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FACHRS
Family & Community Historical Research Society

NEWSLETTER

February 2019 Volume 20 Issue 1

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EDITORIAL

Another bumper issue for you! As you can see, I have had many contributions to this Newsletter but, even with the extra pages, cannot accommodate all. My apologies to those of you who have sent in articles but, due to pressure of space, I have been unable to include in this issue. Don't worry as your submissions will definitely be in the next issue due in June and will take priority. I try to be fair and include items on a 'first come, first served' basis, so the earlier you submit your contributions the more likely they are to be included in the next issue.

It is not long now to this year's Conference and details are to be found on pages 2,3 and 4. You can book now to attend and don't forget the Sunday workshop, which will be run by our academic adviser on the Communities of Dissent project, but will be relevant to any research carried out in relation to Society projects.

In this issue we have six articles from members on a variety of subjects including Governesses, School Teachers, Communities of Dissent, and Homework. These take up the bulk of the Newsletter from pages 8 to 18.

The Book Review Team members have also been very busy reading and writing reviews and this issue carries fifteen reviews of books on very diverse subjects. I hope you find these enticing and that they prompt you to get hold of some to read for yourself. The Team do a sterling job and seem to get through an inordinate amount of reading! If you love books and would like to join the Team, do contact me. It's not difficult and you will be given guidelines for producing reviews. All books you review are free and yours to keep.

There is an update on the venues to be attended by the RoadShow stall (p.26) and a Message from Val on page 5.

We are delighted to let you know that our current project's academic adviser, Dr Kate Tiller has been awarded an OBE. See page 4 for full details.

Finally, I would draw your attention to the fact that Brita Wood has moved. Her new contact details are on page 28. Her e-mail address remains unchanged.

Copy date for the next issue is
25 May 2019

newsletter.editor@fachrs.com
2 Elm Close, Ripley, Woking,
Surrey GU23 6LE

Angela Blaydon

DON'T FORGET TO BOOK YOUR PLACE AT CONFERENCE
see page 2 for details

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FACHRS Conference Weekend

❖ 11-12 May ❖

Exploring Communities of Dissent

Provisional programme (subject to change)

09.30-10.00	Registration and Refreshments	12.00-12.45	*Dr Kate Tiller*
10.00-10.45	Welcome and AGM - *Valerie Sanders*	12.45-13.45	LUNCH and opportunity to look around the Chapel
10.45-11.00	Paul Newton-Taylor Award and Pen & Sword Competition result	13.45-14.25	Presentation A
11.00-12.00	Keynote Speech Religion, Sport and some themes in Victorian Nonconformist History *Professor Hugh McLeod Emeritus Professor of Church History, University of Birmingham*	14.25-15.05	Presentation B
		15.05-15.45	Presentation C
		15.45-16.15	Questions to speakers and concluding discussion
		16.15	Closing Remarks

Venue
Queens Road Baptist Church,
Coventry CV1 3EG
Free parking and 5 min from the station

Cost
£20.00 to include refreshments, buffet lunch and Sunday Skills Workshop

Booking
http://www.fachrs.com/Shop/Shop.html

or via our Treasurer:
FACHRS Treasurer
255 Willington Road
Kirton End, Royston
Lincolnshire PE20 1NW

On Sunday 12th May between 9.30 and 12.30 there will be a morning workshop held at the Citrus Hotel. This will be led by Dr. Kate Tiller and Dr. Frances Richardson on *Researching and analyzing rank, status and occupation in family and community history*, which should prove particularly interesting to those of you who participate in our projects, both major and minor.

Committee members will be staying at the Citrus Hotel, Ryton on Dunsmore. CV8 3DY and hope that those of you requiring overnight accommodation will join them there. As usual there will be the opportunity to dine together on Friday and/or Saturday evenings. We look forward to seeing many of you again and welcome new faces.

You can book direct on 02476 301585 and please mention FACHRS Conference as they have set aside some rooms for us. If you require dinner, ask about the Dinner, Bed and Breakfast offer.

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Notification of Annual General Meeting

The Annual General Meeting of the Society will be held on Saturday 11 May 2019 at Queen's Road Baptist Church, Coventry.

At this meeting election of officers and committee members will take place. If you would like to be nominated please contact the Secretary, Sue Smith, by email to secretary@fachrs.com or by post to Pilcot House, Pilcot, Dogmersfield, Hook, Hampshire, RG27 8SY, by 30 April 2019. Any other items of business should also reach the Secretary by that date. In the absence of sufficient advance nominations received, these can be taken at the meeting.

AGENDA

1. Apologies for absence
2. Approval of the minutes of the 2018 AGM
3. Matters arising from the minutes
4. Presentation of the Annual Report
5. Presentation of the Financial report
6. Election of officers
7. Election of committee members
8. Any other business

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The Paul Newton-Taylor Award

❖ Don't Forget To Vote ❖

As in recent years, the winner of the Paul Newton-Taylor Award will be announced at the 2019 Conference. The winner will be chosen by members from a list of eligible articles published in this and the two previous newsletters (i.e. Vol. 19 issues 2 and 3 and Vol. 20 issue 1). As again there have been so many submissions to the qualifying Newsletters, and to submit all for voting would not be practical, the Editor has selected two or three articles from each qualifying issue and these are listed below. If your article is not on the list, don't despair. It is not because the article wasn't good enough. Articles have been chosen to give as much diversity of subject and interest as possible from those published. Please continue to submit your articles and yours may be chosen next year.

You will be invited to vote by email in April 2019 for your favourite article from the eligible articles listed below. The articles are reprinted on the website if you want to refresh your memory. Please take time to assess the articles before voting for the one you liked best. Voting won't take long and the authors will be delighted to receive your vote.

PNT Award 2019: Articles for consideration

July 2018 Volume 19 Issue 2

James Perry - Police Constable of Shropshire by Andrew Coles
The Long, Rich Life of Mary Ann by Marie-Claire Robson
A Village Policeman and Water Bailiff by Timothy Clark

October 2018 Volume 19 Issue 3

Elizabeth Farley - Governess by Gill Clark
Benjamin Rees, Registrar in Newport Shropshire, 1851-1871 by Geoff Culshaw

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The Principal Characteristics of Basingstoke's Community of Dissent ca *1850-1939* by Roger Ottewill
Fifty Years in a West Devon Classroom by Kim Baldacchino
The Home Lesson Problem in Bradford 1882-1885 by Ray Greenhough

Dr Kate Tiller OBE

We are delighted to announce that Dr Kate Tiller, who is the **academic adviser** on our **current major project** *Communities of Dissent* has been **awarded** an **OBE for services to local history** in Her Majesty's New Year's Honours List.
Our congratulations to Dr Tiller OBE.

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From the Chair

HAPPY 2019 to everyone. By the time you read this newsletter we will be well through winter and looking forward to lovely warm, sunny dry days. I know many of you find winter a good time to do your research – far too cold and miserable to do those outside jobs!

The 2018 Mini-Project 'Governesses' has just finished although I am sure Brita will accept any late responses. Brita will be announcing the occupation for this year's project and providing each of you with the details of the person for you to research. I hope that many of you will continue to take part in this yearly research.

The participants of our major project 'Communities of Dissent', have now been given until the end of March to complete their research for phase two. It is then hoped the outcome of the project will be the printing of at least one book. Some of the researchers from the project will be talking about their findings at this year's Annual Conference, which is focused on 'Exploring Communities of Dissent'. On the Sunday morning there will be a workshop 'Researching and analysing rank, status and occupation in family and community history'. The AGM and Annual Conference will be held at Queens Road Baptist Church, Coventry, CV1 3EG on Saturday 11th May and the Workshop will be at the Citrus Hotel, Ryton on Dunsmore, CV8 3DY on Sunday Morning 12th May. There are further details about the conference in this newsletter and more will be available on our website (fachrs.com).

One of our previous major projects was 'The Great War – Home Front'. The outcome of this project was to produce some small booklets on the main topics that arose from the material that the participants found from their individual research. We are now busy printing the booklets and at least one of them will be available at the conference.

Angela, our newsletter editor, can never receive too many articles from members to publish in the Newsletter and if you submit an article you may be lucky enough to win our Paul Newton Taylor Award. Angie has listed the articles that are eligible for this year's award in this Newsletter. Please remember to vote in April and the winner will be announced at the AGM.

Unfortunately I have to again apologise for the delay of your Journal FACH. The 3rd issue of Volume 21 has been delayed at our printers Taylor and Frances. I hope by the time you read this Newsletter you will have received your copy of FACH.

FACHRS next committee meeting is Saturday 23rd March 2019 at Wolverton Library, Town Hall, Creed Street, Wolverton. MK12 5LY. (10.30am to 3.30pm). If you have ever wondered what happens at these meetings why not come and find out? Just contact me if you would like to sit in on a meeting. You will be made most welcome.

Finally I hope to see you on 11 May at our AGM and Conference.

Valerie Sanders
Chair
chair@fachrs.com

The Principal Characteristics of Basingstoke's Community of Dissent *ca* 1850-1939

Roger Ottewill

For most of its history, Basingstoke was a quintessential English market town serving North-East Hampshire. As Stanley observes, somewhat lyrically:-

> It was a small compact town surrounded by farms and woodlands stretching for miles around, all mutually bound together by agricultural and forestry activities into a single entity. Town served country and the country supplied the town in an inseparable dependency.[1]

From the mid nineteenth century, it was also a rapidly growing town with the population of the parish and municipal borough of Basingstoke increasing from 4,263 in 1851; to 9,793 in 1901; and to 13,865 in 1931. Much of the increase was due to burgeoning employment opportunities. As described in a contemporary source from the early twentieth century:

> … [the town] is situated in the centre of a considerable agricultural district, and has a considerable trade in corn, malt, coal, timber and other merchandise. Here are large foundries for the manufacture of agricultural and other implements, clothing factories, coach and carriage works and breweries.[2]

In meeting the spiritual needs of the growing population of the town and its hinterland, an important part was played by a variety of Nonconformist churches. In this short paper consideration is given to various features of what may appropriately be described as Basingstoke's 'community of

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dissent' during the second half of the nineteenth century and the years leading up to the Second World War.

First, at the time of the 1851 religious census and as confirmed by surveys of churchgoing sponsored by the local newspaper, the *Hants and Berks Gazette*, in 1882 and 1903, Nonconformist worshippers outnumbered Anglicans. The percentages of those attending services at the town's Free Churches were 54.6% in 1851; 67.7% in 1882; and 60.2% in 1903.[3] Since there were no further surveys, it is not known whether this continued into the inter-war period, but press reports indicate that Nonconformist places of worship continued to be well attended and remained prominent features of the town's ecclesiastical landscape.[4]

A second, particularly noteworthy, characteristic was the prestige attached to London Street Independent/Congregational Church. This arose from its longevity and substantial involvement in the religious and socio-economic life of the town. Dating its origins to the Great Ejection of 1662[5] in 1801 the congregation acquired a new and distinctive place of worship, which, following extensions in 1834 and 1860, could accommodate 600 worshippers. Its premises were subsequently described as 'one of Basingstoke's outstanding buildings, with its attractive façade complete with pillars of Grecian style'.[6]

Fig. 1a. Exterior of London Street Congregational Church. Photo reproduced courtesy of Alastair Blair

Fig. 1b. Interior of London Street Congregational Church Photo reproduced courtesy of Hampshire Cultural Trust

Throughout the period under review it remained the largest of the Nonconformist churches, in terms of attendance and membership, and also planted and supported a number of causes/chapels in neighbouring villages.[7] Served by a succession of able ministers, London Street provided a strong element of continuity within the town's community of dissent. In November 1908, Councillor William Cannon, the newly appointed mayor of Basingstoke and a leading Churchman, was able to state, without fear of contradiction, that it was 'generally regarded as the chief Nonconformist place of worship in the town'.[8]

Third, the legacy of the Evangelical Revival of the eighteenth century in Basingstoke was a Countess of Huntingdon's Connexion church, which is thought to have been founded in 1755.[9] From July 1894 it was known formally as "Immanuel" church.

Fig. 2. "Immanuel", Countess of Huntingdon's Connection Church, Wote Street. Photo reproduced courtesy of Alastair Blair

By contrast, mainstream Methodism was relatively late in establishing a permanent presence. The Primitive Methodists did so in the 1840s and the Wesleyans in the 1870s. In 1902 and 1905 respectively, the Primitives and Wesleyans opened large new churches, thereby embellishing the town's built environment and demonstrating their optimism for the future.[10]

Both the Primitives and Wesleyans had circuits centred on Basingstoke and in 1913 the Wesleyans established a chapel in Kempshott Village.

Fig. 3. Sarum Hill Primitive Methodist Church. Photo reproduced courtesy of Alastair Blair

Fig. 4. Church Street Wesleyan Methodist Church Photo reproduced courtesy of Alastair Blair

A fourth characteristic was the increasing collegiality, evident from the second half of the nineteenth century, amongst the major Nonconformist denominations. Reports of united prayer and associated meetings date from as early as 1878[11] and, as reported in 1884, 'each meeting was largely attended, and the addresses which have been delivered have been full of useful and thoughtful matter, and have been calculated to infuse a spirit of co-operation among the various religious bodies in the work of Christianising society'.[12] Support had also been given to the Salvation Army during the unrest and riots that accompanied its arrival in the town in the early 1880s.[13] Later, in 1898, relations were formalised with the establishment of a Free Church Council.[14] Co-operation continued with regular pulpit exchanges between the

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ministers of the principal Nonconformist denominations [15] and embraced the organising of joint missions;[16] collaborative political action in promoting the cause of temperance and mobilising opposition to the Education Act 1902; and support for the work of a Railway Mission (1893-*ca* 1911/12) and later a Working Men's Mission (1905-1928) in a poorer part of the town.[17] In the 1920s and 1930s members of the Nonconformist churches were also active in the Post-War Brotherhood Movement.

A fifth characteristic was Nonconformist engagement with the wider community through church members serving on institutions of local governance, such as the school board (to 1903), board of guardians and the borough council. In addition, a number of leading Nonconformists, including Thomas Burberry, a Strict Baptist; John Mares, a Congregationalist; and Arthur Wallis, a Quaker, applied their entrepreneurial skills in establishing and growing successful local businesses, thereby providing employment opportunities and contributing to the town's economic prosperity.[18] Moreover, through the provision of a wide variety of associated organisations, catering for different segments of the population (children and adolescents, men, women, the elderly) and interests (intellectual, musical, sporting), together with their fund-raising activities (bazaars and sales of work), Nonconformist churches played an important role in fostering social intercourse and community cohesion.[19]

Last, returning to Basingstoke's relationship with the surrounding countryside, it was not entirely the case of town churches reaching out to the rural hinterland. On occasions, the movement was in the opposite direction with, for example, the establishment of the Primitive Methodist cause in the 1840s and the Open Baptist one in 1908 being the result of evangelistic initiatives from Micheldever and Whitchurch, respectively.

To conclude, in the late nineteenth and early twentieth centuries, Basingstoke's community of dissent had, what today would be called, a 'high profile' and could be said to have 'punched above its weight'. This was reflected, in part, in the substantial amount of, generally favourable, coverage that the Free Churches, both individually and collectively received, in the local press. Moreover, it would not be too much of an exaggeration to suggest that there was a considerable degree of harmony between Nonconformist culture and that of the community at large, with a sharing of values, such as those of hard work, service and earnestness. Put another way, many members of the Free Churches would not have been regarded by non-members as the 'other', separate and distinctive from their fellow citizens. In many ways they exemplified Hugh McLeod's summary of one of the most recognisable features of late Victorian Nonconformity – 'prosperous, respectable, politically hyperactive and radical, in some respects puritanical, though not in a killjoy sense'.[20]

Notes

1. Diana Stanley, *Within Living Memory*. Skipper, Basingstoke, 1968, n.p.
2. *Kelly's Directory of Hampshire and the Isle of Wight, 1903*. p. 47.
3. For full details, see Roger Ottewill, 'Basingstoke Churches and the People', available on the FACHRS Communities of Dissent website.
4. Commercial directories also confirm the ongoing presence of Nonconformist churches and chapels.
5. This was also known as Black Bartholomew's day, since the ejection took place on the feast of St Bartholomew, when 'some 2,000 ministers were removed from their livings because they could not swear their "unfeigned assent and consent to all and everything contained and prescribed" in the new Prayer Book, or meet some of the other requirements of the new Act of Uniformity'; Timothy Larsen. 'Victorian Nonconformity and the Memory of the Ejected Ministers: The Impact of the Bicentennial Commemorations of 1862' in *The Church Retrospective*. RN Swanson, ed. The Boydell Press, Woodbridge, 1997, p.459. One of the ejected ministers, the Revd John Hook of Kings Worthy, is generally credited with establishing the Independent cause in Basingstoke which over time evolved into the Congregational church.
6. Arthur Attwood, *The Illustrated History of Basingstoke*. Breedon Books, Derby, 2001, p.67.
7. The longest surviving causes were at Worting (*ca*1846 to *ca*1962), Pyotts Hill in the parish of Old Basing (*ca*1868 to 1943), Mapledurwell (1864 to 1939), Winslade (1888 to 1930), Farleigh (1900 to 1927) and Ellisfield (*ca*1890 to 1949). For many years the work in rural areas was celebrated on 'Village Sunday'.
8. *Hants and Berks Gazette*, 14 November 1908.
9. For a detailed history of the church, *see* Roger Ottewill, *'Liturgical and Congregational': The Countess of Huntingdon's Connexion Church in Basingstoke c1755 to 1969,* https://www.victoriacountyhistory.ac.uk/ explore/items/%E2%80%98liturgical-and-congregational%E2%80%99-countess-huntingdon %E2%80%99s-connexion-church-basingstoke-c1755-1969 accessed 11 October 2018.
10. These were on Sarum Hill and in Church Street. Sarum Hill was demolished in July 1970 and Church Street in 1966.
11. *Hants and Berks Gazette*, 5 January 1878. However, there is evidence of co-operation between individual churches prior to this date.
12. *Hants and Berks Gazette*, 12 January 1884.
13. For a full account, *see* Bob Clarke, *The Basingstoke Riots: Massaganians v The Salvation Army 1880-1883*. Basingstoke, 2010.
14. After an unsuccessful attempt three or four years earlier, it was 'hoped this was the beginning of better things'; *Hants and Berks Gazette*, 27 October 1898.
15. Namely Congregationalists, Huntingdonians, Wesleyan Methodists, Primitive Methodists, the Salvation Army and, from 1908, Open Baptists.
16. Examples included a Simultaneous Mission held in 1901, when the missioner was the Revd C Anderson Scott, and a ten day Free Church Mission in November 1936, with the Revd Lionel Fletcher as missioner.
17. The Railway Mission premises were transferred to London Street Congregational Church in 1913, becoming May Street Congregational Church, and those of the Working Men's Mission to the Methodists in 1928.
18. Burberry and Mares were both in the clothing industry and Wallis in agricultural engineering.
19. Examples include Sunday schools; Pleasant Saturday Evening Entertainments sponsored by London Street Congregational Church during the Edwardian period; and the Christian Endeavour Societies attached to the Primitive Methodist and other churches.
20. Hugh McLeod, 'Dissent and the Peculiarities of the English, c.1870-1914' in *Culture and the Nonconformist Tradition*. Jane Shaw and Alan Krieder, Eds. University of Wales Press, Cardiff, 1999, p.118.

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The 'Cavell' Connection

Sadie McMullon

In 1881, just a few doors away from each other on London Road, Fletton, Huntingdonshire lived the governess I was assigned to research Amelia Oldham and the school mistress Ellen Holton. In carrying out research to compare their lives I uncovered a family routed in education, a family tragedy and a link to Edith Cavell.

The village of Fletton lies one mile south of Peterborough. In 1881 Fletton was in Huntingdonshire and Peterborough was in Northamptonshire. Fletton was experiencing a rapid increase in population, due to migration, caused by the arrival of the railways and the beginnings of the expansion of the brickyards. As those migrating to Fletton were predominantly families, this resulted in an increase in children requiring education. In 1881 the expanding population of Fletton was served by just one school, the British school in New Fletton and the census recorded that there were 257 children of compulsory school age 5-10, but only 150 school places.

Despite the 1870 Education Act, by 1873 the Education Department published a notice that 'public school accommodation' in Fletton 'was deficient in the extreme'.[1] At this time education provision in Fletton was largely provided by 'unregistered' school mistresses; either from their own homes or small private fee-paying establishments.[2] They catered for a few children or young ladies to be 'finished'; made ready for married life or employment as governesses. An alternative to these small independent establishments would be for a family to employ a governess.

One such governess was Amelia Oldham. In 1881 Amelia, 23, was living in London Road, Fletton with her unmarried aunt, Mary Oldham, 69.[3] Amelia was recorded as a governess (sch). By the addition of (sch) it would potentially mean that Amelia was a governess in a school. Mary employed one domestic servant, 30-year-old widow, Sarah Clack. Mary's income was from dividends and so it would appear that Amelia's wages either supplemented the family income or were surplus to the family's necessities.

Amelia's own education began early. Born in Manea, Huntingdonshire in 1858, at just 3 years old, in 1861, she was recorded as being a pupil at an establishment in Church Street, Market Deeping, Lincolnshire. The establishment was in the household of Lewis Ridlington, a corn merchant's clerk and his wife Sarah.[4] The two school mistresses were their daughters Fanny 26 years and Catherine 23 years. The only other pupils recorded were Amelia's three elder siblings: Charles 9, William 7 and Fanny 5. The siblings must have been boarding as Market Deeping is approximately 13 miles away from where their mother was living in Farcet, Huntingdonshire.[5]

It could be asked why such a young child was away from home boarding? The children's mother, also Amelia aged 34 years, was recently widowed and was living with her parents, John and Sarah Southwell, in Peterborough End, Farcet, Huntingdonshire. The family farmed 200 acres and employed three men and four boys. They also had three lodgers including a cordwainer, platelayer and telegraph labourer.

Amelia had married Charles Oldham on 13 May 1851 in Farcet.[6] The Oldham family was a local one: Charles farmed 172 acres at Oldham's Lodge Cottage, in the nearby parish of Woodston, Huntingdonshire. He employed five labourers and prior to his marriage his older sister Mary was his housekeeper.[7] Amelia and Charles had four children: Charles in 1852, William 1854, Fanny 1856 and Amelia 1858. But Charles was unwell. His death certificate reveals that prior to his death on 13 February 1861 he had been suffering from pulmonary tuberculosis for four years.[8]

Amelia and Fanny's education continued closer to home. In 1871 they were attending Laurel Court House in Minster Precincts, Peterborough.[9] Laurel Court House was a small establishment of twelve pupils, managed by John Freeman; his wife was a school mistress. Laurel Court is perhaps better known as the school where, in 1884, at the age of nineteen, Edith Cavell was engaged as a pupil teacher. Edith's father, Revd Frederick Cavell, had recently built a new rectory at Swardeston, Norfolk at great expense and as a result had few finances available, but as a pupil teacher Edith's fee would be waived.[10]

However, Fletton's connection with Laurel Court does not end there. In 1871, whilst Amelia and Fanny were attending Laurel Court, at 5 South View, New Fletton another establishment was being led by Margaret Gibson and Annette Van Dissel.[11] They had three boarders: Sarah 17, Amelia 18 and Elizabeth 16; in what might be termed a 'finishing school' preparing girls for marriage or life as governesses. Margaret had been inspired to settle in Peterborough, after listening to Bishop William Connor Magee preach at Peterborough Cathedral.[12] Just a year later Margaret and Annette had purchased Laurel Court House from the Freemans. Under Margaret and Annette's leadership Laurel Court was successfully advocating 'a high moral training and the advantages of home life'.[13] In the 1881 census more than thirty pupils were boarding, including Edith Bristow; the daughter of Fletton brickyard owner James Bristow.[14] It was under Margaret and Annette's leadership that Edith Cavell attended.

There is, of course, the possibility that, as a previous student, Amelia was a governess at Laurel Court, although I have found no evidence to support this. Neither have I found her listed in any records of the other local schools, in the log books or newspaper reports. Wherever Amelia was employed, her time as a governess does not appear to have lasted for long. In 1891 Amelia had been joined by her sister Fanny and they were both living with their aunt, at the same address. They were all recorded as living on their own means.[15] Fanny and Amelia spent the rest of their lives together at 'Eastmead', London Road, Fletton.[16] Fanny died on 9 December 1930 and Amelia died just six months later on 12 June 1931.[17]

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A few doors away from Amelia lived school mistress Ellen Holton, aged 24 years, who was running a private school with her two sisters, Jane aged 22 years and Kate aged 17 years. All three sisters were recorded as school mistresses. At the time of the 1881 census they were recorded as having five scholars, all over compulsory school age, aged between 12 and 15 years, and one domestic servant.[18]

To Ellen and her sisters education was central to their lives. Ellen, Jane and Kate were born in Lincoln in 1857, 1859 and 1864, respectively, to John and Eleanor Holton. John Holton was a Weslyan schoolmaster becoming headmaster of the Weslyan Boys School on Rosemary Lane, Lincoln by 1867.[19] Their family consisted of eight children and yet curiously they rarely appear with their parents on census records. The first time I have been able to trace the sisters is on the 1871 census when they were recorded at the Weslyan Boys School, along with their brothers, Richard aged 10 years and George aged 5 years.[20] This is the same road that the family would be living in on the 1881 census at number 35.[21] But John and Eleanor were not at home on census night, they were staying with Eleanor's brother George Waddington, a farmer, in Eagle, Lincolnshire.[22]

What circumstances brought the sisters to run a private school in Fletton may never be known but we can speculate. In 1873 the sister's mother, Eleanor, died and by the 1881 census their father John had married Eliza.[23] At this time Fletton was an area of rapid population growth caused by the expansion of the railways. This brought family migration and the associated increase in the numbers of children requiring education. Fletton was also connected to Lincoln by the railway so the sisters could visit home.[24] Neither Ellen nor Jane can be traced in any census records after 1881 so it is not possible to determine whether they remained school mistresses or married. However Kate can be traced in the 1891 census and is at home living with her father, John, and wife Eliza.

From traceable records it would appear that both Amelia and Jane, governess and school mistress, originated in farming families. In Amelia's circumstance both her maternal grandfather and father were farmers, farming 200 and 172 acres, respectively, and employing men and boys.[25] In Jane's case her uncle George had fifty-two acres, her great aunt Mary was a landed proprietor in Nottingham employing a housemaid and groom and her maternal grandfather, George, also farmed.[26] However, the families were also moving away from agriculture, taking advantage of the opportunities that a good education afforded them.

In 1871 at the age of 17, Amelia's elder brother, William, was apprenticed to his uncle, William Thomas Oldham, a chemist and druggist in Wisbech St. Peter.[27] He then moved to Eton where, in 1881, he ran his own pharmaceutical chemists.[28] As we have already discussed, Ellen's father was the headmaster of the Weslyan Boys School and her brothers also made advantageous career choices. By 1891 John, six years her senior, had become a chemist in Sheffield, whilst younger brothers, Richard and George, were a registered medical practitioner and surgeon, respectively, in Sheffield.[29]

Using the evidence available it would appear that Amelia and Ellen's journeys were very different. Amelia stayed very close to her birthplace and family and her role as a governess was temporary; either to supplement the families income or as an occupation to fill her time. In contrast, despite the fact that we cannot trace Ellen after 1881, it would appear that her time as school mistress was a business venture to support herself and her sisters whilst they were in Fletton.

Notes

1. *The Peterborough Advertiser*, Saturday 5 December 1874.
2. Southam, D. *Edith Cavell*. Quercus, 2010, p.16.
3. www.ancestry.co.uk accessed 28/11/2018. Census Return 1881 RG11/1591 f.47 p.9.
4. www.ancestry.co.uk accessed 28/11/2018. Census Return 1861 RG9/2310 f.7 p.8.
5. www.ancestry.co.uk accessed 28/11/2018. Census Return 1861 RG9/964 f.180 p.3.
6. www.FindMyPast.co.uk accessed 14/11/2018. Marriage certificate Amelia and Charles Oldham. England & Wales Marriages 1837-2005.
7. www.ancestry.co.uk accessed 28/11/2018. Census Return 1851 HO107/1747 f.288 p.16.
8. Death certificate – in possession of the author.
9. www.ancestry.co.uk accessed 28/11/2018. Census Return 1871 RG10/1516 f.288 p.16.
10. Southam, p.20.
11. www.ancestry.co.uk accessed 28/11/2018. Census Return 1871 RG10/1516 f.48 p.11.
12. Southam, p.21.
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Fifty years in a West Devon Classroom

Kim Baldacchino

Charlotte Gerry Voaden was born in Broadwoodwidger, Devon in 1868, the daughter of William and Charity (Gerry) Voaden. She and her twin brother Richard were late arrivals to the family, joining a household of older siblings. By 1871, the family was living in the neighbouring parish of Bratton Clovelly, a large rural parish stretching over 8,000 acres.[1] William was an agricultural labourer and they settled into a cottage in the village where a quarter of the parish lived. The other parishioners were on about fifty farms averaging 150 acres each, living in relatively isolated homesteads for the farmers and their workers.

Bratton Clovelly's rolling pasturelands in the shadow of Dartmoor were well suited for cattle and sheep farming. There were no alternative industries although the village was busy with tradesmen and craftsmen servicing the agricultural community. St Mary's parish church overlooked the cluster of cottages in the village, the Pack Horse Inn sat at an historically busy crossroads for travellers to the West Country and a handful of shops and pubs would have been evident. The one-room National School had been added for the poor children of the parish, sitting on a strip of land adjoining the church, which was conveyed to the Rector in 1837.[2] Three Bible Christian chapels had also made their appearance in the preceding few decades, situated in the village and at either end of the sprawling parish. The parish had been experiencing rapid de-population for several decades, which would continue to the end of the century.

A Child of the Parish

Although records have not survived for the National School, Charlotte would have had the opportunity to attend this school within minutes of her cottage. However, at least some of her education was in Exeter, where she was staying with an older brother and his young family at the time of the 1881 census.[3] With the adoption of Education Acts in the 1870s, the parish formed a School Board and prepared to build a Board School that could house all the eligible children of the parish. A Government grant was secured and the new school opened in 1877, for the first time enabling some separation of younger and older children for instruction. The Board School Log Book of 1875 to the school's closure in 1961,[4] along with the Board's minutes from 1874 to 1894,[5] provide a vivid picture of the school's early years.

The new school experienced rapid turnover in schoolmasters, who spent much of their time grappling with attendance, which might fluctuate from thirty to ninety children, great disparities in the preparedness of their students for the schoolwork, the frequent invasion of infectious diseases dreaded by the whole community and the problems of a new building with insufficient fires to keep the children's hands warm enough to write. The School Board had its own challenges trying to keep the school properly staffed and to find the fee schedule that parishioners could afford but that could also fund the many costs of the new school. Parents struggled with the loss of their children's economic contribution to their households, the schoolmaster reporting:

The parents of two children, won't allow them to attend school, even when the Board says they may come free, unless they are allowed, besides, a weekly sum for maintenance.[6]

Perhaps he was expressing somewhat more understanding than the earlier schoolmaster, who had written that '[t]he people are ignorant, and seem to have no desire for their children to be any better than themselves'.[7] An Attendance Officer was appointed, numerous warnings were sent to the parents and prosecutions were pursued. However, some children were permitted free attendance and within a decade, fees had dropped from 4d per week for farmers' children and 2d per week for labourers' children to 1d per week per child and a max of 2d per week per family regardless of occupation. Increased government funding ultimately ended the payment of fees but the rest of the century remained a story of erratic attendance due to weather, epidemics, potato tilling, hay harvesting and even the foxhounds being in the village.

Fig. 1. Bratton Clovelly Board School. Photo © Kim Baldacchino 2013.

In 1880, schoolmaster William Moore and his sister Ellen Moore as sewing mistress were engaged at an annual salary of £65, half of the Government grant earned, and a house.[8] Their appointment had followed a predictable School Board voting pattern of the Chairman Revd Seymour and two others forming a majority with the other two members dissenting over the manner in which the Chairman had appointed the schoolmaster. Shortly thereafter, the fifth-year pupil teacher, William Phear, requested that the Board investigate the matter of the master having accused him of telling lies. William left soon thereafter and would go on to a long career as a schoolmaster in Somerset. Unsurprisingly, by the summer of 1880, his place was filled by the schoolmaster's

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younger brother Walter. The dissenters again voted unsuccessfully against this appointment in the hope that a resident of the parish could be found. However, two years later, although his results were good, Walter resigned from his position, several candidates were identified and this time the School Board decided to leave the selection of the new pupil teacher to HMS Inspector.

In 1882, Charlotte Gerry Voaden was indentured at age 14, scheduled to receive £5 in the first year with £2 increases each of the next three years.

A Difficult Start

Other than sewing mistresses, Charlotte was the first female to join the school's staff. Her apprenticeship proceeded with little reported excitement, apart from a boy who had to be reprimanded for striking her.[9] She took her own extra lessons with Master Moore and, in her first year, she 'passed fairly' but needed more focus on Geography. In the second year though, History and Teaching were added to the list of areas needing further attention. In her third year, the schoolmaster warranted more attention than Charlotte, when it was reported that '[t]he children are in good order, but their instruction shows no progress', while Charlotte's list only called out History.[10]

In the meantime, much was stirring on the School Board. Revd Seymour had not only been Chairman of the Board but he, his wife and daughters had been appointed as managers of the school and he also held the role of clerk to the Board. Since the Board's inception, seemingly every decision had gone his way but 1885 brought two key resignations, new Board members were identified, the Seymours resigned as managers of the school and Revd Seymour resigned from the School Board. For the first time since the opening of the National School in 1837, the vicar would not be in a position of leadership for the general education of the parish's children. Of course, he would continue a close involvement with their religious education. While the possible role of nonconformist influences in the Board has yet to be investigated, only two years later the Reverend would find himself in some difficulty in the newspapers for appearing, upon the opening of a new Bible Christian Sunday School, to label the denomination as 'wrong and mischievous'.[11] Perhaps coincidentally, only a few years prior, dissenting voices on the School Board, who raised a motion to rescind the appointment of the Reverend and his family as managers of the school, were accused of 'calculat[ing] to do mischief'.[12]

After winter brought a difficult round of whooping cough amongst the children, Charlotte prepared for her final examination in the summer. This time the improvement list included Geography, Arithmetic and Needlework and the report said that she did not qualify under Article 50 or 52. However, her results did not seem quite as final as those of the new pupil teacher candidate, whose results simply said 'Failure', for Charlotte was given the option of another exam. Perhaps she considered this option but she had apparently had enough of exams and left the school.

The results of both pupil teachers were considered, the Board minutes reporting that they needed to 'answer the question asked by My Lords respecting the late pupil teacher C. G. Voaden and appoint a Pupil Teacher in the place of [Thomas] Roberts'. With Charlotte's departure, Thomas was continued to the following year and a monitor was appointed. Master Moore stepped down at year end and Master Labbell was hired at £50 per year. However, the new master had health problems and the 1887 report was uncomfortable:

> 'owing probably to changes in the Staff, & the bad health of the present master, the work has fallen off very much indeed. There is a great deal of very indifferent reading, & a general lack of intelligence...'[13]

The monitor's teaching of the infants was so 'extremely' poor that no merit grant was allowed and the pupil teacher was found to have a medical condition unacceptable for continuation in his teaching role. The new master would be replaced by the end of the year.

Adulthood and Career

Quickly following this report, it became apparent that the Board had satisfied the Lords with whatever had been asked and Charlotte was invited back to teach the infants and assist with the first and second standards at £15 annually. She began her duties with the infants of the parish in early autumn of 1887. It was a set of duties that she would hold for another four decades. The next Inspector's report identified her as 'recognised under Article 84' and in the 1891 census, she listed her occupation as Assistant Teacher in the Board School.

Charlotte focused on her busy classroom, with challenges, such as the arrival of the 11- and 8-year-old Metters children, who joined her infants class since they had never previously attended school. Diptheria and whooping cough arrived in 1889, resulting in the temporary closure of the school and the deaths of several children continuing into 1890. Scarlet fever followed within a few years and Charlotte would cover other standards when the attendance of infants dwindled in times of illness and severe weather. In 1893, her salary had reached £21 per year, unanimously approved. Although the Inspectors were concerned that 'irregularity of attendance was a very serious matter and that children were practically not being compelled to attend School at all',[14] their reports regarding Charlotte's work were complimentary throughout the years, writing for example in 1894 that for the infants' class, '[t]he instruction and discipline are highly creditable' and in 1899, '[t]he infants continue to do great credit to the Mistress'.[15] Staff changes had continued and in 1898, Master Moore, Charlotte's master during her pupil teaching years, returned to the school where he and Charlotte would be responsible for educating the parish's children for the next twenty-five years.

Much was happening in her private life as well. Charlotte's mother passed away in 1900 and her father would only live another two years. In 1901, at the age of thirty-three, she married John Hortop, the only marriage for both of them. John had been baptised in the Bible Christian Northlew Circuit only a month after Charlotte's baptism in St Mary's parish church. He had grown up on Bratton Hill, which formed the southern border of the village, and would have known Charlotte throughout his life. Like his father, John was a carpenter and wheelwright and, like Charlotte, he had been

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living with his parents in the previous census. Charlotte and John moved into their own cottage in the village and both continued to pursue their careers, Charlotte becoming a Supplementary Teacher in 1905. Sadly, the School Log Book identifies Charlotte's absences due to her husband's illness beginning in 1907 and he passed away in 1908. Charlotte continued her teaching and was sharing her cottage with an elderly couple in the 1911 census. She never remarried.

Charlotte's work continued through the World War, when the children were taken to see soldiers who had been in the trenches. She experienced the decreasing number of children over the years as population dropped across the agricultural parishes. She witnessed the rise of officialdom as increasing numbers of medical personnel, social workers and government officials became involved with the education system. She laid strong foundations for the education of generations of Bratton Clovelly's children and was warmly recognised upon her retirement in 1933 with over fifty years of service.[16] She passed away in 1944 and was buried with her husband in St. Mary's cemetery in the village.

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The Paths Less Travelled of Two West Devon Governesses

Kim Baldacchino

Rosetta Sophia and Ada Rebecca Hortop only appeared in their governess roles in one census but their brief postings have helped to unearth their atypical stories.

Governesses in the making

Bratton Clovelly is a sprawling parish of over 8,000 acres of rolling hillside dotted by about fifty farms, on average 150 acres each, surrounding the village. With its historic economy of cattle and sheep farming still evident, the parish remains busy today as an attractive 'escape to the country' destination. The story of Rosetta and Ada begins with a Bratton manor lord.

In the late 1700s, William Wimpey embarked on reconsolidating the fragmented lands of Bratton Manor, purchasing over 1,000 acres by the time of his death in 1814. William's motives were perhaps more social than economic given that he remained single and died intestate. The 'Lordship & Manor … of Bratton Clovelly' passed to a distant cousin named Joseph King, whose death shortly thereafter led to lengthy litigation over this passage in a codicil to Joseph's will:

> I do therefore declare that if such property so descending or devolving to or upon me [William Wimpey's property] shall be altogether of the value of £10,000 or more then the sum of £2,500 part thereof shall be set apart & invested as soon as may be after my decease for the benefit of the 4 illegitimate Children of the said William Wimpey by his Servant Joan Hexworthy…[1]

In 1818, an apparently enterprising local 22-year-old named Thomas Shopland married 36-year-old Joan Exworthy, becoming the stepfather of William and Joan's children and subsequently the father of Thomas, Mary Ann, Sophia Rosetta and Rebecca. Mary Ann would later become the mother of our two governesses. When the legal case settled in 1825, the Court ordered the sale of William's lands with newspapers reporting that 'Mr Thomas Shopland, of Bratton Clovelly, farmer, is authorized to shew the premises'.[2] In the 1845 Tithe Allocation, Thomas is listed as owner of a number of William's properties, including the large Chimsworthy Farm and the picturesque Town Farm which still sits on the northern edge of Bratton village.

Fig. 1. Town Farm, Bratton Clovelly
Photo © Kim Baldacchino, 2013

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Thomas' daughter Mary Ann married John Hortop in 1855, son of yeoman James Hortop, and bore Rosetta Sophia in 1856, John in 1858, Ada Rebecca in 1861 and Thomas in 1863. However, through this time frame, pressures were mounting on both the Shopland and Hortop families. In 1852, Perry's Bankruptcy Gazette identified that 'the estate vested in Provisional Assignee' listing both Thomas Shopland Jr, farmer's labourer, and Thomas Shopland Sr, farmer, was in insolvency court.[3] Rosetta Sophia Hortop stayed with her grandparents at Town Farm in 1861, while her parents dealt with their own declining conditions. Both of her Shopland grandparents passed away in the 1860s.

Rosetta's parents, John and Mary Ann (Shopland) Hortop, had been farming 270 acres of the fine Breazle Farm at the time of Rosetta's birth, the farm where John had been born and long in the occupation of his father James. However, the farm was advertised for lease shortly before Rosetta's birth and by 1861, John and Mary Ann were in a cottage in a neighbouring parish with John listed as an agricultural labourer. Simultaneously, with the death of John's father in 1870, all 337 acres of Breazle were advertised for sale along with 300 acres of Thomas Shopland Jr's properties, leaving Thomas Jr with a fraction of his father's holdings but retaining approximately fifty acres, including Town Farm.[4] While Ada remained at Town Farm in 1871, her parents John and Mary Ann, along with her siblings Rosetta and John, moved to Sherford, Devon southeast of Plymouth. This area of Devon was a highly unusual place for migration out of Bratton Clovelly, over sixty miles away with differing geography and agriculture. John's occupation was listed as 'anything relating to a farm' with his family living in a cottage and no servants.[5] They returned to Town Farm before the 1881 census, where John worked as a farm labourer for Mary Ann's brother, Thomas Shopland Jr, until his death.

Perhaps the death of John's father released some tenancy rights but the full story of what befell both of these families that so radically altered their circumstances still awaits discovery. Neither Thomas nor Joan Shopland nor John Hortop's father, James, left wills.

Rosetta Sophia

Throughout the nineteenth century, service work remained the first calling of almost all young people from Bratton Clovelly except for those needed on their parents' farms. Once children completed their schooling by about age twelve to fourteen, they sought the servant roles that would help them prepare for marriage and their own households in their mid twenties. Almost all of the young females who became servants were termed domestic, rather than farm servants, by the 1860s, but most service work remained on farms. Automation was difficult in the West Devon geographic conditions and it seems likely that the actual tasks performed by females in farm service may have changed little through the century. Being a governess was a unique opportunity for this community and both Rosetta and Ada clearly gained very attractive positions. It would appear that, although their parents and grandparents had faced major economic upheaval, their social status may not have been as deeply impacted.

After briefly returning to Bratton Clovelly in the late 1870s, Rosetta took a placement as governess for recently widowed 37-year-old Selina Northcott at West Hartley Farm in Blackawton, Devon. This placement was likely arranged from ties developed when Rosetta and her family lived in Sherford. The farm was 150 acres, with three children aged 3 to 8 in 1881, along with Selina's 81-year-old mother, a hind, several young servants and several visitors from farming families, in total a household of thirteen people. Selina had been at the farm in 1871 and was still there when she remarried in 1891, so it seems likely that she owned the farm. Rosetta would have been busy with the children but may have also helped with Selina's elderly mother. It is also possible that Rosetta's farming background may have been useful and that Selina may have even provided some inspiration for choices Rosetta would later make.

However, Rosetta did not remain long in Blackawton, taking on the role of sewing mistress at Bratton Clovelly School from 1884 to 1886.[6] In 1891, she was lodging in Plymouth identified as a farmer and was then back with her mother and brother John at Town Farm in 1901. John was listed as a farmer while Rosetta and her mother were listed without occupation. By this time, both her father and also Thomas Shopland Jr, who never married, had died and her mother would not last the year. Rosetta's other brother, Thomas, appeared in the records as a solicitor's clerk in Exmouth in 1891 and married in Exeter in 1893. Neither he nor his wife have been found after their marriage.

With these events, an interesting change took place in the Bratton tax rolls. Following the death of Rosetta's father in 1896, Rosetta rather than her mother or brother John was subsequently identified as having the voting rights for Town Farm only two years after women first appeared in the Bratton rolls.[7] In 1911, Rosetta was head of household for Town Farm with occupation farmer, helped by her nephew Leroy Fielding and providing lodging for two elderly Plymouth women of private means. She never married and remained in the voter lists at Town Farm until her death in 1940. Her brother John also seemed well provided for, listed as a tenant farmer at the large Northcoombe Farm in the north of the parish, his household busy with a wife and infant son as well as several servants.

Ada Rebecca

In the meantime, Rosetta's sister Ada embarked on her governess role at about the same time as Rosetta. Unlike Rosetta, it appears that Ada may have never resided in Bratton Clovelly again. In 1881, she was the resident governess for William and Hannah Madge at Chelfham Mill in Goodleigh, North Devon, near Barnstaple. This was another unusual destination for natives of Bratton Clovelly but seemingly a good placement, William being the miller and a farmer of forty acres. At age twenty, Ada found herself in a household of six children, between five months and eleven years, along with several farm servants.

Nothing is known of Ada's time with this family but William Madge retired and the family moved away before the next census. Ada also moved on to become assistant housekeeper for an older couple of independent means living

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at Landscove House in Stapleton, Devon, not far from Sherford where her own family had briefly lived. She seems to have preferred this area of Devon, moving only a few miles to Ashburton in 1901 where, at age 38, she was living alone on her own means. It seems likely that she had been provided for with the passing of her father a few years before. However, it must have been a difficult time as she was admitted to the County Lunatic Asylum in June of 1901, only a few months before her mother's passing, and remained hospitalised for the next two years.[8] Upon recovering, she stayed in Exeter, identified as a boarder in the City in the 1911 census. Ada never married and no further information has been found until her death in Exeter in 1932.

Leroy

Another person needs investigation in the story of the Hortop sisters, Leroy Fielding, previously mentioned as helping Rosetta at Town Farm in 1911. Being listed as her nephew would indicate that Leroy may have been the illegitimate son of her only sister Ada Rebecca. However, his 1886 birth certificate in Plymouth identified his parents as James Fielding, commercial traveller, and Rebecca Fielding formerly Horton.[9] Yet no marriage certificate nor anyone with those names has been found in that area in the surrounding censuses. Interestingly, although his given name is unclear, he must be the four-year-old Fielding child listed as a lodger in St Nicholas in 1891, with Rosetta as a lodger at the same address. The lodging house was in the general area of Ada's employment in Stapleton and Rebecca Horton on Leroy's birth certificate bears an interesting resemblance to Ada Rebecca Hortop. Given that Rosetta departed her employment as a sewing mistress in Bratton Clovelly at the end of 1886, it appears that she may have helped to raise Leroy until he was old enough to attend school.

Leroy was a pupil at Moorside, a private school in Okehampton, in the 1901 census and then started to appear in the Bratton tax rolls in 1909 with freehold land and buildings at Town Farm.[10] He remained at the farm at least until Rosetta's death in 1940, yet neither she nor any other Hortop were mentioned in the announcement of his marriage to Elsie Dawe in 1924. 'Mr Wimpey' was Leroy's best man at the wedding, reminiscent of where this story began.[11] Leroy served as a parish official including Chairman until his death in 1960 and was buried at St Mary's in the parish.[12]

Notes

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Eleanor Spokes – Honley Governess

Susan Hutson

Eleanor Spokes was born in 1855 in Northampton to George Spokes and Mary (née Childs)[1]. In 1861 Eleanor was living with her parents and her two younger siblings in Weston Favell, Northamptonshire.[2] George Spokes' occupation is given as 'Miller' and the family were employing four servants: a dairy maid, a general servant, a groom and a miller. It appears therefore that Eleanor came from a family of some means.

By 1871 Eleanor was boarding as a pupil at The Ladies' College, Whitehorse Street, Baldock, Hertfordshire, some fifty miles south east of her home village.[3] The Principal of the College was assisted by her mother and five governesses. There were thirty-nine pupils, aged between 11 and 19, along with three servants. Clearly Eleanor's family had the means to send their eldest daughter to a private college in order to ensure that she was well educated. Eleanor would leave the college in the mid 1870s and would then need to look for a suitable position.

Eleanor was aged 25 in 1881 and residing with the Littlewood family at Enfield House, Jagger Lane, Honley, in the West Riding of Yorkshire, living within the household as a governess.[4] Honley is a large Pennine village in the Holme Valley approximately four miles from the centre of Huddersfield with a population of 5,070 at that time.[5]

The property was a substantial one and her employer, Mr Lupton Littlewood, was a significant and well-known member of the local community. Mr Littlewood was a manufacturer of woollen cloth and owned a mill; at the time of the census he employed 140 people. Chapter V of *A History of Honley* written by Mary Jagger in 1914 also shows that Mr Littlewood of Enfield House was Chairman of the Local Board and Urban District Council between 1870 and 1873 and from 1878 to 1880.

According to the General Registration Office (GRO) indexes Lupton Littlewood's wife, Eleanor, had given birth to five children – Arthur Lupton b. 1867, John Anthony b. 1869, Ernest b. 1871, Albert b. 1873 and Eleanor Maud b. 1877, all of whom were born in the Huddersfield District. However, by 1881 only three were resident with their parents – Arthur who was aged 14, Albert aged 7 and Eleanor aged 4. Their

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brothers John and Ernest can be found boarding at a private school in Harrogate, North Yorkshire.[6] The eldest child, Arthur, is shown as a scholar but does not appear to be boarding out and there is the possibility that he is continuing to be educated in a local school in order to also learn his father's trade at the local mill. Clearly Eleanor Spokes was governess to at least two of the three children who are living at home.

Fig. 1. Enfield House, Honley, Huddersfield
Reproduced by courtesy of Honley Civic Society

A report in the Huddersfield Chronicle of Saturday 30 December 1876 shows that Mr Lupton Littlewood thought strongly enough about education at the time to speak on the subject at a public meeting at St Mary's Parish Church, Honley, following the 'annual soiree' of members and friends of the Church; the newspaper reported that 'Mr Lupton Littlewood spoke on the application of the recent Elementary Education Act to the requirements of the people'.

Further proof of Mr Littlewood's interest in education comes again in Chapter XI of the earlier mentioned 'A History of Honley':

> To provide for the growing population of Honley, the Managers enlarged the Schools by adding classrooms and other buildings in 1872 and 1873. To meet all requirements of the Elementary Education Act of 1872 and its many subsequent demands, the Managers again enlarged the Schools; adding out-buildings, sanitary improvements, a large piece of land to playground, substantial boundary walls, and other outside requirements, at an estimated cost of about £1,500 0s. 0d. These extensive additions were completed in 1882. The late Mr. Lupton Littlewood, who was one of the School Managers at this date, took a very active part in this great scheme.

So what brought Eleanor Spokes to Honley near Huddersfield, some 130 miles north of her home village? Mrs Eleanor Littlewood, her employer in 1881, is shown on the 1881 census as having been born in Ecton, Northampton and this village is only three and a half miles from Weston Favell where Eleanor Spokes was born. Further investigation reveals that the maiden name before marriage of Eleanor Spokes' mother was Mary Ann Childs, and Childs was also the maiden name of Mrs Eleanor Littlewood. Eleanor was the younger sister of Mary Ann by nine years. No doubt Eleanor Spokes' parents would have wanted her to find a position with a trustworthy family who would treat her well and so becoming a governess to her aunt's children would be ideal. There is also information in the Huddersfield newspapers about the Littlewoods to suggest that they were kindly people; importantly Eleanor Spokes would be welcomed as a member of the family rather than as a servant.

The Huddersfield Chronicle of Saturday 14 January 1888 describes how favourably Mr Lupton Littlewood treated his employees when he held a celebration on the occasion of the coming of age of his son Arthur:

> TREAT TO WORKPEOPLE. – Messrs John Littlewood and Sons, Victoria Mills, Honley, recently invited all their workpeople, along with a few friends, to a capital knife and fork tea, at the Foresters' Arms Inn, to celebrate the occasion of Mr Arthur Lupton Littlewood (eldest son of Mr Lupton Littlewood) attaining his majority. After tea Mr Henry Taylor was voted to the chair, and expressed his great pleasure at seeing so many workpeople and friends present on the occasion and concluded by proposing health and prosperity to the firm, on which Mr Lupton Littlewood very appropriately replied. Mr George Sykes, who has worked for the firm for more than 50 years, was called upon on behalf of the workpeople to present to Mr A. L. Littlewood a very handsome timepiece and ornaments. The Rev Lionel Walsh, Messrs James Haigh and G. W. Farrar also spoke in feeling terms of the object which had brought them there. The remainder of the evening was spent in singing and dancing, refreshments and fruit being handed round at intervals, and altogether a thoroughly enjoyable evening was spent.

It is in Honley that she had the opportunity to meet her future husband, John Alfred Jones, a Huddersfield born bank cashier, at some point prior to 1891.

In 1881 John Alfred Jones was also living in Honley with his parents and siblings.[7] John Alfred's father, John Jones (senior) is shown as 'Incumbent of Honley' and is the Vicar of St Mary's Parish Church in the village.

It is well known that during the 19th century the social life of most people centred on their local Church and so we can be almost sure that by worshipping nearby Eleanor met her husband to be. John Alfred's sister Clara is shown to be a governess in 1881 and it is also possible that Eleanor and Clara were friends and this would provide another opportunity to be in the company of her future husband.

The marriage of Eleanor Spokes to John Jones took place on 15 January 1891 at the Parish Church of St James, Dallington, Northampton, some five miles from where Eleanor was born at Weston Favell.[8] The marriage certificate gives the father of the groom John Jones' occupation as 'Clerk in Holy Orders', giving further evidence of his position as the Vicar of Honley Parish Church.

Following her marriage Eleanor would cease her work as a governess and the couple can be found living a few months later at the time of the 1891 census at a property called Grimscar Wood in Huddersfield.[9] Living in the household with them is a 20-year-old general domestic servant. It appears that after marriage Eleanor continues to live the life of a middle class woman of some means.

In 1901 John and Eleanor Jones are resident at a house known as 'The Rosery' on Bradford Road in Huddersfield and John continues to be employed as a bank cashier.[10] Living with them is their 6-year-old daughter, Alice M B Jones, and

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a 45-year-old servant described on the census schedule as a 'lady's help and domestic'. The GRO indexes show that Eleanor also gave birth to a son, John Henry Bourne Jones, in the March quarter of 1897 but that he subsequently died in 1898.

By 1911 John and Eleanor have been married twenty years and are now living at 7 Cleveland Road, Huddersfield.[11] This property still exists and was in one of the most exclusive suburbs of Huddersfield. The house is mentioned as 'Glen View' in a recently written book *The Villas of Edgerton, Home to Huddersfield's Victorian Elite*, which by its title explains the life John and Eleanor Jones were living during this period.[12] The property is described as 'a gently Gothic house built around 1865', it originally being the home of a local stone merchant. They continued to employ one servant.

The death of John Jones is recorded on 23 March 1920 and his death certificate reveals that the cause of death is 'Paralysis Agitans', today known as Parkinson's Disease, of which he had been suffering for six years. It is likely that those six years would have been difficult for Eleanor taking care of her husband without the help available today.

Electoral registers show that John and Eleanor left the property at Cleveland Road around 1917 and at the time of John's death they were residing at 146 Halifax Old Road, Birkby, Huddersfield. However, by Autumn of 1920 the electoral register shows that Eleanor has moved elsewhere. It appears that Eleanor and her daughter Alice, who remained unmarried, moved to 27 Mountney Road, Eastbourne, Sussex, possibly soon after the death of Eleanor's husband John.

Alice predeceases her mother by three years on 6 May 1928 at the age of only 33. The death certificate records that she died suddenly on the eastern slope of the Sussex Downs of a brain haemorrhage. According to the Probate Index Eleanor inherits £5,105 16s 6d in her daughter's will.[13]

On the 22 August 1931 Eleanor Jones' (née Spokes) death is recorded at the age of 75 years at her home in Eastbourne and she left substantial effects of £7,978 2s 0d.[14]

JONES Eleanor of 27 Mountney-road **Eastbourne** widow died 22 August 1931 Probate **Birmingham** 14 October to Henry Francis Jones engineer and Ralph Edward Herington chartered accountant. Effects £7978 2s. 10d.

Eleanor's life is fairly well documented and has been interesting to research; she had a reasonably long life during which she would have seen many changes and which took her to many parts of England: the Midlands, the North and the South. The death of her unmarried daughter and only remaining child so suddenly in 1928 would have been a great shock and no doubt a significant turning point in her life. She led a well-to-do existence and no doubt is likely to have been a respected member of the communities in which she lived.

Notes

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The Home Lesson Problem in Bradford 1882–1885

Ray Greenhough

When I was reviewing a school logbook that had I had transcribed as part of the School Logbook Project several comments intrigued me on the subject of home lessons. These comments mainly centred on the punishments administered for not doing them, such as corporal punishment or staying after-school to complete them. When I came across the comment 'since the meeting in the locality against Home Lessons was held …. I have experienced great difficulty in getting them done', I just had to explore further.[1] My research revealed more than I can put in this article but I can outline the main points of the campaign to abolish home lessons in Bradford. Such a campaign needs a champion whose energy, passion and oratory skills could energise parents to fight against a male-dominated School Board. Edith Lupton had all these qualities.

Edith Lupton

Edith was born in 1843 to wealthy parents who lived in Leeds. Her father was a Unitarian Minister who lived off dividends from property and railway shares. She was home

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tutored by a governess and went on to train as an artist at the University of London. In 1872 she became the first women awarded a Silver Badge for drawing. The Royal Gallery, in London, hosted an exhibition of her work. She had been described as 'a feminist with an abiding commitment to children'.[2] A few years later in September 1882 she threw her heart and soul into community politics. Edith began to campaign in Bradford to end compulsory homework for primary school children and restrict the use of corporal punishment in schools. She was nominated for election to the Bradford School Board standing as an Independent candidate. Against all the odds she gained the second highest number of votes and served from December 1882 until November 1885. Her success in becoming the first female member resulted in a succession of female candidates gaining election.

The Campaign

Mar 1883: Wasting no time Edith quickly organised meetings throughout the district. She urged parents to ban their children from doing their home lessons. The main arguments they presented to the Schools Management Committee were that home lessons 'were frequently too long or too difficult'.[3] The School Board held a conference with head teachers to discuss this issue and concluded that 'as complaints to them by parents were rare there were not just grounds for these allegations'.[4] The head teachers were informed that practices, such as 'systematically keeping children in beyond school hours, giving more than a reasonable amount of homework and inflicting corporal punishment if home lessons are not done are all against the regulations of the Board'.[5]

Apr 1883: Not satisfied with the School Boards handling of the complaint a month earlier a deputation formally presented a 'memorial signed by 2,200 parents praying for the abolition of Home Lessons'.[6] After discussion the Board responded by saying 'the question had already been discussed and it was not deemed necessary to take any action'.[7]

Sep 1883: The agitation against home lessons continued unabated with increasing numbers of pupils not doing their home lesson. The disruption this caused was having a negative effect on school discipline. The School Board therefore issued placards and handbills stating that 'home lessons were not instituted by the School Board, but were in existence before School Boards'.[8]

Feb 1884: Yet another memorial was presented to the School Board by fifty-three medical gentlemen. They stated that 'Home Lessons should not be enforced on children under 10 years old' further stating that 'evening brainwork is undesirable and often injurious to young children'.[9] The Board asked for evidence from the medical gentlemen and other practitioners in the district. Most of the returns only gave opinions with negligible medical instances being given. It was concluded that the evidence showed 'only exceptional instances of delicate or unhealthy children being effected'.[10] The School Board did not feel able to recommend that they should stop home lessons.

Mar 1884: The campaign took a turn in tactics. A pupil called Dick Hunter, attending a school in Bradford, had been retained after school hours to complete his home lessons, which his parent had refused to let him do. A 'friend' urged the mother to report the matter to the magistrates because the child had been unlawfully held at school and physically assaulted. The head teacher was summoned on a charge of common assault for keeping the child at school and giving him a 'clip'. The Magistrates dismissed the case as frivolous and unnecessary

Jun 1884: The case was appealed to the High Court and it was argued 'that the Head Teacher had no legal power to keep Dick Hunter at school for not doing his Home Lesson. The child had complied with the bye laws and had attended school every day it was open. By keeping the child in after school was therefore an act of false imprisonment and consequently an assault'.[11] In giving his judgement Mr Justice Mathew agreed that 'the Head Teacher has no authority to impose upon the child the duty of studying at home. This was statutory interference with the liberty of the child'. He held that the Head Teacher had committed an assault in law and that the Magistrate ought to have convicted him. The case was returned to the Magistrates.[12] Later in the month the case was brought to the Magistrates, with the Lord Mayor presiding. The defence counsel stated that 'the facts of the case are well known and the only question to decide was one of penalty. The case was brought as a test question and the defendant had no animosity with the complainant therefore only a nominal penalty ought to be inflicted'.[13] He was fined one shilling plus eight shillings costs or seven days' imprisonment.

The effect of the ruling by the Magistrates had had an immediate impact as the agitation against home lessons reduced greatly and eventually disappeared.

Edith Lupton did not seek re-election to the School Board in 1885. She went on to other 'causes', which led her to become a well-known anarchist who had many run-ins with the police, magistrates and organisations she was associated with. She died in 1914. However, she leaves a legacy from her Bradford experiences, in that, today's legal view on homework is based on the case law from the Court of Appeal in 1884.

The headteacher had several absences caused by stress throughout his involvement in the case. He died a few years after his appearance in court.

Notes

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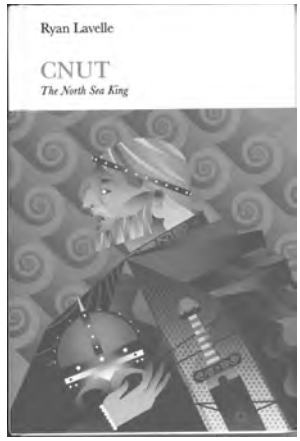
Cnut: The North Sea King (Penguin Monarchs)
Ryan Lavelle
Pub: Allen Lane
Price: £12.99
ISBN: 978 0141979878



We all know the story of how King Canute tried to hold back the waves. But it is probable that many of us know not much more than that. Indeed, we may not even be aware of how many ways his name could be spelt! Lavelle uses the form 'Cnut' because that is what was used by the Anglo-Saxon Chronicle.

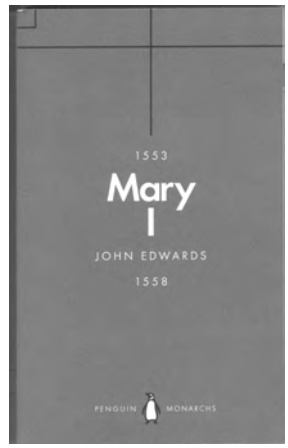
Our lack of knowledge of Cnut is not simply due to lack of teaching at school. It is because the sources that tell us about his life in detail do not exist. Much has been lost in the mists of antiquity, and time and again we are left guessing about crucial events in Cnut's life. For example, little is known about the abortive Norman invasion of England c.1033-4. Lavelle's biography in the Penguin Monarchs series tell us what is known, explains what cannot be known, and shines a critical light on the range of sources that do exist. He attempts to strip away the legend in order to tell us what actually happened.

Cnut, according to Lavelle, ruled by force of personality. He created an Anglo-Scandinavian empire extending from Wessex to Uppland, from Roskilde to the borders of Wales. He travelled extensively, even visiting Rome to attend the coronation of Conrad, the Holy Roman Emperor, in 1027. He acted with brutal violence when occasion demanded, and probably had more blood on his hands than any of his predecessors. Nevertheless, he claimed to be a Christian monarch, and can be shown to have done more for the church than any other pre-Conquest monarch.

Lavelle's biography is somewhat dense in places, but it does place its subject firmly in the context of his times, without the legendary accretions. It provides a useful brief introduction to the reign of a monarch who created one of the most important 'could have beens' in British history – the idea of an England that looked towards Scandinavia rather than towards France. If Cnut's empire had survived, we might all be speaking Danish!

Stuart A. Raymond

Mary I: the daughter of time (Penguin Monarchs)
John Edwards
Pub: Allen Lane 2018
Price: £4.99
ISBN: 978 0141988689 ppbk



Mary I has had a bad press. The epithet 'Bloody Mary' has stuck, although she was no more bloody than either her predecessors or her successors. Admittedly, Mary was particularly vengeful when it came to Archbishop Cranmer, a fact which is not brought out in this book. But Cranmer, together with most other contemporary churchmen and rulers, believed that heretics deserved to be burnt at the stake. Heresy was not just a threat to the individual soul, it was also a threat to the very fabric of society. Cranmer and Mary did not differ on this; rather, they simply saw each other as heretics.

Mary made three fundamental mistakes. She was a woman in a misogynistic age, although that did not hinder her Tudor determination to govern. She failed to produce an heir. And she died too early for her reforms to take effect. Recent research has demolished the traditional view that she was a political and religious incompetent. Instead, we now see Mary as a determined, if rather tragic, pioneer of English female sovereignty. She knew exactly what she wanted, and how to get it. Her rebellion against Queen Jane (that is what it was!) clearly demonstrated the strength of her leadership. Even her continental backers did not expect her either to defeat Northumberland, or to establish an adequately functioning government. The misogynists did not believe that a woman could do either. It is a pity that Edwards does not say a little more about her as a rebel leader. She was clearly in charge, as indeed she was when she married Philip of Spain, against the advice of both Council and Parliament.

If Mary's reign is known for one thing, it is her determination to restore the Roman Catholic church. That was no easy task, despite popular support. In five short years, Mary won the backing of Parliament, restored the mass, rooted out heretics, and began to restore monasticism. The latter was a particularly difficult problem, since she was unable to persuade Parliament to return former monastic property to the church. Edwards does not even mention the fact that she was able to restore a monastic community to Westminster Abbey, and that she would undoubtedly have founded more monasteries had she lived.

Mary chose as her personal motto Veritas filia temporis. This is partly reflected in the sub-title, but Edwards also offers an alternative translation: 'the truth will out'. Was that a prophecy? If so, it is now reaching its fulfilment. Many of the myths that have surrounded this most controversial of queens have been cleared away by recent research; the picture of the Queen painted by historians has become much more positive, and hopefully more truthful. Edwards summarises that research for us, although, as already noted, he leaves much unsaid. For members of FACHRS, this book is worth reading for the background against which we can interpret the evidence for community and family history in mid-sixteenth century sources.

Stuart A. Raymond

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Cromwell: England's Protector (Penguin Monarchs)
David Horspool
Pub: Allen Lane 2018
Price: £4.99
ISBN: 978-0141988696

Some may see this book as an anomaly in a series devoted to English monarchs. Oliver Cromwell, as is well known, refused to be king. But the Oxford English Dictionary's definition of 'monarch' is broader than merely kings; it also covers 'equivalent titles'. And Cromwell was certainly Lord Protector. So his inclusion in this series is justified. One wonders if the publisher intends to include his son Richard's short reign as Lord Protector in this series.

Oliver stood fairly low in the county gentry's pecking order, although his grandfather was a knight, and he had a distant relationship to Thomas Cromwell, briefly Earl of Essex. It is a pity that the latter relationship is not depicted on Horspool's genealogy chart. Our hero was, however, of sufficient standing to serve as MP for Cambridge in both Short and Long Parliaments. As a Parliamentarian, he made little mark. But he excelled as a general, and it was his support in the Parliamentary Army that eventually led to the Protectorate.

Cromwell was subjected to vicious denigration throughout his life, and that continued for several centuries after his death; his body was notoriously exhumed and maltreated after the Restoration. Horspool is much more sympathetic. Rather obtusely, he writes that 'the distance between what Oliver Cromwell wrote and did is not so great that we can clearly catch him in a lie'. His many hesitations, and his absences when decisions were taken, were not caused by deviousness, but by honest uncertainty. Horspool describes him as a 'champion ditherer'.

Oliver's prime motivation was his relationship with God. He sought to implement the Puritan programme, and restore England to true Godliness. That included the restoration of true kingship; he was even prepared to discuss installing one of Charles I's sons on the throne. The execution of Charles I was 'cruel necessity', not an attack on kingship itself. Cromwell did not set out to rule England. Horspool argues that his dalliance with kingship was the result of the Crown pursuing him, rather than him pursuing the Crown. But his successes, in battle and otherwise, convinced him that God looked with favour on his activities. He became increasingly convinced of his own righteousness, and failed to heed his own warning to the General Assembly of the Church of Scotland: 'think it possible you may be mistaken'. Unfortunately, a ruler who does not admit that he may be wrong is far more dangerous than one who is deceitful, as the massacred defenders of Drogheda discovered to their cost.

Horspool's brief biography provides us with an excellent brief overview of the character of one of England's most unusual rulers. It will be a useful text for anyone researching the history of England in the mid seventeenth century, and includes helpful advice on further reading.

Stuart A. Raymond

Horses and the Aristocratic Lifestyle in Early Modern England; William Cavendish, First Earl of Devonshire(1551-1726) and his horses
Peter Edwards
Pub: Boydell Press
Price: £75.00
ISBN: 978 1783272884

The author is a leading authority on early modern social and cultural history and has published numerous books including The Horse Trade of Tudor and Stuart England and Horse and Man in Early Modern England. The title of his latest work stresses the continuity of his work on horses, but the book has a wider coverage and will attract those interested in the running of an aristocratic estate at the turn of the sixteenth century - particularly if that interest relates to the Devonshire estates centred on Chatsworth- and the lives of the aristocracy at this time.

William Cavendish, the second son and heir of Bess of Hardwick played an increasing role in running his mother's estates at Hardwick and Chatsworth. On her death in 1608 he inherited Hardwick and a year later bought Chatsworth from his elder brother Henry. And it is Cavendish's interests and concerns as the owner of an aristocratic estate that emerge from the detailed examination of the Chatsworth archives that the author has undertaken.

The book is divided into two parts; the first deals with horses and the aristocratic estate, with chapters dealing with running the family business, funding the aristocratic lifestyle, breeding and rearing horses, buying and selling them, and their care and maintenance , showing how these activities fitted in to the overall management of the earl's large estates

The second part – horses and the aristocratic lifestyle – ranges more widely dealing with social life in the provinces, the aristocracy as public servants, travel to London for the season, the public and private lives of those visitors to the capital and passing time with the aristocracy. Here the author describes the uses of horses as the earl and his retinue travelled to and from other family seats including his London properties, the county assizes and quarter sessions. It also considers the use of horses in sport: hawking, hunting, racing and the other ways in which visitors were entertained.

This is the work of an eminent academic and is well referenced and indexed with numerous graphs and tables. It can be recommended not only to those who have a particular interest in the field but to any reader who wants to gain a detailed view of what was entailed in the administration of an aristocratic estate in the period under review.

Clive Leivers

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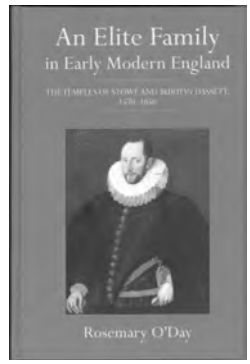
An Elite Family in Early Modern England: The Temples of Stowe and Burton Dassett, 1570-1656
Rosemary O'Day
Pub: Boydell and Brewer
Price: £75.00
ISBN: 978 1783270873



This book is much more than just another family history. The author makes important contributions to current debates on a wide range of issues relating to family life. Why did the family matter to early modern Englishmen and women? How did family members relate to each other? What were the rights and duties of married women? What roles did widows take on after the deaths of their husbands? What was the importance of patronage? What was the role of servants within the family? How were the children of elite families educated?

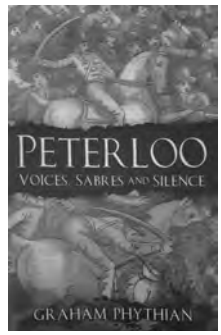
O'Day focuses primarily on the relationship between Sir Thomas Temple and his wife Hester, demonstrating the important roles that Hester played not just in child rearing, but also in administering their estate, negotiating marriage contracts for their many children, caring for her husband after a serious accident, and providing valued advice and assistance to all and sundry. The author demonstrates that, if we thought that gentry wives had few powers and little influence, we were mistaken. The book's sub-plot traces the intricate network of connections that the family built up over the years, and shows how Sir Thomas and Hester were peripatetic, travelling around their estates, living with their children for extended periods, and visiting London. The book also follows a number of less trodden paths, considering, for example, the practical consequences of purchasing a wardship, and the legal and practical issues surrounding the care of Sir Thomas's brother, Peter, 'the lunatic'.

This book is based principally on an extensive family archive held by the Henry Huntington Library in California – a reminder that important historic documents on English local history may sometimes be found overseas. O'Day's approach to this evidence is cautious. She continually warns, rightly, against reading too much into documents. Depositions, for example, should not be regarded as 'the truth'. Rather, they are documents which record one side of a contested court case.

Quite apart from the wide range of issues mentioned above, this book is worth reading simply as an outstanding example of how to interpret historic documents. It is, admittedly, a little dense at times, and does demand concentrated attention. It is also lengthy. But the effort is well worthwhile for everyone interested in the history of family life.

Stuart A Raymond

Peterloo - Voices, Sabres and Silence
Graham Phythian
Pub: The History Press
Price: £16.99
ISBN: 978 0750967495



Manchester is no stranger to pain, even today with the bombings at the Arena in 2017 and the Arndale Centre in 1996, so any volume on the 1819 Peterloo Massacre is read with memories of recent tragedies firmly in our minds. But there is, of course, one great difference, the Massacre was carried out by the local Yeomanry with official backing, and not a dissident or terrorist group. A peaceful assembly of 60,000 people, men, women and children, unarmed and in their Sunday best marched from surrounding towns and villages on Monday, August 16th, into St Peter's Fields with music, flags and caps of liberty held aloft to listen to Henry Hunt and support the cause of universal suffrage. Well before the event, the local magistracy were sufficiently unnerved that the Regular Army and, more importantly, the Manchester Yeomanry, a relatively undisciplined collection of property owning mounted volunteers were stationed around the town to be sent in to disperse the crowds and arrest Hunt and the other leaders. With newly sharpened drawn sabres, the Yeomanry arrived first at speed and hacked their way through the throng, showing no mercy as they chased the fleeing masses through the town, leaving at least fifteen dead and six hundred wounded, men, women and children. To compound matters, the Yeomanry were hailed as heroes, and any attempt to criticise was quickly stamped on by the Government.

The book's publication at the bicentenary of the Massacre coincides with the release of Mike Leigh's eponymous film and it would make good sense to read this account first. The style is easy to read, yet comprehensive, with many quotations and illustrations, seventeen appendices, and copious endnotes. While the author makes quite an effort to be impartial, it would be difficult for him not to vilify the authorities, especially when there is considerable evidence that they allowed the assembly to take place so they could get their hands on the leaders and cower the followers into submission, using force if necessary. The Massacre, of course, was not an isolated incident, and was the culmination of a long-running history of revolutionary activity, which is suitably documented in the first section. Going more deeply, it is quite refreshing to see considerable attention being paid by Phythian to the significant role of women in the movement, and the rise of the Female Reform Unions, fighting not only for democracy but to change the entrenched male attitudes to women's position in life.

The history of Peterloo did not finish with the dispersal of the crowds and arrest of the leaders, nor even the collapse of the suffrage movement cowed by the swift introduction of the Six Acts, preventing meetings of more than fifty people without magistrate's permission. Each year, from 1820, remembrance processions have been mounted in Manchester, and together

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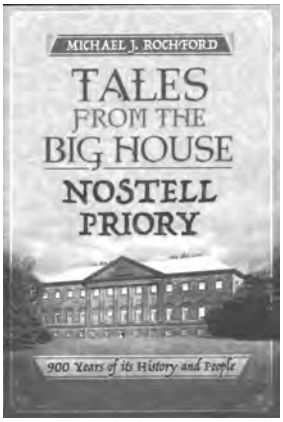
with a criticism of the weak support of the authorities, keen to push Peterloo under the carpet until very recent times, the author brings the reader to a point that demands one reflects on the relevance today of the Massacre. One only has to think of Orgreave or Hillsborough to ponder on whether attitudes and cover-ups have changed very much.

Was it a massacre? Phythian is in no doubt that it was, a pre-meditated onslaught of the powerful on the powerless, with drastic consequences. May it never be repeated.

Robert Schofield

Tales from the Big House, Nostell Priory - 900 years of its history and people
Michael J Rochford
Pub: Pen & Sword Books
Price: £14.99
ISBN: 978 1526702708



As a young boy in the fifties, I would be shoehorned into the back seat of my father's dilapidated Ford 8 for a Sunday spin into the Yorkshire countryside. One of my favourite destinations was Nostell Priory, not least because with luck there'd be a hold-up in the traffic on our way back to Huddersfield, and I'd miss having to sing in the choir for Evensong. Nostell might have been the target, but we never went into the house and I hadn't a clue about its history, a deficiency I never really missed until I read Michael Rochford's entertaining book.

Founded in around 1121, the Priory led the uneventful life common to most monastic communities until the sixteenth century when it was quickly dissolved under claims of scandalous behaviour, being purchased by the very agent who had inspected and condemned it, Dr Thomas Legh.

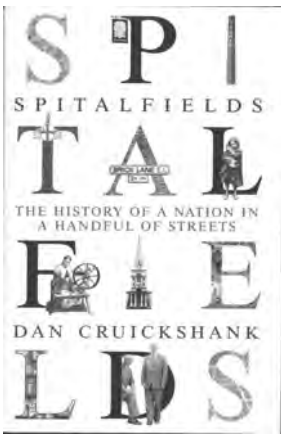
From this point onwards the history of the house becomes engrossing, passing through successive owners until it became the seat of the Winn family, whose life reads like episodes of a period drama, with the arrival of the Swiss-born wife of the future fifth baronet in 1761, the elopement of their daughter with the household's baker, estrangements and reconciliations, and the clandestine marriage in 1915 of the family's heir to a chorus girl. Amidst all this turmoil, grandiose plans, especially of the fourth and fifth baronets resulted in the building of a fine Palladian mansion, with decoration by Robert Adam and furnishings by Thomas Chipperfield, one the finest collections in the country.

Now looked after by the National Trust, the house is visited by many thousands each year, and it is fitting that the quality of workmanship displayed inside is matched by Rochford's book. Well and clearly written, much of it based on original correspondence, it is an entertaining read and in no way deferential to the Winn family, with emphasis placed on their heyday in the rumbustious eighteenth century. They appear as they were, an aristocratic family, ambitious for effect, feuding among themselves, unwilling to pay their bills, and with little concern for others. Illustrations, which appear throughout the book, are totally relevant, and the list of sources is quite comprehensive considering the book's popular appeal, appearing with rather more description than usual about their use in research on the house's history.

In all, a highly recommended book. Its appeal is likely to be to those who visit the house or live nearby, rather than elsewhere in the country, though I could imagine any reader would be interested in the goings-on of the Winn family in the eighteenth century.

Robert Schofield

Spitalfields: The History of a Nation in a Handful of Streets
Dan Cruickshank
Pub: Random House Books (Penguin)
Price: £25.00
ISBN: 978 1847947079



As the author lives in Elder Street in Spitalfields, he wanted to find out more about the area and spent ten years researching and writing this book. He delved deeply into all aspects going back to Roman times. It skips through quite quickly to the Great Fire of London and follows with greater detail through the late Stuart and Georgian periods and from the Regency to the First World War, describing in minute detail the changes, loss of buildings, new roads, etc., culminating in a brief section on modern Spitalfields. There is a vast amount of historical information that echos the country's history. It delves into the lives of the people in various eras, as well as the buildings, crime, culture and intellectual life, soup kitchens and body-snatchers, Victorian philanthropy, the Jewish East End, Victorian slum clearances, decay and recovery. All life has been seen in Spitalfields over 2,000 years. The book is well illustrated with maps for comparison over the various changes, black and white illustrations and colour plates. There are extensive notes, bibliography and index contained in the last 100 or so pages.

Sometimes, though, the author goes into far greater detail than the average reader would wish to know. However, for a resident of, or someone closely connected to, the area this reveals some intricate details that may be pertinent to them, as well as some details relevant to this reviewer! Born in London myself, although in Westminster, my only long-term connection with the area of Spitalfields was initially through my father working in the City, then my schooling just off the

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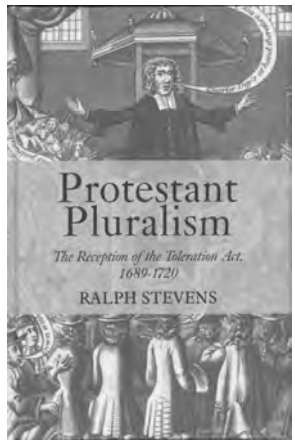
Commercial Road on the edge of Spitalfields and finally working in the City myself. I was amazed, then, to find details of premises in Devonshire Square in Spitalfields. My father had his own ship-broking company in the City and their first premises were in Devonshire Square. This was the first of two coincidences. The detail in the book described how this part of Spitalfields became very popular with the elite as a residential area during the late sixteenth and early seventeenth centuries, and especially the Duchess of Devonshire, who resided in a palacial house named Fisher's Folly. The area was eventually redeveloped but the Duchess was remembered by naming one of the squares as Devonshire Square, roughly the area of Fisher's Folly. The second coincidence was that my father's family name, and my maiden name, was Fisher.

This is a fascinating read for anyone interested in the development and substantial changes to the area over two millennia, although it can be heavy going in some places. Perfect for a student of Spitalfields or, indeed, London, as it contains so much detail.

Angela Blaydon

Protestant Pluralism - The reception of the Toleration Act 1689-1720
Ralph Stevens
Pub: Boydell and Brewer
Price: £65.00
ISBN: 978 1783273294



The Toleration Act of 1689 marked a watershed in the history of religious toleration in England. But the act was full of ambiguities, and consequently much dispute over its interpretation. The issues were pastoral as much as political. Whig bishops thought that toleration would bring many dissenters back within the Anglican fold. Tories, and conservative clergy in the parishes, would have nothing to do with 'schismatics'.

This book begins with an examination of 'Religion after the Revolution', placing the act in its context. It then considers the major issues which arose from its implementation, and from its failure to engage fully with the practicalities of toleration: dissenters in public office, the reformation of manners, education, baptism, and chapels.

The law forbade nonconformists from holding public office, but many avoided the ban by practising 'occasional conformity', that is, by 'occasionally' (once) receiving Anglican communion. The practice was very controversial, and the Tory campaign against it occupied much Parliamentary time. Similarly, schoolmasters continued to need a bishop's licence, although some argued that the act had abolished that requirement. The Schism Act 1714 re-asserted the illegality of teaching without the bishop's licence. But churchwardens were frequently unwilling to present schoolmasters who lacked licences, and many bishops were not anxious to prosecute them.

Outside of Parliament, lay societies for the reformation of manners – for tackling drunkenness, blasphemy, sexual transgression, the profaning of the Sabbath, and similar matters - were springing up. Moral reform had always been a matter for clergy. But lay involvement was new. It was supported, to an extent, by the Church heirarchy. However, collaboration on the issue with dissenters was not acceptable to most Anglican clergy. Dissenters, however, were prominent in the movement. The failure to collaborate across denominations undermined the whole movement.

Baptism was another major issue. Should baptisms administered by nonconformist ministers be accepted? Or were they invalid? Many conservative clergy sought to re-baptise nonconformists when they could, despite the fact that the Church of England had always accepted lay baptism.

The status of chapels sometimes caused much local angst. Many northern parishes covered huge areas, served by many chapels in addition to the parish church. Their status was frequently ambiguous. Many had been built privately, and were occupied by congregations which tended towards nonconformity. The attempt to register them under the provisions of the Toleration Act resulted in numerous disputes, which widened the gap between the national church and dissenters. Frequently, the dissenters had to build new chapels, and the Church of England took over empty buildings with no congregations.

This book argues that the Toleration Act was so vague that it guaranteed a troubled transition to limited toleration. It should be read by all those interested in the history of the English church in this period, and provides a useful backdrop against which to view local evidence of Anglican hostility (or otherwise) to 'schismatics'.

Stuart A. Raymond

Æthelred the Unready: the Failed King (Penguin Monarchs)
Richard Abels
Pub: Allen Lane (Penguin)
Price: £12.99
ISBN: 978 0141979496

Æthelred, who reigned from 978 to 1016, has had a bad press, probably due at least in part to his unfortunate moniker. It is derived from the Old English 'unræd', which does not mean 'unready', as the title of this book (although not the text) implies. Rather, it means that he lacked good counsel. The verdict was not contemporary, but one reached by sarcastic twelfth century Normans. Seven centuries

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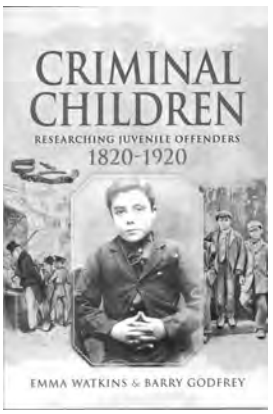
later, Victorian historians saw him as a king who lacked the energy and determination needed to face the problems of his age, and who was content to accept the self-defeating policy of buying off the Vikings. But Abels argues that these verdicts are at least partially contradicted by the fact that Æthelred kept together a very disparate realm, consisting of four former kingdoms, for almost four decades, despite the constant threat of Viking raids, and despite much suffering at their hands. It is true that the murder of his brother cast a cloud over his accession, that his choices of counsellors were not always wise, that ultimately the kingdom was lost, and that Æthelred's family had to go into exile after his death (although his son Edward returned as king many years later). But through it all, he secured the unity of the realm, which remained a single kingdom after his death under its Danish conqueror, Cnut, and has stayed together ever since. The author of this book draws attention to the gradual strengthening of the state under Æthelred, to his development of law, to his control over coinage, and to his consolidation of the shire and hundredal structures of local government. The King was a patron of the church, and oversaw a great flowering of Anglo-Saxon art and literature. Æthelred did not entirely lack good counsel. Students of family and community history in much later periods are indebted to him for developing and strengthening the structures which, centuries later, created many of the records they use.

Stuart A. Raymond

Criminal Children: Researching Juvenile Offenders 1820-1920
Emma Watkins & Barry Godfrey
Pub: Pen & Sword
Price: £14.99
ISBN: 978 1526738080



This book is based on material from the Digital Panopticon project, which is bringing together into one database the records of London convicts between 1780 and 1925, including those transported to Australia. The book also draws upon records of the Stockport Industrial School.

The Introduction moves straight into the area of case studies and is followed by a discussion on the concept of juvenile delinquency as Chapter 2. Chapter 3 is a very interesting survey of the various types of institution set up by the authorities for young offenders or those left destitute. Chapter 4 sets out the sources which can be used to trace the lives of children within and outside the criminal justice system and also tackles the ethical problems that can arise when using such material. Chapter 5 is a series of case studies, starting with John Hudson, sentenced aged 9 to transportation for seven years, and ending with Brendan Behan, born in 1923 and sentenced aged 16. The Conclusion then draws together the various strands and returns to the concept of juvenile delinquency.

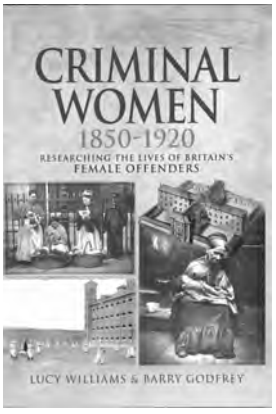
'Further Reading' lists online resources and the bibliography is divided into two sections entitled 'For people who want to know more about this subject' and 'For people who want to become experts in this subject'. Rather surprisingly neither mentions Pamela Horn's Young Offenders, Juvenile Delinquency 1700-2000, 2010, and there is no survey of previous literature on the subject. Finally an index is provided.

The book is well researched and full of interesting insights, but the lack of footnotes, a decision possibly taken to hold down the cost of the book, have undermined its value as a resource and prevent it from standing out as it should above the host of lurid publications on Victorian crime and punishment. With so many intriguing perspectives it is frustrating to be left without any signpost taking you to, for example, 'Elizabeth Lang Grindrod's [not "Grindod's"] account of the Garland Grove voyage' (p.36) or to be told airily 'as historian Margaret May has pointed out' (p.43).

Both historians and family historians will find much of interest and value in this book, not just in the parts devoted to legislation and institutions. Comments on individual instances throughout as well as in the case histories reveal a wealth of knowledge of how the justice system operated and how it evolved in the course of a hundred years.

Gwyneth Wilkie

Criminal Women 1850-1920 - Researching the lives of Britain's femal offenders
Barry Godfrey, Lucy Williams
Pub: Pen & Sword
Price: £14.99
ISBN: 978 1526718617



The book is divided into three main sections. Part 1 outlines women's crimes and punishments and follows their path through the prison system and into post-release supervision. Part 2 tracks thirty-two women, from petty criminals to those subject to the death penalty, from single lapses to recidivists, giving much insight into how the systems worked in practice. Part 3, 'How to Research' has four chapters following a similar progression of looking at crimes, imprisonment, post-release and 'criminal women at home', but this time concentrating on the sources available to readers wishing to do their own research. Suggestions for further reading and an index complete the work.

This is a purposeful manual written by two experienced academics for the benefit of family and local historians. There is much to be learnt here about lesser-known areas, such as post-sentence supervision and the inebriate homes and offences, such as feloniously pawning. Legislation affecting women includes the Habitual Offenders Acts and Contagious Diseases Act.

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Analysis shows that most crimes committed by women relate to violence, property and public order. Abortion, infanticide and baby farming inevitably feature. In prison women were expected to maintain higher standards of decorum than men and there were assumptions that deviant women needed to be 'refeminised' by being forced to conform to evolving views of appropriate behaviour. They were often in poor health, so that punishment through dietary restrictions could not be used and records of their weights on admission and discharge are telling evidence of the harshness of life outside the prison walls.

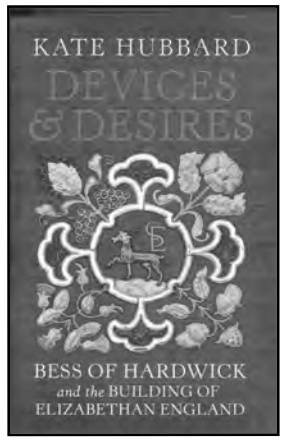
The case of Mary Ann Parr, a pauper blind from birth and found guilty of infanticide, who became the first patient ever admitted to Broadmoor, is among many vivid examples of obscure lives brought into the spotlight.

Researching such women is complicated by their assuming different surnames, as they might not only take the name of their male partner, whether married to him or not, for the census, but in many cases wanted to conceal their identity from the authorities. Chapter 38 concentrates on the series PCOM 4 and MEPO 6, held by the National Archives. They, with many other records, have been added to the Digital Panopticon, so that they are now freely accessible online. Ancillary records, such as those of societies set up to assist discharged prisoners, are also featured.

This is a solidly researched and helpfully formulated volume, which will appeal both to those with an established interest in criminology and those wondering how best to find out more about their female ancestors who fell foul of the law.

Gwyneth Wilkie

Devices and Desires - Bess of Hardwick and the building of Elizabethan England
Kate Hubbard
Pub: Chatto and Windus (Penguin)
Price: £20.00
ISBN: 978 0701188757



In one of the semi-finals of the 2018 Christmas University Challenge [for alumni] there were three questions on Bess of Hardwick:-

1) Other than Hardwick Hall, which Derbyshire stately house was she instrumental in building?
2) Which of her relatives had a claim to the English throne on the death of Elizabeth I?
3) For which prominent figure was her fourth husband, the Earl of Shrewsbury, appointed custodian by Elizabeth I?

The contestants failed to provide answers to any of the questions which were 1) Chatsworth; 2) her grand-daughter, Arabella Stuart; 3) Mary, Queen of Scots

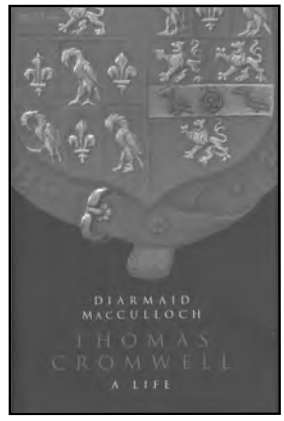
All these subjects are comprehensively covered in Hubbard's book as they have been in earlier biographies of Bess by David Durant (1977) and Mary Lovell (2005). The story of her rise from the daughter of a minor Derbyshire squire to arguably the richest and most powerful woman in Elizabethan England after the Queen is a riveting one, which is full of interest. It encompasses her four marriages, each successively to more powerful men, with William Cavendish and Shrewsbury having positions at the royal court, and her obsession with building taking a direct interest in the four houses – old and new Hardwick, Chatsworth, and Owlcotes and the almshouses she established in Derby.

Hubbard tells the tale well – it would be difficult to write a boring biography of Bess – albeit going over well-trodden ground. What her work does bring out is the building boom amongst the Elizabethan aristocracy and the close links this forged. Bess was in regular correspondence with John Thynne, the builder of Longleat; formed a lasting friendship with William Cecil, who was building Theobalds, his house in Hertfordshire, and Burghley House outside Stamford; and was also in touch with the Willoughbys of Wollaton, Lord Chancellor Hatton who spent a fortune building Holdenby in Northamptonshire, and the Earl of Leicester at Kenilworth. They not only exchanged ideas but also recommended craftsmen like Robert Smythson who worked for Thynne, Willoughby and Bess.

The book is well worth reading and is reasonably priced. It contains thirty-six plates, an extensive bibliography, twenty-two pages of end notes and is well indexed.

Clive Leivers

Thomas Cromwell: a life
Diarmaid Macculloch
Pub: Allen Lane (Penguin)
Price: £30.00
ISBN: 978 1846144295



Diarmaid MacCulloch is one of our leading reformation historians, many of whose works have won prestigious awards. My expectations when I agreed to review this book were, therefore, high. They have been met. The book tackles a well-ploughed field; there have been many works on Cromwellian topics. Biographies, however, are relatively few. Geoffrey Elton, the doyen of Cromwellian studies, thought that Thomas was 'not biographable'. MacCulloch has proved him wrong.

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The portrait that MacCulloch paints is of a talented bureaucrat, a devoted and loyal servant of Henry VIII (and of Cardinal Wolsey, his previous master), a hard-headed realist who knew he had to accept whatever decisions the King made, but who, despite Henry's conservatism, was able to cautiously lay the foundations of the English Reformation. Indeed, MacCulloch argues that Henry actually pushed Cromwell to go faster in dissolving the monasteries, although there was no long-term plan. Arguments will continue about whether there was an Eltonian 'Tudor revolution in government', but there is no doubt that Cromwell made a considerable and permanent difference in the way England and Wales were governed. He managed Parliament in a way that no-one had done before, and used it to make important and lasting reforms not just in religion, but also in property law, Welsh government, and various other subjects. MacCulloch brings out the debt owed to Cromwell for creating commissions of 'sewers' (waterways), which dealt with such matters as traffic on rivers, coastal erosion, marsh drainage, flood defences, and inland fisheries (and which deserve investigation by members of this Society).

Of course, our Thomas did not succeed in all his enterprises. Ireland confounded him, together with most other English statesmen. His attempts to deal with the problems of the poor met with limited success, although I suspect more than MacCulloch allows. The Council of the West did not last long; and although he was skilled in mitigating the rages of his master, he was not able to protect Tyndale, the Bible translator, or, indeed, to save Sir Thomas More, Tyndale's persecutor, from a traitor's death. MacCulloch argues that he did indeed do his best to save More, but had little leeway to go against the King's wishes. Similarly, he had a great deal of sympathy for the spurned Katherine of Aragon, and her daughter Mary. He had much less sympathy for Anne Boleyn, his previous master's nemesis, despite her Protestantism. However, sympathetic or not, he was there to do the King's will. That was why he undertook the negotiations for the Cleves' marriage. Even the King thought that had been a triumph – until, that is, he saw the lady in question. There is an argument that the King owned his own responsibility for these negotiations, and did not blame Cromwell for the ensuing disaster: it is not mentioned in Cromwell's attainder.1 MacCulloch does not really engage with this argument. Rather, for him, the Cleves marriage was one of the two catalysts for Cromwell's ultimate failure; the other was the machinations of his enemies. Henry later bitterly regretted allowing the latter to deprive him of his 'most faithful servant'.

It is a great pity that the publisher has not only relegated the detailed and invaluable footnotes to the back of the book, but jammed them up so much together that they have become very difficult to read.

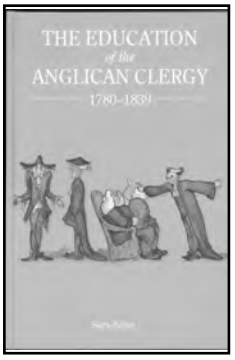
Despite slight criticism, this book is a block-busting triumph, and will be essential reading for anyone studying the period.

Notes

1. Schofield, John. *The rise and fall of Thomas Cromwell: Henry VIII's most faithful servant*. History Press, 2011, p.402.

Stuart A Raymond

The Education of the Anglican Clergy 1780-1839
Sara Slinn
Pub: Boydell & Brewer
Price: £70.00
ISBN: 978 1783271757



Many readers of this review will be familiar with CCEd: Clergy of the Church of England Database http://theclergydatabase.org.uk. Slinn's book demonstrates how useful this database is. Without it, the book could not have been written. It is based on the statistics the database provides, and on its detailed biographical notes for individual clergymen.

It is generally assumed that most clergy in the period covered here were Oxbridge graduates. It is also assumed that the two universities provided its students with little academic assistance in preparing themselves for life as clergymen. Rather, they provided a liberal education, which ensured that graduates would in future be regarded as gentlemen, even if their origins were humbler. These assumptions are not totally without foundation, but Slinn provides a much more nuanced account of how aspirants to ordination prepared themselves. She points out that throughout the period there were more ordinands than there were graduates, and provides a detailed account of how literates (that is, non-graduates) were able to enter the clerical profession. Some attended specialist grammar schools, although in our period these were gradually replaced by theological colleges at St Bees and Lampeter. Others (including some graduates) sought help from the parochial clergy, some of whom earned additional income by providing tuition in theology and the practicalities of incumbency. The bishops, with the exception of Bathurst of Norwich, did their best to insist on graduate clergy, but the lack of graduates sometimes forced them to rely on literates. Bathurst was in advance of his times; like all the other bishops he realised that the content of the Oxbridge degree course was not satisfactory, but unlike them he also saw that insisting on a graduate clergy placed a wealth qualification on entry to the priesthood, and effectively excluded many able but less affluent men from taking orders.

This book is fairly technical and includes much statistical information. It does, however, provide much interesting and invaluable information on how those who sought a career in the church prepared themselves for ordination, and it also throws light on the social mores of the clerical profession. If your research touches on the education of the clergy, then you will need to read Slinn's work.

Stuart A. Raymond

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The Genealogy Show, NEC, Birmingham B40 1NT www.thegenealogyshow.uk	Friday 7 and Saturday 8 June 2019
Yorkshire Family History Fair, York Racecourse, York YO23 1EX http://www.yorkshirefamilyhistoryshow.com/york/	Saturday 22 June 2019
The Family History Show, South West. UWE Exhibition and Conference Centre, Filton Road, Bristol BS34 8QZ https://thefamilyhistoryshow.com/south-west/	Saturday 6 July 2019
The Family History Show, London. Sandown Park Racecourse, Sandown Park, Portsmouth Road, Esher KT10 9AJ www.thefamilyhistoryshow.com/London/	Saturday 24 August 2019
Oxfordshire Family History Fair, Marlborough Enterprise Centre, The Marlborough School, Shipton Road, Woodstock, Oxfordshire OX20 1LP www.ofhs.org.uk	Saturday 5 October 2019
West Surrey Family History Fair and Open Day, Woking Leisure Centre, Kingfield Road, Woking. GU22 9BA. http://www.wsfhf.co.uk/	Saturday 2 November 2019

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Valerie
chair@fachrs.com

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If you have something you think may interest the Membership, please post.

ARE YOU INTERESTED IN FINDING OUT WHAT GOES ON AT COMMITTEE MEETINGS?

If you are, then you are more than welcome to join us to find out what goes into all the planning of conferences, running of major and mini projects, production of newsletters, or the routine aspects of running a society, such as finances, addressing matters arising from previous meetings, and developing new ideas.

Our next Committee Meetings will be held on
Saturdays 23 March and 6 July 2019
at the Wolverton Library MK12 5LY.

Contact any officer or committee member on the list below for more details.

Everyone is very welcome. Do come along. We would be delighted to welcome you. It is, after all, your Society!

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(see list of Officers and Committee on this page for contact details)

Don't forget the copy date for the next issue

25 May 2019

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