in the December 2025 edition of *Suffolk Roots* (Vol. 51: No. 3 December 2025, p.220, *Whelpstead Worker to Millionaire London Landlord in 30 Years*). I have discovered new documents that require a small correction to the published article, to modify a family relationship to a minor character in the story.

Thomas Foreman's mother, **Mary Ann Foreman (née Pearson)** (1820-1910), was not the mother of **Lydia Mason** (1864-1905) by **Ezra Mason** (1812-1877), who she married in 1865 after the death of her first husband, **William Foreman** (1820-1855). Ezra had another wife after his first died in 1860 and prior to his marriage to Mary Ann, one **Julia Ann Mason (née Rampling)** (1831-1864), who he married in 1861 but who died a month after giving birth to Lydia in 1864. So, Mary Ann was Ezra's third wife, not his second, and Lydia's stepmother, making her children by William Foreman Lydia's step-siblings.

The perils and joys of undiscovered documents!

**Andrew Allcock**  
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## SERENDIPITY – OR NOT?

I was interested to read the article *The Agricultural Revolution – Some Innovations from Suffolk* in the March edition of *Suffolk Roots*, and particularly the item about **John Stevens Henslow**. It was noted that his daughter, **Frances Harriet**, was married to **Joseph Hooker**, and that can be seen from the 1861 census where Joseph Hooker (later Sir) and his wife were staying at the Parsonage in Hitcham, with her parents. My article has nothing to do with Suffolk agriculture, however, nor even directly with Henslow himself, but to Henslow's neighbours.

On the 1861 census, Henslow's neighbour was **John Hitchcock**, a farmer of 230 acres at Chapel Farm, Hitcham, his wife **Henrietta (née Pearson)** (they had married in 1847), and their family.

John Hitchcock (1823-1885) was the son of **Ralph Hitchcock** (1772-1831) and **Sarah (née Squirrel)** (1790-1824) of Hitcham/Wattisham.<sup>(1)</sup> Ralph in turn was the son of **John Hitchcock snr.** (c. 1732-1800) and **Dinah (née Ennals)** (dates unknown). John Hitchcock snr. was a co-founder and honorary pastor of Wattisham Baptist chapel, having been dismissed from Bildeston chapel in 1760, probably for theological reasons (one chapel being Strict Baptist and the other Particular Baptist). Henslow's neighbours were therefore of a staunch Baptist family.

Henrietta Pearson was born in 1823 at Bildeston to **George Pearson** (c. 1777-1837) and **Susanna (née Flinders)** (1779-1827). George's birthplace is unknown to me, but Susanna was baptised at Donington, Lincolnshire in 1779. The couple married in St Ives, Huntingdonshire in 1802. How they arrived in Suffolk is also not known to me, but their last child born in St Ives was in 1821, and was followed by Henrietta in Suffolk in 1823, which pins down an approximate date for the family's Suffolk move. Now, Henrietta's mother, Susanna Flinders, was a sister of **Captain Matthew Flinders RN**, navigator and cartographer of Australia, after whom the Flinders River was named, amongst many other things Australian.

Can it be mere coincidence that Hooker, a Suffolk man born in Halesworth, who was not only a botanist but also an explorer, a close friend of **Charles Darwin**, who in turn was mentored by Henslow, was in 1861 staying at his father-in-law's house, and next door to a man whose wife was a niece (and indeed had a brother named **Matthew Flinders Pearson**) of yet another great late 18th and early 19th-century explorer and navigator? Could the families of Darwin, Hooker or Henslow have already been in close contact with the Flinders family? One feels, if nothing else, that those neighbours may on occasion have had some lively discussions about discovery, exploration, botany, religion and the origin of the species in that small village of Hitcham!

Henrietta Pearson was also a first cousin of Matthew Flinder's daughter, **Ann**, the mother of **Sir Flinders Petrie**, the noted Victorian Egyptologist.

Footnote

- 1. Sarah Squirrell was my ancestor, the niece of **Thomas Squirrell** (1746-1793). I may write about other members of my Squirrell family in future, as they had the occasional out-of-the-ordinary experiences in their lives!

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HIDDEN SECRETS OF THE 1939 NATIONAL REGISTER  
SUFFOLK FHS ZOOM BY LINDA HAMMOND - 16 FEBRUARY 2026

1939 Register overview

**Linda Hammond**, a professional genealogist, presented a detailed overview of the 1939 Register, explaining its purpose, coverage, and contents. She highlighted that the Register was created on 29 September 1939 and covered the civilian population of England and Wales, excluding military personnel on duty and Merchant Navy staff. Scotland and Northern Ireland are not available online, and neither are the Isle of Man or the Channel Islands. Civilians on military bases were enumerated, but service personnel were not.

Linda discussed the Register’s connection to the NHS and its use for identity cards and conscription purposes during World War II.

1939 Register search

Linda demonstrated how to search the Register by address, and showed a detailed example using Torland Road in Plymouth. She explained how to interpret household records, and discussed common issues like transcription errors and continuation pages. Linda also highlighted The Genealogist website’s Map Explorer tool, which allows users to view historical and modern maps of the area, noting that the map’s accuracy for exact locations and numbering isn’t always perfect.

She highlighted common errors in birth year entries and demonstrated how to interpret annotations such as NR (National Register), CR (Central Register), and MC (medical card).

Linda also discussed the use of area codes for enumeration districts and mentioned the lack of logic in the alphabetical arrangement of codes. Linda provided examples, highlighting entries with annotations such as medical cards, changes of name, and dates of registration, emphasizing that the dates marked against these do not always correspond to the actual event. She also explained how area codes can help identify locations and noted that changes in register entries, such as name corrections, were made at later dates.

**Interpreting name changes in the 1939 Register**

Linda demonstrated how annotations in red and blue ink indicate name changes, often due to marriage, and showed how to use the *London Gazette* and General Register Office indexes to trace these changes. Linda highlighted that while marriage is a common reason for name changes, it's not the only one.

**National Register images, not just transcripts**

Linda explained the importance of examining the images rather than relying solely on transcriptions, highlighting useful annotations and details in the right-hand columns that are not included in the index. She showed how these annotations can provide additional information about individuals, such as military service, and other roles during World War II. Linda also discussed the link between National Register registration numbers and NHS records, showing how these numbers can be used to locate redacted entries. She concluded by explaining how to report transcription errors and how to close records that should be redacted.

*Andy Kerridge, Chair* (Edited from an AI summary)  
*chair@suffolkfhs.co.uk*

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**FORTHCOMING FAMILY HISTORY FAIRS AND EVENTS**

As *Suffolk Roots* goes to press (May 2026) there are both physical and online events being organised. These are often advertised on the Family History Federation's website at <https://www.familyhistoryfederation.com/events>

We also aim to bring Suffolk a little closer to those members living outside the county by attending a variety of events across the country, but as yet, unfortunately, not overseas! Below are details of out-of-county Family History Fairs at which Suffolk FHS will be present, with all available publications and up-to-date, searchable information on our database. Do come and make yourself known to us when we visit your area.

**None scheduled this quarter**

In addition, there are the following Family History Events:

- Chesterfield & District FH and Heritage Fair** **27 June 2026**  
Details: <https://www.cadfhs.org/>

**York Family History Fair** **27 June 2026 10am–3pm**  
**Acomb Parish Hall, Front St, Acomb, York**  
Details: <https://www.yorkfamilyhistory.org.uk/york-family-history-fair/>

**FIBIS Open Meeting and AGM** **27 June 2026 10am–3pm**  
**Free, Union Jack Club, Sandell St, London**  
Details: <https://www.fibis.org/event/open-meeting-and-agm/>

## GROUP PROGRAMMES

All Society members are entitled to attend any or all Group meetings.

**GROUP MEETING START-TIMES VARY – PLEASE CHECK THE GROUP CONTACTS PAGE. ALSO CHECK THE SOCIETY WEBSITE FOR THE LATEST INFORMATION**

TBA = To be arranged : TBC = To be confirmed

AS WE GO TO PRESS, GROUPS HAVE CREATED PROGRAMMES OF INDOOR PHYSICAL MEETINGS, AS LISTED BELOW. IN ADDITION, A NUMBER OF ZOOM PRESENTATIONS HAVE BEEN ARRANGED

| LOCATION  | DATE | EVENT                                                                   | SPEAKER         |
|-----------|------|-------------------------------------------------------------------------|-----------------|
| JUNE      |      |                                                                         |                 |
| Bury      | 25   | Barking Up the Wrong Tree: Genealogical Mistakes                        | Wendy Allen     |
| Haverhill | 11   | The Development of Helicopters                                          | Duncan Bickley  |
| Ipswich   | 03   | Using the updated and FREE FamilySearch Software                        | Lucy Reynoldson |
| Lowestoft | 02   | What to do when your search fails                                       | Kevin Pulford   |
| Sudbury   | 30   | Quiz – General – All welcome                                            | Group           |
| JULY      |      |                                                                         |                 |
| Bury      | 30   | TBA                                                                     |                 |
| Haverhill |      | Visit (TBC), <b>Booking Required</b>                                    |                 |
| Ipswich   | 09   | <b>Thursday</b> Event / visit using Car Share (see website for updates) | Group           |
| Lowestoft | 07   | <b>Thomas Alert</b>                                                     | Louise Kennedy  |
| Sudbury   | 28   | Suffolk Smugglers                                                       | Pip Wright      |
| AUGUST    |      |                                                                         |                 |
| Bury      | 28   | TBA                                                                     |                 |
| Haverhill | 13   | <b>No Meeting</b>                                                       |                 |
| Ipswich   | 05   | The Life and Times of <b>Lady Houston</b>                               | Dale Wiseman    |
| Lowestoft | 04   | Bakers in the Family<br>Film Archive and research                       | Thelma Waller   |
| Sudbury   | 25   | <b>No Meeting</b>                                                       |                 |
| SEPTEMBER |      |                                                                         |                 |
| Bury      | 25   | TBA                                                                     |                 |
| Haverhill | 10   | Paranormal East Anglia                                                  | Mike Wabe       |
|           | 19   | OPEN DAY at Haverhill Library<br>10am–3pm (TBC)                         | Group           |
| Ipswich   | 02   | The Trials of Mrs Everso                                                | Janis Kirby     |

| LOCATION  | DATE | EVENT                                                                                  | SPEAKER         |
|-----------|------|----------------------------------------------------------------------------------------|-----------------|
| Lowestoft | 01   | Silver Harvest                                                                         | Daryl Fraser    |
| Sudbury   | 29   | A Country Full of 'Notorious Witches'<br>– Witch Trials of 16th and 17th-Century Essex | Alison Rowlands |

**For Bury programme and the most up-to-date information about other groups' activities, please check on the Suffolk FHS website, under the Groups tab**

**Organisers: Please inform *Suffolk Roots* of your upcoming Group Programmes**

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## ZOOM TALKS

Zoom talks for members from June 2026 onwards are listed below. Please put the dates in your diaries and /or your computer-based calendars.

Further talks, prior to the next edition of *Suffolk Roots*, will be publicised via Facebook and in the News area of the website. Please check regularly for updates on upcoming and future talks.

Members wishing to join the Zoom presentations will find a link to register for the next talk on the News tab, once they have logged in as a member. If you have any difficulties registering, contact Andy Kerridge at [chair@suffolkfhs.org.uk](mailto:chair@suffolkfhs.org.uk).

Prior to watching your first Zoom presentation you will need to have downloaded and installed the Zoom software, which may be found at <https://zoom.us/download>, onto your PC, phone or other device.

### Monday 15 June 2026 at 7:30pm

*Coroners' Inquests* Vicky Holmes

### Monday 13 July 2026 at 7:30pm

*Are you Sitting Comfortably? : Writing up your family history* Janet Few

**August 2026** **No Presentation**

### Tuesday 22 September 2026 at 7:30pm

*Illegitimate Ancestors* Liz Yule

We will make recordings available (when permitted) on the Members' pages of the website as soon as possible after the talk. Typically, they are then available for two weeks.

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## FUTURE THEMES FOR *SUFFOLK ROOTS*

The theme of September's edition will be '*Choose a Tomb*'. Do you love wandering through graveyards, finding them peaceful, or maybe interesting? Or do you find them a bit spooky? It's likely that while walking through or searching for an ancestor you have spotted an unusual tomb – maybe the type of headstone or memorial, or perhaps the inscription is unusual in some way. For September, we are inviting articles based around a tomb of your choice, maybe an ancestor, or a complete stranger that seems interesting, from a Suffolk graveyard, or for a Suffolk-related person elsewhere.

What can you find out about the person, their life, their cause of death – maybe an untimely one? Why in that location, what about their family or forebears? Are there relatives buried nearby? Did social conditions of the time contribute to their demise? Does the inscription hint at their personality or life story?

Below are the provisional themes for other upcoming editions, to seed ideas for future contributions (although we do welcome articles of Suffolk interest on any subject).

| STATUS           | ISSUE           | THEME TITLE                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | DATE TO THE EDITORS    |
|------------------|-----------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------|
| <b>Final</b>     | <b>Sep 2026</b> | <b>Choose a Tomb</b><br><i>Your favourite, most interesting or intriguing gravestone</i><br>A favourite occupation for family historians, particularly in the summer months, is to visit a graveyard in search of an ancestor's memorial. For this issue, we invite you to write about the life of one of the people so interred. Or maybe you've walked through your local cemetery and an old stone has intrigued you, or you have discovered some interesting tales from researching a village war memorial. Please tell us about them:<br>Who were they, and what was their cause of death?<br>Who were their family – ancestors, descendants, and what became of them?<br>Was it an untimely death caused by social conditions or conflict?<br>Was their burial a small affair, or did the whole community turn out?<br>Are relatives buried nearby?<br>Contributions welcome relating to anyone (or anything) with a Suffolk connection, wherever they may be, and any other notable cemetery 'finds'. | <b>Deadline 16 Jul</b> |
| <b>Provis'nl</b> | <b>Dec 2026</b> | <b>Music and Musicians</b><br><i>Our musical (or otherwise) ancestors</i><br>With Christmas approaching, one of our historic traditions is carol singing. This issue will focus on ancestors who were somehow involved with music.<br>Did your ancestor play an instrument? If so, which one?<br>Were they a bell ringer, or did they sing in a church choir?<br>Did they play in or conduct a band or orchestra?                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | <b>Deadline 16 Oct</b> |

Were they involved in music in the military or a uniformed profession?  
Perhaps they worked in instrument manufacture or repair?  
Or maybe they composed music or taught it in school?  
As always, contributions welcome relating to anyone (or anything)  
with a Suffolk connection, wherever they may be.

**Provis'nl   Mar 2027   Key Workers   Deadline 16 Jan**

*Ancestors who did those overlooked, unpleasant and unpopular jobs*

The Covid-19 pandemic in 2020/2021 highlighted how dependent we are on those known as 'key workers'. They are described as 'essential personnel who provide critical services in society', yet they are often low-paid, low-profile, or less popular employments. In recent times, key workers have included nurses, teachers, shop workers, refuse collectors, cleaners, transport staff, and so on.

Did your ancestor work in such a role?

Were they a railway navvy, a night-soil collector, an Inspector of Nuisances, a laundress (of either variety!), a straw-hat maker?

Did they work at a tannery, or in a factory, or at a knacker's yard?

What were the conditions like? Were they able to make ends meet?

Were they discriminated against?

Or maybe they were recruited from elsewhere to fill a local shortage in that area of employment?

As always, contributions welcome relating to anyone (or anything) with a Suffolk connection, wherever they may be.

**Provis'nl   June 2027   Sports, Games & Other Pastimes   Deadline 16 Apr**

*What our ancestors did in their spare time*

'All work and no play makes Jack a dull boy', so the saying goes. We enjoy researching our family history, and probably many other hobbies, including sport. But did our ancestors have time to enjoy such frivolities?

Did your ancestor play a sport in a team? Were they successful?

Was it a village, workplace or school team?

What did they play or do? Did they compete for county or country?

Did they take part in local competitions, such as village flower or produce shows?

Perhaps their forte was a 'work related' activity, such as ploughing matches? Or church related – bell ringing?

Maybe they preferred a more sedate pastime, like painting?

What pastimes did women pursue?

As always, contributions welcome relating to anyone (or anything) with a Suffolk connection, wherever they may be.

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## MEMBERSHIP SUBSCRIPTION RATES

**Please note the changes for UK membership. If you pay by standing order and your subscription rate has changed, then you need to cancel and pay by other means as we no longer offer new standing orders as a payment option.**

**Please contact the Membership Secretary for help on the alternatives.**

### **Subscriptions for the membership year beginning 1 April 2026:**

|                                                         |      |
|---------------------------------------------------------|------|
| A – UK postal membership/joint <sup>(1)</sup>           | £14  |
| B – Overseas postal membership                          | £25  |
| C – Electronic membership                               | £10  |
| D – Life membership (not available for overseas postal) | £150 |

<sup>1</sup> If joint membership is applied for, all members must reside at the same address

Anyone joining during the membership year will receive or be granted access to copies of *Suffolk Roots* for that membership year. To enquire about membership, please contact the Membership Secretary whose details are in the list of Officers, below.

# SUFFOLK FAMILY HISTORY SOCIETY

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If you are interested in taking up a vacant post or becoming  
a member of the team, please contact any Trustee.

Please address your queries, letters and e-mails  
to the appropriate officer at the corresponding address.

## GROUP CONTACTS FOR 2026

### **Haverhill:**

Meet 2nd Thursday of the month, at 7:30pm unless otherwise stated, at:  
Old Independent Church Hall, Hamlet Road, Haverhill, CB9 9EF

**Contact – Secretary:** Charmian Thompson, 5 Hadrian Close, Haverhill, CB9 0NH

**Tel:** 01440 712652

**e-mail:** [haverhill@suffolkfhs.org.uk](mailto:haverhill@suffolkfhs.org.uk)

### **Ipswich:**

Meet 1st Wednesday of the month, at 7:30pm unless otherwise stated, at:  
The Salvation Army Citadel, 558 Woodbridge Road, Ipswich, IP4 4PH

**Contact – Chair:** Howard King, 11 Bodiam Road, Ipswich, IP3 8QP

**Tel:** 01473 274300

**e-mail:** [ipswich@suffolkfhs.org.uk](mailto:ipswich@suffolkfhs.org.uk)

The post of Ipswich Group Secretary is currently vacant. If you would like to apply or find out more about the role, then please e-mail Howard King.

### **Lowestoft:**

Meet 1st Tuesday of the month, at 7:30pm (doors open 7:00pm), unless otherwise stated, at:  
St Margaret's Church Hall, Hollingsworth Road, Lowestoft, Suffolk, NR32 4BW

**Contact – Chair:** Janis Kirby

**e-mail:** [lowestoft@suffolkfhs.org.uk](mailto:lowestoft@suffolkfhs.org.uk)

### **Sudbury & District:**

Meet last Tuesday of the month, at 2:30pm unless otherwise stated, at:  
Long Melford Village Hall, Long Melford, CO1 9LQ (Opposite Bull Hotel)

**Contact – Chair:** Sheila Piper

**e-mail:** [sudbury@suffolkfhs.org.uk](mailto:sudbury@suffolkfhs.org.uk)

### **Bury St Edmunds:**

This group meets at: The Church of Latter Day Saints, Symonds Road, Bury St Edmunds, IP32 7DZ.

For dates and times, please check the Society's website (under the Groups tab) and Facebook pages when available.

**Contact – Chair**

**e-mail:** [chair@suffolkfhs.org.uk](mailto:chair@suffolkfhs.org.uk)

### **West of London:**

This group no longer meets. If you would like to help with restarting this group please e-mail: [westlondon@suffolkfhs.org.uk](mailto:westlondon@suffolkfhs.org.uk).

# SFHS DATA CO-ORDINATORS AND SEARCH SERVICES

## BAPTISMS

|                                                                 |                                                                         |                            |
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| <b>Index Co-ordinator</b><br><i>baptisms@suffolkfhs.org.uk</i>  | <b>Alan Bumpstead</b><br>71 Downs Crescent, Haverhill, Suffolk, CB9 9LJ | <b>Phone: 01440 704157</b> |
| <b>Search Service</b><br><i>baptismsearch@suffolkfhs.org.uk</i> | <b>Arthur Bird</b><br>Search = 1 surname up to 30 entries               | <b>Phone: 01904 793884</b> |
| <i>Please send your request by e-mail</i>                       |                                                                         |                            |

## BURIALS

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| <b>Index Co-ordinator</b><br><i>burials@suffolkfhs.org.uk</i> | <b>Arthur Bird</b>                                      | <b>Phone: 01904 793884</b> |
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## MARRIAGES

|                                                                  |                                                           |                            |
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| <b>Index Co-ordinator</b><br><i>marriages@suffolkfhs.org.uk</i>  | <b>Yvonne Hesketh</b>                                     |                            |
| <b>Search Service</b><br><i>marriagesearch@suffolkfhs.org.uk</i> | <b>Arthur Bird</b><br>Search = 1 surname up to 30 entries | <b>Phone: 01904 793884</b> |
| Please state surname, forename, geographical area and dates      |                                                           |                            |
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| <b>Librarian</b><br><i>librarian@suffolkfhs.org.uk</i> | <b>Jean Licence</b><br>60 Oldfield Road, Ipswich, Suffolk, IP8 3SE | <b>Contact by e-mail</b> |
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## SFHS WEBSITE

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| <b>Webmaster</b><br><i>webmaster@suffolkfhs.org.uk</i> | <b>Joe Bridgwater-Rowe</b><br>Website: <i>www.suffolkfhs.co.uk</i> | <b>Contact by e-mail</b> |
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We are well on the way to our objective of publishing all remaining records from the 1538 start of parish registration up to 1900 (to 1837 for marriages).

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