

SUFFOLK ROOTS

Vol. 50 : No. 3 : December 2024



THE QUARTERLY JOURNAL OF SUFFOLK FAMILY HISTORY SOCIETY

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VOLUME 50 : NUMBER 3 : DECEMBER 2024



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Theme of this Issue

Poverty and the Workhouse

How did poverty affect our ancestors' lives?

Cover Picture

*The 'Red House' at Framlingham Castle, founded as a Poor House in 1664.
Photo by **Dave Briggs**, CC BY-SA 2.0, via Wikimedia Commons.*

Suffolk Roots

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SUFFOLK ROOTS

Journal of Suffolk Family History Society

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TRUSTEES' MESSAGE

Well, that year seemed to go so quickly. Christmas is just around the corner, but it's not too late to order a transcription CD, or you can purchase a voucher to save on postage. We also have a great Suffolk seasonal card in our shop which has this picture of All Saints Church, Barnardiston.



All Saints, Barnardiston

The Society's AGM was held by Zoom on 1 October, thank you to the 50 or so attendees – a great turnout. One thing we forgot to mention at the AGM was that this year the Trustees decided to award **Sheila Piper**, the chair of our Sudbury group, Life Membership. Sheila was presented with the award later in October by our patron, **Doug Howlett**, at a subsequent Sudbury group meeting.



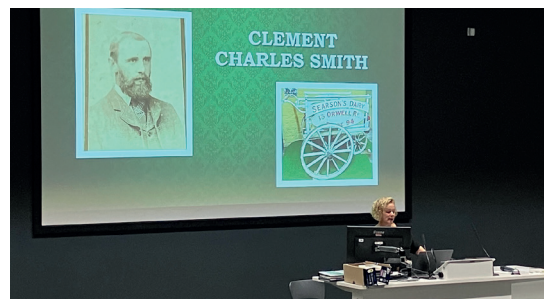
Sheila Piper receiving her award from Doug Howlett

Normally you would have to wait until the next AGM before seeing the minutes, but I have written a summary that can be found on the next page. Please note the part about UK membership fees.

We held our Fair in Ipswich on 19 October at The Hold. As well as having many fabulous stalls from fellow family history and associated societies and groups, we had three excellent talks. This year we had a theme, farming, and the talks by **Ian Waller**, **Dr Harvey Osborne** and **Julie Johnson** were fascinating. Those who could not attend the Fair were able to view them on the Members' Area of the website. Below are a couple of photos from the event.



*Arthur Bird and Diane Kirby on the Society stall
(photo courtesy of Maggie Strutt)*



Julie Johnson presenting

It only remains for us to wish you all the very best for the festive season.

Andy Kerridge, Chair
chair@suffolkfhs.co.uk

SUFFOLK FHS AGM REPORT

As before, the Society's Patron, Doug Howlett, chaired the Annual General Meeting. There was excellent attendance, with 50 members present on Zoom and four proxy votes received. We tried using Zoom online polls for the first time in an AGM, and that worked well.

The minutes of the previous AGM were approved without comments.

The Chair gave a report on the year since the last AGM, highlighting the closures of Bury and Lowestoft Record Offices, and the consequent short-term closure of Ipswich to accommodate the holdings. He mentioned the good news of the re-launch of the Bury St Edmunds Group as well as the continuing success of our Zoom presentations.

The Treasurer, **Carolyn Alderson**, presented the accounts for the year ending 31 March 2024. She reported a healthy general reserve of £177K, up from £162K the previous year. This resulted from higher interest payments and a reduction in administration costs.

The Independent Examiner, Counterculture Partnership, was reappointed by an online poll. The Independent Examiner does not carry out a full accounting audit, but a review of the accounts ensuring the Society has followed the approved processes.

Jean Licence was due to retire by rotation but had indicated that she was willing to continue, and her re-appointment was approved. Julie Johnson was co-opted as a Trustee during the year and her appointment was also approved

Most Trustees are appointed for three-year terms, but the Treasurer and the Chair are voted annually. Both Carolyn and I were re-appointed to those roles.

Finally, but importantly, it was announced that membership fees would increase effective for the membership year starting 1 April 2025. There has been no increase in the last 10 years or so, but due to increased printing and postage costs for *Suffolk Roots* the following will apply:

- **Digital, Overseas postal and Life memberships – no change**
- **Removal of the concessionary Senior membership rate**
- **A UK postal membership of £14 (whether single or joint membership)**

We have benchmarked our membership fees against a dozen other UK societies and they are still very good value in comparison.

A question was raised about current membership numbers, which the Chair answered as being around 1,600.

Andy Kerridge, Chair
chair@suffolkfhs.co.uk

NEW MEMBERS' INTERESTS

Below are the interests of our newest members who joined between 2 August and 1 November 2024. If you see a name you are interested in, take a note of the member's number, go onto our website, and use the Members' Interests section (on the Resources tab) to find out more using the number to search with – you will see any other surnames they are interested in and be able to contact them. If you cannot use the website, please write to the Membership Secretary (details at the back of this journal) briefly outlining your interest, and your contact details, and he will forward to the relevant member.

Surname	Cnty	Place	Dates	Member #
Albon	SFK	Haverhill	1800-1905	13102
Aldred	SFK	Halesworth area	1750 on	13098
Ashbridge	SFK	Bury St Edmunds, Barton Mills, Forest Heath District	1700-1900	13112
Baldry	NFK	Any	1800 on	13119
Baldry	SFK	Any	1800 on	13119
Bartram	SFK	Southwold	1750-1850	13091
Batho	SFK	Wingfield, Weybread	1650-1800	13121
Bear	SFK	Lavenham, Great & Little Waldingfield, Groton, Long Melford	1600-1750	13079
Bedingfield	SFK	Chediston, Linstead Magna, Cratfield	1665-1881	13077
Bell	SFK	Sudbury, Little Cornard	All	13090
Blake	SFK	Cotton	Pre-1870	13120
Blomfield	ANY	Any	All	13115
Botwright	SFK	Kelsale	Pre-1850	13092
Bowman	SFK	Any	1600-1750	13081
Bridges	SFK	Bury St Edmunds	1673-1800	13081
Buck	NFK	Haddiscoe	All	13111
Callow	SFK	Kedington	All	13093
Cattermole	SFK	Rushmere	Late 18th-19th C	13094
Chilvers	NFK	Any	All	13111
Chilvers	SFK	Any	All	13111
Christmas	ANY	Any	1700-1900	13096
Christmas	ANY	Any	Pre-1900	13096
Cobbold	SFK	Rattlesden	1750-1890	13104
Collings	SFK	Linstead Magna, Cratfield	1740-1864	13077
Cooper	SFK	Bentley	All	13103
Cordle	SFK	Cratfield	Pre-1800	13123
Cracknell	SFK	Aldeburgh	Pre-1850	13092
Dady	SFK	Beccles, Any	1760-1800	13086
Debenham	SFK	Rickinghall	Pre-1870	13120
Doggett	SFK	Groton, Boxford, Lavenham	1400-1700	13095
Easey	SFK	Lowestoft, Walberswick	All	13101
Edward	SFK	Onehouse	All	13103
Emmerson	SFK	Any	All	13111
Ford	SFK	South Elmham, Laxfield, Bungay	All	13109
Fordham	SFK	Rickinghalls	Pre-1870	13120
Fuller	SFK	Cratfield, Middleton	1693-1764	13077
German	SFK	Any	All	13093
Griggs	SFK	Old Newton	Pre-1792	13125
Gusterson	SFK	Nayland	1800-1905	13102
Hampton	ANY	Any	All	13115
Hovell	SFK	Any	1600-1700	13081
Hunt	SFK	Any	1720-1750	13086
Jude	SFK	Bury St Edmunds, Barton Mills, Forest Heath District	1700-1900	13112
Kemp	SFK	Leiston	Pre-1805	13123

Surname	Cnty	Place	Dates	Member #
Kerrich	ANY	Any	All	13118
Kerridge	SFK	Woodbridge, Cratfield	1750-1879	13077
Knevelt	LND	Any	1650 on	13119
Knevelt	SFK	Stradbroke	1650 on	13119
Layzell	SFK	Wissington	1800-1905	13102
Lebourne	SFK	Sudbourne	All	13111
Leech	SFK	Charsfield	1720-1830	13086
Leggett	SFK	Charsfield	1740-1785	13086
Ling	SFK	Any	All	13093
Lomax	SFK	Any	1700-1900	13096
Long	ANY	Any	All	13113
Marjoram	SFK	Any	1720-1750	13086
Marshall	SFK	Bury St Edmunds, Barton Mills, Forest Heath District	1700-1900	13112
Mayhew	SFK	Fressingfield	1650 on	13107
Meadows	SFK	Leiston	Pre-1805	13123
Mealing	SFK	Reydon area	1750-1850	13098
Mingay	SFK	Sudbury, Little Cornard	All	13090
Moore	SFK	Weybread	1650-1720	13121
Nunn	SFK	Shelland	All	13103
Page	SFK	South Elmham	Late 18th-19th C	13094
Pashley	SFK	Southwold, Kirkley area	All	13098
Paske	SFK	Any	All	13093
Paul	SFK	Theberton	All	13097
Penn	SFK	Fressingfield	1650 on	13107
Pepper	SFK	Any	1700-1900	13106
Philpot	SFK	Cratfield	1685-1798	13077
Pitt	SFK	Kettlebaston	All	13078
Pryke	SFK	Chevington	1740-1850	13104
Quantrill	NFK	Bunwell	All	13117
Quantrill	SFK	Lowestoft	All	13117
Reeve	SFK	Lowestoft	1683-1762	13077
Riches	SFK	Cratfield	Pre-1800	13123
Roberts	SFK	Sudbury (Swan Inn)	1844-1846	13087
Ruffell	SFK	Haughley	Pre-1870	13083
Rumbelow	SFK	Mildenhall	All	13085
Runnacles	ANY	Any	All	13115
Ruth	SFK	Stradbroke	1800-1890	13077
Saint	SFK	Any	1820-1830	13086
Scales	ANY	Any	1700-1850	13108
Skeet	SFK	Brantham	All	13103
Skeet	SFK	Yoxford, Saxmundham, Aldeburgh	Pre-1850	13092
Soanes	SFK	Lothingland	All	13089
Sowman	SFK	Boxted	1720-1860	13104
Spence	SFK	Southwold	1750-1900	13091
Stiff	SFK	Norton	1750-1870	13083
Stiff	SFK	Drinkstone	Pre-1750	13083
Stringer	SFK	Rickinghalls, Cotton	Pre-1870	13120
Studd	SFK	Kirton	1800-1900	13116
Taylor	SFK	Bury St Edmunds, Barton Mills, Forest Heath District	1700-1900	13112
Thompson	SFK	Woolpit	1790-1860	13104
Thurston	SFK	Any	1500-1637	13080
Todd	SFK	Bury St Edmunds	1600-1750	13081
Trip	SFK	Lowestoft, Chediston	1681-1800	13077
Underwood	SFK	Monks Eleigh	1500-1750	13089
Vince	SFK	Any	1700-1900	13106
Warne	SFK	Wingfield, Stradbroke, Hoxne	1700 on	13119

Surname	Cnty	Place	Dates	Member #
Wharton	NFK	Any	1600 on	13119
Wharton	SFK	Stradbroke	1600 on	13119
Whymark	SFK	Little Cornard	All	13090
Woolard	SFK	Bentley, Tattingstone	All	13103
Ziemen	SFK	Lothingland	1800-1900	13089

BAPTISM INDEX NEWS

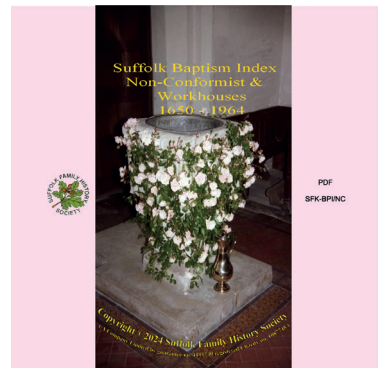
I'm pleased to report that not only have we reached a big milestone in our publication of Suffolk's parish registers, but also that transcription is well under way on the earliest and final phase, which may perhaps reveal your earliest of ancestors.

New release

Our latest release, and our **50th** collection, of which we gave you early notice last time, is now available and was featured on our stall at the Society's Fair in October.

Over 50,000 entries (appropriately) are included, transcribed by our dedicated helpers, mainly our teams working at the Ipswich and Bury branches of Suffolk Archives, cover the whole county:

- 80 Nonconformist churches or chapels, some with circuits serving adjacent parishes.
- 14 Union workhouses, serving even larger areas, many with entries well into the 1900s.



Full details follow below.

Parish	Church/Chapel	Date Range
Aldringham	Particular Baptist	1809-1837
Bardwell	Particular Baptist	1820-1837
Barningham	Wesleyan Methodist	1812-1837
Beccles	Independent / Congregational	1652-1836
Brandeston	Independent	1829-1837
Brandon	Wesleyan Methodist	1811-1836
Bulcamp, Blything Union	Workhouse	1914-1934
Bungay	Independent	1784-1850
Bungay, Circuit	Wesleyan Methodist	1803-1899
Bury St Edmunds, St Mary's Square Circuit	Wesleyan Methodist	1813-1837
Bury St Edmunds, Thingoe Union	Workhouse	1837-1913
Bury St Edmunds, Union	Workhouse	1784-1793
Chelmondiston	Baptist	1810-1837
Chelmondiston	Society of Friends	1670-1700
Clare	Independent / Congregational	1779-1911
Combs	Congregational	1871-1880
Cowlinge	Congregational	1892-1900
Cratfield	Independent / Congregational	1813-1909
Debenham	Independent / Congregational	1706-1837, 1850-1947
East Bergholt	Independent / Congregational	1688-1836

Parish	Church/Chapel	Date Range
Exning, Newmarket Union	Workhouse	1866-1914
Eye, Hartismere Union	Workhouse	1869-1911
Eye	Baptist	1798-1836
Felixstowe, St George's	English Presbyterian	1898-1929
Framlingham & Peasenhall, Circuit	Wesleyan Methodist	1800-1853
Framlingham	Congregational	1821-1920
Framlingham	Unitarian / Presbyterian.	1729-1837
Framsden	Baptist	1831-1837
Gorleston	Independent	1828-1836
Grundisburgh	Baptist	1798-1839
Hadleigh	Particular Baptist	1821-1837
Haughley	Congregational	1842-1903
Haverhill	Independent / Presbyterian	1710-1839
Haverhill, New	Independent	1836-1837
Holbrook	Methodist	1802-1879
Ipswich, Alan Road	Methodist	1891-1921
Ipswich, Barrack Corner	Presbyterian Unitarian	1872-1900
Ipswich, Crown Street	Congregational	1876-1911
Ipswich, Dairy Lane	Bethesda Independent	1794-1822
Ipswich, Dairy Lane	Particular Baptist	1813-1837
Ipswich, Circuit (St Lawrence)	Ebenezer Wesleyan	1806-1837
Ipswich, Ipswich Union	Workhouse	1836-1938
Ipswich, St Mary Elms	Primitive Methodist	1834-1837
Ipswich, St Nicholas	Presbyterian Unitarian	1738-1932
Ipswich, St Nicholas Street	Independent	1828-1902
Ipswich, St Pancras & St Mary	Roman Catholic	1856-1901
Ipswich, Stoke Green	Baptist	1775-1851
Ipswich, Tacket Street	Independent / Congregational	1708-1905
Kedington, Risbridge Union	Workhouse	1857-1930
Lavenham	Independent / Congregational	1739-1900
Leiston	Congregational	1875-1912
Leiston	Methodist	1857-1910
Leiston	Society of Friends	1838-1902
Long Melford	Independent / Congregational	1733-1837
Lowestoft, High Street	Particular Baptist	1812-1834
Lowestoft	Independent / Congregational	1726-1733, 1813-1836
Lowestoft, Circuit/Chapel	Primitive Methodist	1869-1900
Melton Loes & Wilford Union	Workhouse	1768-1826
Mendlesham	Congregational	1874-1875
Mildenhall, division of Thetford, Circuit	Wesleyan Methodist	1831-1837
Mildenhall, West Row	Baptist	1796-1837
Nacton, Woodbridge Union	Workhouse	1792-1882
Needham Market	Independent / Congregational	1778-1838, 1859-1886
Newmarket	Independent	1787-1836
Onehouse, Stow Union	Workhouse	1813-1835
Otley	Baptist	1800-1837
Peasenhall & Yoxford, Circuit	Wesleyan Methodist	1802-1835, 1853-1863
Rendham	Independent / Congregational	1723-1902
Semer, Cosford Union (BTs)	Workhouse	1822-1837
Shipmeadow, Wangford Union	Workhouse	1833-1936
Southwold	Independent / Congregational	1730-1837
Stowmarket	Bethesda Baptist	1793-1837
Stowmarket	Independent / Congregational	1780-1900
Stowmarket Our Lady	Roman Catholic	1880-1896
Stowmarket (Stowmarket Area)	Primitive Methodist	1836-1898
Stradbroke	Particular Baptist	1813-1836

Parish	Church/Chapel	Date Range
Suffolk Quarterly Meeting	Society of Friends	1653-1837
Sutton	Baptist	1802-1846
Tattingstone, Samford Union	Workhouse	1813-1944
Tattingstone	Wesleyan Methodist	1865-1964
Tunstall	Baptist	1805-1837
Walpole	Independent / Congregational	1706-1949
Walsham le Willows	Particular Baptist	1811-1837
Walton, Maidstone Road	Baptist	1807-1836
Wangford (near Southwold), Circuit	Primitive Methodist	1832-1920
Wattisham	Baptist	1763-1837
Wickham Market	Independent / Congregational	1820-1891
Wickham Market, Plomesgate Union	Workhouse	1914-1933
Wickhambrook, Circuit	Methodist	1855-1886
Woodbridge	Beaumont Baptist	1794-1896
Woodbridge	Independent	1794-1837
Woodbridge, The Quay	Congregational	1710-1900
Wrentham	Independent	1650-1837
Yoxford, Circuit	Methodist	1863-1902

All releases of CDs & downloads are available from our shop at <https://suffolkfhs.co.uk/shop/index.php/> and CDs from our Publications Manager: Jean Licence, 60 Oldfield Road, Ipswich, Suffolk, IP8 3SE. Cheques payable to SFHS Publications Ltd. All members can get a 20% discount (excluding any postage) on the Society's publications using the code available in the Members' Area of the website.

Entries from this, and all our other completed parish files, published or not, are also available from our Baptism Search Service or details at the back of the journal.

Progress

- Our Bury team, following the permanent closure of the Bury branch, are where possible now using available resources at home to continue their work on the earliest phase of baptism registers. Those for Clare deanery (1538-1649) are nearing completion and work has started on Fordham deanery (1538-1649).
- Our Ipswich team, during the temporary closure of the now only Suffolk Archives centre at The Hold, are similarly also using available resources at home to continue their work on Dunwich deanery. So far, well over half of the parishes for 1650-1753 have been completed and also half of those for 1538-1649, with work started on all the rest.
- Our Home team are continuing as usual, mainly on Hartismere deanery (1538-1649), where all parishes have been transcribed and half completed, with checking of the rest ongoing. Work has also begun on Sudbury West deanery area (1538-1649).

Gleanings

We're now getting back to the earliest surviving church records, between 1538 and 1649, and with a good slice of luck perhaps you'll find another generation or three of your earliest ancestors. There are still a few difficult-to-read entries and also some

unexpected 'gaps', but rarely such an admission as Christine and her team found in one Clare deanery parish, Poslingford – there are no entries for 1582 in the register, but the minister has written as follows:

'AD 1582 ... this yeare Registry mislayed and loste and could not bee found for entry into this faire Coppy'

Finally, my sincere thanks to all our dedicated helpers for all they've achieved this year, coping not only with the ever more challenging registers but also, for some, with unexpected workplace changes, yet still bringing you more baptisms.

Wishing you all the merriest of Christmases and a happy and successful New Year.

Alan Bumpstead

Baptism Index Co-ordinator

baptisms@suffolkfhs.org.uk


MARRIAGE INDEX NEWS

Since the last issue of *Roots*, two new CDs have been released – for Loes & Orford Deaneries, phases 3 and 4, covering 40 parishes for dates from 1538-1754.

Suffolk Marriage Index
Loes & Orford Deaneries
1538* - 1649*



Aldeburgh (1558-1601), Benhall (1561-), Boulge (1628-), Brandeston (1559-1644), Bruisyard (1566-), Campsea Ashe (1559-), Cretingham (1561-1647), Debach (1543-1641), Earl Soham (1558-), Easton (1561-), Eyke (1539-1643), Framlingham (1560-), Friston (1543-1638), Glemham Gt (1559-), Glemham Lt (1550-1646), Hacheston (1538-1642), Kenton (1539-), Kettleburgh (1561-), Letheringham (1591-), Orford (1551-), Parham (1538-1645), Rendham (1554-), Saxmundham (1538-1645), Snape (1562-1644), Sternfield (1558-1643), Tunstall (1539-).



SFK-MI-42
PDF

Suffolk Marriage Index
Loes & Orford Deaneries
1650* - 1753*



Aldeburgh (1691-1754), Benhall, Blaxhall (1673-1754), Boulge, Brandeston (1754), Bruisyard, Campsea Ashe, Charsfield (1727-1754), Chillesford (1742-1743), Cransford (1658-1743), Cretingham (1655-1754), Debach (1655-1696-1708, 1742-1753), Earl Soham, Easton, Eyke (1653-), Farnham (1718-), Framlingham (1654-), Friston (1654-), Glemham Gt, Glemham Lt (1749-), Hacheston (1721-), Hoo (1653-1754), Iken (1669-1754), Kenton (1754), Kettleburgh, Letheringham (1749), Marlesford (1661-1754), Monewden (1705-), Orford (1754), Parham (1654-1730), Rendham (1754), Rendisham (1724-1754), Saxmundham (1653-1754), Snape (1668-), Sternfield, Stratford St Andrew (1724-), Sudbourne (1653-1712, 1724-1754), Sweffling (1696-), Tunstall (1754), Wantisden (1711-1754).



SFK-MI-21
PDF

The work on the Carlford & Wilford Deaneries, comprising phases 3 and 4 from 1539-1754 and covering a further 30 parishes, is nearing completion. Working alphabetically (I have an obsessively tidy mind, I'm afraid!), this has progressed so far from Alderton to Sutton with five parishes left to check. After that it will be sent to **Arthur Bird** and **Derek Wright** for the final parts of the production process.

Yvonne Hesketh

Marriage Index Co-ordinator

MEMBERSHIP SECRETARY'S REPORT

The steady increase in membership since my last report in March this year has continued unabated. Since then, at the time of writing, we have welcomed more than 140 new members. Of those, over half have opted for electronic membership and so download *Suffolk Roots* via the website, thereby saving the Society the cost of printing and postage – which has increased considerably in recent months, as I am sure people are only too aware.

Our total membership stands at around 1,600 including 135 overseas members. Perhaps not surprisingly, over half our members fall into the Senior category, i.e. over 60 years of age.

I am pleased to report that many members have taken advantage of the alternative ways of subscribing via the website, such as use of the Google form and Parish Chest. In particular, the latter method also enables members to submit their details and pay directly rather than via our online shop.

On page 248 you will find our new membership joining and renewal fees. The main changes are:

1. Removal of the Senior (concessionary) category. This is in line with the majority of other societies. However, those members falling into that category can continue to pay £10 by opting for electronic membership, i.e. downloading the journal online.
2. UK postal is now £14 due to the increased cost of printing and postage.
3. Overseas postal is now £25.
4. Life membership remains at £120 (if Overseas, electronic only).

Please note also that we are withdrawing the standing order payment method for new or changed subscriptions. For those members currently paying by standing order, if your rate has changed then please arrange payment by another method. We would encourage you to switch to direct debit for ease of administration and cost. Bank instruction forms are available from the Membership Secretary. Members paying by standing order whose membership rate has not changed need not take action, although moving to direct debit would be appreciated.

Finally, we are hoping to present a new look to our website shortly as we switch to a new platform operated by Beachshore (who run Parish Chest). It is intended to facilitate easier access to our online shop, as well as all the other resources that the Society offers.

David Horton
Membership Secretary

ZOOM PRESENTATIONS

We have had a great range of speakers and subjects this year. We started off in January and February with a trio of technology-related talks on family history packages and a demonstration by **Martin Brookes** of the Forebears software. In March we heard about '*Baby Farming in Victorian Times*' from **Dr Mark Carroll**, an interesting and disturbing subject. We then took a virtual walk around Dunwich Heath in April with **Richard Syme**, and then over to the other side of the county with the story of '*Boom and Bust in Lavenham*' by **Jane Gosling** – a fascinating look at some of the old buildings there.

In June, **Ashley Cooper** covered 200 years of Suffolk farming history in an hour. He focused on the lives of 'ag labs.', who of course appear on most of our family trees. We then brought ourselves right up to date with **Donna Rutherford** explaining the options available once you have your DNA results. September brought us to **Jackie Depelle**'s timely talk on researching Nonconformists, timely because we were about to release our first set of transcripts of Nonconformist records, which are available in our online shop.

David Annall covered off how to research in the 20th century and then we heard from **Janette Robinson** on '*Voices from the Workhouse*' – another subject which no doubt touches the research of many of us. Reports on these two presentations are contained in the following pages. We will be rounding off the year in early December with a quiz.

Looking forward to 2025, you will see our programme later in this issue. We have it sorted up to May and a good idea of what then we will be doing up until the end of 2025. We have an equally wide-ranging set of subjects, starting with the use of Artificial Intelligence for family history, DNA, school records, a help-desk type session, the Land Army and many more.

We try our best to have the sessions recorded but some speakers do not allow it, which we respect of course. For those who miss talks that have been recorded, we usually are able to keep them in the Members' Area of the website for a couple of weeks. If you do not know how to find them or would like help getting onto a Zoom talk for the first time, please contact me and I will try to assist.

Researching our 20th Century Ancestors – David Annal

Researching in the 20th century can be both easier and more difficult. For example, the 20th century is not so well covered by census returns as the 19th. After the recently released 1921 census, the next one that will be publicly available will be 1951. The 1939 register is of course a great help, but it does not give us birth places or relationships, and of course there are the redacted records of those still alive, which will continue until presumably 2039 or thereabouts. With the 20th century there are often issues of data protection, and of records not being available, for example, until 100 years after the last entry.

However, the old advice of start at home still stands. Ask that great-aunt or uncle what they can remember, ask them several times – about school, their first job, what was Christmas like, family gatherings. Do they have any old photos? Make everyone in the family aware that you are interested – and if they are thinking of throwing any likely stuff away, they should let you have a look first.

Births, deaths and marriages – as per the 19th century, but information increased with the addition of things like mother's maiden name from 1911. Birth and death certificates also started to give slightly more information from 1969. The GRO indexes for births and deaths are also now directly available with mother's maiden names, from the start in 1837.

Parish registers – many of those from later in the 20th century are likely to still be in the hands of the church. However, you have a right of access to the baptisms or burial records (often for a fee).

Probate records – available online right up to present day, and anyone can order a copy of a will – you do not need to be a relative.

David also covered electoral registers, Absent Voters Lists, workhouse records, passenger lists, the Valuation Office Survey 1910, school records, criminal records, newspapers, and also records overseas (the US census is available up to 1950, for example).

David provided a handout, which I can forward by email or post if anyone would like it, just let me know.

Voices from the Workhouse – Janette Robinson

Janette had been given the story of Dora, who had written (at the age of 95) of her life in the Wickham Market workhouse from the age of 4. Often, we hear of workhouse life from the view of the guardians, admissions registers and suchlike, and from external observers, but Janette recognised that this was a special opportunity to hear the voice of an inhabitant, or rather, inmate.

Janette started by giving a brief background to the development of workhouses from the dissolution of the monasteries by Henry VIII and the parishes then taking responsibility for their poor. The system stayed pretty much the same for the next 200 years, but became more and more expensive and was radically changed in 1834 with the formation of poor law unions, each having its own workhouse.

Workhouses were not meant to be a soft option, but they did at least provide free medical care, all inmates were clothed, shod and fed, and the children were educated, which did not happen to most of those outside until the 1870s. Once Dora and her sisters and parents arrived, they were split up into one of four groups: men; women and children under 3; children aged 3-7, and children over 7. They would only meet

up on a Sunday. Janette also talked about the food, which, although basic, was regular and adequate and probably better than that eaten by the poor outside.

Being brought up in a workhouse seems to have been considered only marginally better than being illegitimate, which Dora and her sister weren't, although their mother died when they were quite young.

Janette emphasised that finding Dora's story was lucky, it was mentioned as an afterthought when Janette's then husband was visiting Dora's daughter in Worlingworth. She encouraged us all to write down, record and talk about the lives we have experienced.

Andy Kerridge, Chair

chair@suffolkfhs.org.uk

THE MEMBERS' AREA OF THE SFHS WEBSITE

The Society's website has two parts – one which is open to all, the other is the members-only section (under the Members' Area tab). If you don't know how to access the members-only section, please contact the Membership Secretary. We are always looking to add content to the site, but this is the situation as of November 2024.

In the general website area – open to all

- Parish Locator
- Members Interests
- Links to Other Genealogical Resources
- Search for members who have great-grandparents in common with you.
- Index Locator
- WW2 Roll of Honour
- Search Services

In the members-only area

- Search Monumental Inscriptions
- Help Forum to ask other members
- Find details of your ancestor's home parish or parishes
- Search past issues of the *Suffolk Roots* Journal
- Search the Suffolk hearth tax for ancestors in the 17th century
- Read Journals from sister family history societies
- Watch video of Family History lectures
- Research guide to researching WWII ancestors
- Search for Suffolk miller ancestors and their mills
- Search for ancestors who had an inquest into their death
- Preserving your family history - advice on self-publication
- Read past publications of the Society
- Apprenticeship Records 1448-1928

- John DADE of Fressingfield and Witton Ancestry
- Glydes Almanack 1881
- Who's Who in Suffolk 1935
- Ufford and the Great War
- Parish registers of Carlton and Chillesford

More details on each of the sections on the members-only pages follow below.

Monumental Inscriptions

The MIs for about 150 parishes have been collected over several years. Until recently they have only been available in paper copy at the Society's library, held at Suffolk Archives in Ipswich, or on microfiche. We have input these transcripts so that members, wherever they are, can search for the location of, and read the inscription on, their kin's grave. Here is an example from a search for KERRIDGE which gave 52 results:

Surname	Forename(s)	Year	Location / Section /Plot	Note	Parish	Cemetery Plan	Inscription Page
KERRIDGE	Nurse	1832	Outside/ Plot 150		Bealings Gt, St Mary	Click Here	Click Here
KERRIDGE	John	1582	Inside/ Plot C20		Raydon, St Mary	Click Here	Click Here
KERRIDGE	Violet	1979	Outside /1/ Plot 36		Worlingham, All Saints	Not Available	Click Here
KERRIDGE	Thomas	1981	Outside /1/ Plot 36		Worlingham, All Saints	Not Available	Click Here

As you can see not all have a cemetery plan, but all have a copy of the inscription, which may be a drawing of the headstone or just a transcript.

Help Forum

Here you can request help with your research and look at comments from previous requests. You will see a list of the requests that have already been posted, together with any responses to the query. Should you want to add a comment, just click on 'Add a Comment' and you will be taken to a page that will allow you to enter it. The forum is monitored, so posts should be answered or commented on within a reasonable period.

Details of your ancestor's home parish or parishes

This page allows you to search for the location of places within Suffolk. You can search by name, deanery, hundred or poor law union. Once you have entered the fields you want, answer the security question, and click the search button. This will display a list of places which match your search, unless your search finds only one place in which case it displays it immediately. To look at the data for a particular place just click on the 'view' link to the right of the entry. If you enter a hundred name without entering a place name it will list all the places in the hundred. This works similarly for deaneries and poor law unions. You can enter a place name with a hundred, deanery or union and restrict the place name search to that hundred or deanery.

If you are not sure of the spelling you can use the 'Soundex' option, which uses a phonetic way of searching. The data includes details of all parish churches past and present with photographs where possible, kindly provided by member **Adrian Pye**. Note there are a few place names within the county which occur more than once, e.g. two places called Wangford.

Past copies of our journal, *Suffolk Roots*

We have scanned and indexed past copies of *Roots* from the first edition in 1975, up to about four years ago. If you are wanting something from a more recent edition, contact the Membership Secretary. The past copies are searchable by a general text search. Always worthwhile for new members to check if there have been any articles written about the surnames and/or places they are interested in.

Hearth Tax

The hearth tax returns are the nearest we come to having a census for 17th-century Suffolk after the Restoration. It was based on the number of hearths in a house with exemptions for paupers and those with property of a rentable value of less than £10. The tax returns list the households who paid and those with exemptions and identifies the number of hearths in the house. Thus, it is a measure of the wealth of the household. It was collected twice a year at Michaelmas (29 September) and Lady Day (25 March).

The returns cover over 560 parishes and the years 1662, 1663, 1664, 1665, 1666, 1667, 1669, 1670, 1673 and 1674. Some parishes only have one year, some more. The most common entries are for 1664, 1669 and 1674. Please note that the tax records were not well treated in the 18th and 19th centuries. This has meant that there are missing parts and indecipherable entries in the transcript. See the following example from a search for KERRIDGE, which gave 76 results:

Year	Name	Hearths	Place	Comment
1664	Kerridge Wm	2	ASHBOCKING	certified as poor
1664	Kerridge Christo	2	BRAMFORD	
1664	Kerridge Edmund	7	BRAMFORD	
1664	Kerridge Robt	1	BRAMFORD	

Exchange Journals

We exchange journals with other Family History societies, mostly in Australia and North America. We keep adding to the list. They contain interesting stories about the experience of those migrating (either voluntarily or as prisoners), and their early settlement struggles.

Family History Lectures

Videos from our most recent family history fairs, and recent Zoom presentations, which, if we are allowed to record, we put on here for a couple of weeks. This allows those who missed the live presentation, for whatever reason, to catch up.

Research guide to researching Great War and WWII ancestors

An article by Howard King giving ideas on how and where to search for your ancestors who served.

Search for Suffolk miller ancestors and their mills

Eileen Blythe has spent many years collecting information on Suffolk mills and their millers and has published a directory of her findings. She has kindly allowed us to share this resource with our members. The *Directory of Suffolk Millers 1086-1986* was published in 2017 with 56 pages and is arranged in five sections under surname and town or village, and includes an Introduction and pictures. An update was provided by Eileen in April 2024. You can view / download a copy of the information.

Search for ancestors who had an inquest into their death (Inquests into Sudden Deaths in the Liberty of St Etheldreda, Suffolk)

The Liberty of St Etheldreda formerly belonged to the Prior and convent of Ely. The area covered by the Liberty is from Ipswich borders south-east to Felixstowe and north from Ipswich up to Debenham and then almost directly east across to the coast. Suffolk Archives at Ipswich hold the records of coroners' inquests held in this area for the period 1767-1936. This work was started by **Leslie Smith**, who died in November 1995, and was completed in his memory by **Doreen Smith**. The contents of this index were originally published as *Sudden Deaths in Suffolk* (in 1995) and *More Sudden Deaths* (in 2000). The index includes a reference to the inquest record in Suffolk Archives, so if you find an entry of interest you can follow up and read the whole report.

Preserving your family history – advice on self-publication

Bill Byford, Sales Director at Lavenham Press Ltd., kindly agreed to provide this advice for those considering completing their work as a professionally printed publication.

Read past publications of the Society

This page gives you access to past publications of the society which you can download and read:

- *The Bury Rentals 1526 and 1547*: At the dissolution of the Abbey in 1539, its property passed into the hands of receivers appointed by the Crown through the Court of Augmentation. The surviving records of this court, now held at The National Archives, include an account of all the rents from the town collected in the year 1542 (ref. SC6/HenVIII/3434). This account is written in Latin on

enrolled parchment and cover parcels of the Possessions of the late Monastery of Bury St Edmunds: Rents of lands and tenements in the Town of Bury in the borough of Bury St Edmunds.

- ***The Woodbridge Extent 1560***: The extent is a summary of the manor's holdings, customs, and revenues from both its own lands (demesne) and the lands of its tenants, both free and villein. This gives a complete picture of the manor at a fixed point in time. The book has several indexes including a list of names and a list of places.
- ***The Mildenhall Rentals 1501***: A rental of the lord's farms there renewed in the sixteenth year of the reign of King Henry VII and at the time of the venerable lord **Richard Fouldon**, cellarer of the monastery of Bury St. Edmunds and the time of **William Powle** under steward there.
- ***A Monograph on the Parish of St Mary Stoke Ipswich***: In order to make the vast amount of genealogical and social information contained in this rare little book more widely available, the Society commissioned this facsimile edition. Given the original work would have benefited from an index, one has been included in this new edition, along with *Henry Davy's* 1839 sketch of St. Mary's church.
- ***The Journal of John Kirby Moore of Badley***: Steward to **Lord Ashburnham's** Suffolk estate from 1834 to 1882. The journal covers 1821 to 1873.
- ***Freemen of the Borough of Ipswich Part 1–Abbot to Horn and Part 2–Horner to Youngs***: This pair of booklets is an index of the contents of the Borough records of Freemen. More information can be gleaned from the original records. They cover 1320 to 1996.
- ***A Suffolk Chronology***, by **Derek Palgrave**. The purpose of this chronology is to provide a convenient list of happenings specific to the county of Suffolk. It is important to place the events that we are recording into their proper historical context.
- ***Life as a Farm Worker in Nineteenth Century Suffolk***, by Andy Kerridge. Many people will have farm workers somewhere in their family tree, but whilst there are numerous books about farming and its history, they are usually written from the farmer's point of view. This essay is an attempt to redress the situation and show the farm worker's story, with particular reference to Suffolk, where part of my family came from.

Apprenticeship Records 1448-1928

Eileen Blythe has donated this list of reference numbers (by parish) to enable you to order a copy of the records online.

John DADE of Fressingfield and Witton Ancestry

A full copy (plus appendices) of the article by **Kelly Leighton** which was printed in *Suffolk Roots* in 2022-2023.

Glyde's Suffolk Almanack and Official Directory 1881

A scanned and searchable copy of this directory which also includes such items as a list of Suffolk Horse Breeders, Men of Mark, a calendar of festivals and remarkable days, Monthly Notes on the Kitchen Garden and many other interesting articles – see below for examples.

CHESS CLUBS.

BURY AND WEST SUFFOLK.—Annual Subscription, 10s. 6d. The year begins in September. Meetings are held at the Angel Hotel every Friday from 7 till 11 p.m., but no meetings are held in July and August. *President*: R. Craske. *Secretary*: Francis Ford.

IPSWICH MECHANICS' INSTITUTE.—This Club is open to Members of the Institute only. Subscription, 1s. per quarter extra. Room open from 7 to 10 p.m.

PAGE WOODCOCK'S WIND PILLS

Good for the Cure of Wind on the Stomach, Indigestion, Sick Headache, Heartburn, Bilioussness, Liver Complaints, and all Complaints of the Stomach, Bowels, or Liver.

Sold by all Medicine Vendors, in Boxes, at 1s. 1½d., 2s. 9d., and 4s. 6d. each.

Who's Who in Suffolk 1935

A scan of 254 pages, searchable. It covers the great and the seemingly ordinary. An example of the entry for **Herbert Edward Alexander**, postman of Bungay, follows; but the entries cover clergy, lords of the manor, JPs and many more.

ALEXANDER, HERBERT EDWARD. Postman. 33, South-end Road, Bungay, Suffolk.
Born 1885 at Bungay. Son of the late James Henry Alexander.
Educated at Catholic School.
Married 1910, Harriet Keziah, daughter of George Baldry.
Member of Bungay U.D.C., 1933; Served three and a half years, Corporal, R.F.A., two and a half years in France and nine months in Germany.
Recreations—Shooting, Cycling and Motoring.
Heir—James Herbert Alexander. Born 1911.

Ufford and the Great War

The village of Ufford and its men who served King and Country 1914-1918. 207 pages, indexed but also searchable.

Parish registers of Carlton and Chillesford

Old transcripts – both privately published in 1886 for **Frederick Arthur Crisp**. Searchable.

Andy Kerridge, Chair

November 2024

WELCOME FROM THE EDITORS

Near the first house Lesley bought together with her husband was a pub called *The Union*, named after a former workhouse located nearby. The workhouse buildings (later annexed to the local hospital) were subsequently converted, ironically, into luxury accommodations, which were certainly beyond the means of someone of Lesley's status (a young professional)!

December's theme is 'Poverty and the Workhouse', and we have received a variety of articles highlighting the stigma and poor conditions associated with the workhouse, and how our ancestors fared between stays and afterwards – how some remained in a cycle of poverty, but others found more prosperous futures. Indeed, in some families, even close relations could lead very different lives. We hope you find the articles interesting.

As always, we are indebted to you, the members, for your contributions, which make the journal what it is. For our first edition of 2025 the theme will be 'Suffolk Women'. The year 2025 is not only the 50th anniversary year of our Society, but also 50 years since **Margaret Thatcher** became the first female leader of a major UK political party. Whatever your political leanings, this was quite an achievement. Women only received partial suffrage in the UK in 1918 (the first country to give women the right to vote was New Zealand in 1893), and a number of other countries had female heads of state before 1975 (e.g. **Indira Ghandi** in India, **Golda Meir** in Israel, and **Isabel Perón** in Argentina).

Our female ancestors are unlikely to have been so prominent, but many of them will have had Herculean responsibilities, producing and raising large families, dealing with frequent infant deaths, and trying to make ends meet when husbands were absent (for whatever reason). Some will have worked to try to make a better society, maybe with charities, maybe as part of the suffrage movement. Others will have become involved with various war efforts, either personally or 'following the drum'. Perhaps your ancestor was a midwife, a nurse, an entertainer, worked in the fishery industry, or even emigrated in search of a husband! We look forward to hearing their stories.

However, we are always pleased to receive contributions on any aspect of family history, not necessarily with a Suffolk focus. If you would like to test out an idea or enquire about the process, please just drop us a line.

The Editors

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POVERTY AND THE WORKHOUSE

It is a humbling experience to discover your ancestors in the workhouse. These unfortunate people, a collection of society's rejects, were at the bottom 5% of the population. Eight of my ancestors were there, four of them in Suffolk. They included a single mother, a deserted wife, five old widows and one old widower (note the gender imbalance).

Echoes of their ghastly time 'in the House' have come down to me. Single mother **Mary Ann Tarvin** was in Haverhill workhouse. Even 50 years later, she was so terrified of re-entering it that she managed to live on two quarter loaves of bread from a local charity and 1s 6d (7.5p) parish relief per week (according to family recollections). These were the days before the old had the dignity of a state pension (intended to keep them out of the workhouse).

Deserted wife **Annie Osborne** (aka **Bruton**) was a veteran of workhouses, a so-called 'inner and outer' (a person who was regularly in and out of the workhouse). She was in at least two workhouses, including Oulton in Suffolk. She entered the House destitute with five children and a sixth about to be born. The surviving minutes record her time there. Puzzled by her two names, the overseers checked the marriage records in Somerset House and found she was not married to **Mr Osborne**, as she claimed. A swift, highly illegal wedding followed in the Oulton parish church, with just one witness, the deputy overseer. She was described as a 'widow', but her former husband was alive and well, in Australia. The solution did not work, because Annie was back again in Oulton workhouse a year later claiming she was abandoned. A warrant was issued for Mr Osborne's arrest and he was captured and sentenced to two weeks' hard labour. Problem solved.

It was considered shameful for a family to put their parent in the workhouse. The belief was that adults owed a duty of care to their infirm elders. But this duty was not always discharged. Echoes of various reasons have come down to me: '*All her children were busy bringing up large families, so could not have her*', was a common one. Some of my luckier ancestors ended their days in almshouses, but even they were sometimes sent to the workhouse near the time of their deaths, as the House doubled as a hospital/hospice. In fact, following the Local Government Act in 1929 when local authorities took over the responsibilities of Boards of Guardians, and especially the 1946 National Health Service Act, many workhouses became hospitals.

If you want to know more about this subject, I recommend **Peter Higginbotham's** books. Also, if you are ever passing through Ripon, drop in on the Ripon Workhouse Museum where you will be welcomed into the Casual ward.

Meanwhile, here is a flavour of the House, courtesy of Peter Higginbotham's *The Workhouse Cookbook*:

'HASTY PUDDING

Take one quart of milk, the grated crumbs of a penny loaf, set all over a fire to boil, then sift in half a pound of flower [sic] dried before the fire, with a little salt stir in also some butter and some add a quarter of a pound of currants. Some love it best with undried flower that will make lumps.'

In case you believe the 'revisionist' view of the workhouse, that it was a great place to be if you were poor, let the 18th century Suffolk poet **George Crabbe** put you right in this extract from his poem *The Village*, written in 1783, just one year after **Gilbert's** Act created the first Unions of parish workhouses:

*'... Theirs is yon House that holds the parish poor,
Where walls of mud scarce bear the broken door;
There, where the putrid vapours, flagging, play,
And the dull wheel hums doleful through the day; -
There, children dwell who know no parents' care,
Parents, who know no children's love, dwell there!
Heart-broken matrons on their joyless bed,
Forsaken wives, and mothers never wed;
Dejected widows with unheeded tears,
And crippled age with more than childhood fears;
The lame, the blind, and, far the happiest they!
The moping idiot and the madman gay.'*

Susan Pearl Mb 12046

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FROM COPDOCK TO THE SAMFORD WORKHOUSE

Thomas Rands, my 3x great-grandfather, came into the world on 23 March 1791, in the Woodbridge area. I don't know much about his childhood other than that his father died when he was just 13, leaving his mother with four children to look after (four others having already died). It can't have been an easy life for them.

At some point over the ensuing years, Thomas met a young woman by the name of **Jane Turner** and in 1814 they were married. The wedding took place in Jane's home town of Ipswich, but by the following year they were living in Copdock and that

is where they would remain. Over the next 23 years, Jane would give birth to 12 children there: eight boys and four girls, of whom all but one survived to adulthood.

Thomas' father had been a miller, but rather than following in those footsteps, most records show him working as an agricultural labourer. The exceptions are the 1841 census and his death certificate, both of which refer to him as a '*post lad*' – at the ages of 50 and 80 respectively!

As an 'ag lab.', he would have worked long and hard (up to 10½ hours a day) and wouldn't have earned much. Even by 1851, the average wage for an 'ag lab.' in Suffolk was only 10s a week – which, along with Gloucestershire, was the lowest rate in England.⁽⁴⁾ One wonders how Thomas and his family managed, especially while the children were young, with so many mouths to feed.

Then, in 1869, Jane died. By this time the couple were well into their 70s and their offspring had all left home, so Thomas suddenly found himself on his own. Could he perhaps have gone to live with one of his children? Well, the three surviving girls had all gone away to work as live-in servants, so that wasn't really an option (although the one in Woodbridge, some 15 miles away, might have been able to visit him occasionally). As to the eight lads, one had died in 1856, another in 1862, and four had gone to London. Of the other two, it seems one was working as a groom and coachman in Ipswich in 1851, but it is not clear what happened to him after that.

That just left **Joseph**. By 1865, he was running the *Boot Inn* in Freston, so not too far away from Copdock. In 1870, however, he, too, became a widower, and was left trying to bring up his four youngest children on his own. Perhaps that is why he didn't take Thomas under his roof. Either way, by the time of the 1871 census, we find Thomas – now just turned 80 – listed as a pauper inmate at the Samford Union workhouse in Tattingstone (Copdock being one of the 28 parishes within the district served by the workhouse).

I haven't been able to get to The Hold and look at the Samford Union records, so I don't yet know exactly when he was admitted or anything about his life there. I do know, however, that he died at the workhouse on 12 April, less than a week after the census was taken. The cause given was simply '*old age*'. A sad end – but, happily, his body was taken back to Copdock and buried in the familiar surroundings of St Peter's churchyard.

Eileen Barrett-Whitehead Mb 12311

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References and Sources

1. Waller, Ian H, *My Ancestor was an Agricultural Labourer* (London, Society of Genealogists Enterprises Ltd: 2010), pp 26-27.

HENRY ANDREWS AT BULCAMP WORKHOUSE 1824-1835

Henry Andrews

My maternal 2x great-grandfather, **Henry Andrews**, was born in Bulcamp House of Industry⁽¹⁾ (workhouse) on 12 January 1824 to a single mum, **Lucy Andrews**, aged 15. This information was obtained from the workhouse Admission and Discharge Register held by Suffolk Archives:

<i>Name</i>	<i>Age</i>	<i>Parish</i>	<i>Admission Date</i>	<i>Number</i>
Andrews Lucy	15	Sibton	1 October 1823	18299
Andrews Henry	Born	Sibton	12 January 1824	18376

A baptism record for Henry on 14 January 1824 at the House of Industry, Bulcamp, Suffolk, can also be found on Ancestry and FamilySearch.

A few years later, Henry appears again on the Admission and Discharge Register as follows (I think the first listed is my Henry):

<i>Name</i>	<i>Age</i>	<i>Parish</i>	<i>Admission Date</i>	<i>Number</i>	<i>Discharge</i>
Andrews Henry	3	Sibton	27 August 1827	18964	12 July 1835
Andrews Henry	6	Sibton	27 August 1827	18965	7 February 1835

During the time Henry was there, the workhouse gained a terrible reputation, and was often judged to be making the poor relief problem worse rather than better. Change came with **Edwin Chadwick's** Poor Law Amendment Act of 1834, which called for the setting up of poor law unions under elected boards of guardians, supervised by a Poor Law Commission in London. Following the passage of the Act, in July 1835 the Blything Hundred Incorporation, which was responsible for Bulcamp, was dissolved and replaced by the Blything Poor Law Union.⁽²⁾

Shortly after Henry's discharge, on Monday 21 December 1835 there was a threatened insurrection of the pauper population of the Blything Union, for the purpose of pulling down the workhouse. Magistrates, supported by special constables and local dignitaries, eventually persuaded the rioters to disperse by reading the Riot Act.⁽³⁾

The National Archives hold a number of letters sent by **Harry White**, Clerk to the Guardians of the Blything Poor Law Union, to the Poor Law Commission during and after Henry's time in the workhouse. One concerns a resolution passed by the Guardians on 21 April 1837 regarding the placement of child inmates of the workhouse who were fit for servitude or apprenticeship.⁽⁴⁾ The resolution is followed by a list of children '*of a proper age to be bound out*'. The entry for Henry states that he was aged 12, had been in the workhouse for one year, was illegitimate, that both his parents were alive, his mother was in the House, and his putative father '*pay according to orders of*

affiliation'. I have tried to locate the bastardy records of Sibton and Bulcamp in Suffolk Archives, but they seem to be missing or destroyed.

At about that time Henry was '*adopted in servitude*' by a farmer, **Samuel Bird** (b.1795) and his wife **Louisa (née Harvey)** in Darsham (they later moved to Kelsale). According to the 1841 census they lived at 47 Bristles Green, Darsham⁽⁵⁾ and the household comprised Samuel (44), Louisa (35), **George Bird** (16), **John Bird** (9) and Henry Andrews (17).

On 5 November 1848 Henry married **Ann Bennett** at St Mary and St Peter, Kelsale. On the marriage certificate Samuel Bird is recorded as his father.

In all the censuses from 1851 to 1891 Henry's occupation was recorded as agricultural labourer. At the time of the 1851 census he was living in Kelsale with his wife and their daughter **Sophia**. They were sharing a house with three lodgers: **George West** (29), **Maria West** (25) and **Sarah West** (3).

In the 1861 census they were living at Low Farm in Kelsale, with four daughters and a son. In 1871 they were still there, but now with four sons and four daughters. In 1881 they were in Aldringham (near Leiston) with two daughters and three sons.

In the 1891 census they were back in Kelsale, living at the Farm House, East Green. They were still in Kelsale in 1901, at The Mills, with Henry listed as a retired farmer. He died in June 1907. In all he and Ann had six daughters and four sons. The second son, **Joseph**, who was born in Kelsale on 5 January 1864, was my great-grandfather.

Henry and Ann's children and their occupations

The children of the marriage were as follows:

Sophia Andrews (1848-1922), married **John T H Dawson** in 1886. No children found.

Caroline Andrews (1852-1853).

Martha Andrews (1854-1897), married **Joseph Newstead** in 1891.

Mary Ann Andrews (1856-1933).

William Andrews (1858-1941), married **Alice Sarah Noy** in 1892. Miller and farmer. Three children.

Hannah Andrews (1859-after 1891).

Lucy Ann Andrews (1862-1914), married **William Foster** in 1880. Six children.

Joseph Andrews (1864-1927), married **Susan Goodall** in 1890. Farmer. They had 12 children.

Benjamin Andrews (1865-1929), married **Ellen Elizabeth Bye** in 1890. Emigrated to Canada.

John Henry Andrews (1867-1950), married **Louisa Goodall** in 1890. Miller. Two children.



*Inmates of the Blything Union Workhouse at Bulcamp in the 1880s
(image courtesy of Alan Mackley Collection JA18)*

All the children were baptised at the Wangford (near Southwold) Primitive Methodist Chapel, except Sophia, who was baptised at Kelsale.⁽⁶⁾

Henry's mother and grandmother

Prior to entering Bulcamp workhouse for the birth of Henry, Lucy had come there when she was about 2, with her own mother, **Elizabeth Andrews**, for the birth of her brother **William**. The details from the Admission and Discharge Register are as follows:

<i>Name</i>	<i>Age</i>	<i>Parish</i>	<i>Admission Date</i>	<i>Number</i>	<i>Discharge</i>
Andrews Elizabeth	40	Sibton	5 February 1810	10379	12 July 1813
Andrews Lucy	2	Sibton	5 February 1810	10380	
Andrews William	Born	Sibton	19 February 1810	10392	

Elizabeth returned to the workhouse on 19 July 1813, along with William (then aged 3) but not Lucy. Women quite often came to workhouses to give birth, as was the case with both Elizabeth and Lucy.

I have also been able to trace the Poor Law records for Sibton Parish at Suffolk Archives. They state that on 5 February 1810 **Elizabeth Mayhew** and her daughter were sent to Bulcamp workhouse. There were no other admissions to the workhouse on that date, so this must be Elizabeth and Lucy. But why would Elizabeth's surname

be **Mayhew** here, when all other records have her as Andrews? I have been unable to trace a marriage for Elizabeth using parish records from the Society.

Conclusion

Henry was born and bought up in the workhouse under difficult circumstances. Probably his time with Samuel Bird was better, especially as he regarded Samuel as his father at his wedding. Although Henry remained an agricultural labourer throughout his life, he seems to have had a house to live in with his family. He died at the age of 83 still living in Kelsale, his wife Ann having died two years earlier. Both had a long life compared with others at that time. Henry's male children were probably more successful, as their occupations were listed as farmer, and Benjamin emigrated to Canada. Further research is needed to identify Henry's father, and who was the father of Lucy and William, and Elizabeth's husband.

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POVERTY AND THE WORKHOUSE: MY KEYS FAMILY OF IPSWICH

Both my 3x great-grandmother and my 2x great-grandmother spent time in the Ipswich workhouse.

In 1832 at St Matthew's Church, Ipswich, **John Keys**, a 50-year-old widower, married 21-year-old **Mary Ann Mayhew**. A witness to this marriage was **Timothy Saul**, who was John Keys' brother-in-law, having married John's sister **Sarah Keys**. In the late 1790s both John and Timothy were apprenticed to **Pilgrim Daldry** as cordwainers (shoemakers, in modern terminology). Pilgrim was the 3x great-grandfather of **David Daldry**, a recent officer of the Society. John Keys had been married at least once before. There is no record of any children from an earlier marriage. The marriage of John and Mary Ann produced two children, **Ellen** (b.1833) and **William** (b.1835).

John Keys died in November 1837. This placed Mary Ann and her two children in a precarious position. A little over two years later, in January 1840, things became worse when Mary Ann found herself pregnant. The only place she could find help was the workhouse. Mary Ann gave birth to a son in the Ipswich workhouse on 24 January 1840. The son was named **John Keys** and initially both mother and child were fine. However, Mary Ann then developed complications from the birth and she died on 7 February 1840. The baby John Keys lived for only about six months, dying from '*decline*'.

The 1841 census lists Ellen and William Keys as orphans in the Ipswich workhouse. In 1851 the census records William was living and working as a labourer at a farm on the outskirts of Ipswich; his subsequent whereabouts and fate are uncertain. The same census lists Ellen Keys as living and working as a scullery maid at a hotel in Lowestoft.

In 1854 Ellen Keys found herself back in the Ipswich workhouse, pregnant and unmarried. There she gave birth to a son, **John Robert**. At the time of the 1861 census, Ellen and her son were lodging in the home of **Elizabeth Goose**, a 60-year-old widowed umbrella maker. Ellen's occupation was given as charwoman. She seems to have been determined to avoid a return to the workhouse and scraped a living by working as a charwoman and a seamstress. She appears to have had no education and signed her name with a cross.

Ellen had two more children out of wedlock: **Edward William** (b. December 1865) and **Ann Maria (Annie)** (b. early 1871). A cousin of mine has told me that these two children were the result of an affair with a Norwegian seaman. The same cousin has also told me that she has taken a DNA test which indicates that her DNA is 6% Norwegian.

John Robert Keys worked in various semi-skilled jobs in the building trade. He married **Jane Sillet** in 1877. This marriage produced seven children, but only two survived childhood. Most of the deaths were from the various childhood ailments that were prevalent in Victorian times. One of the children died from marasmus, which is a severe form of protein and calorie malnutrition due to an inadequate diet. John Robert Keys died from TB in 1899.

Edward William Keys secured an apprenticeship as a saddle and harness maker, and on completion of this apprenticeship he set up his own business. In 1887 he married **Laura Elizabeth Jackson** and they had six children, three sons and three daughters, all of whom survived childhood. One of the sons, **William Arthur Keys** (b.1894) served an apprenticeship as a plumber; on completion of this apprenticeship, he set himself up as a master plumber. William was my paternal grandfather. The two other sons of Edward William Keys, **Walter Edward** (b.1890) and **Alfred Ernest** (b.1892), were apprenticed in the vehicle-building trade and worked at Vauxhall in Luton and Norwich.

Ann Maria Keys married **Robert Brown** in 1889. Robert worked as a labourer in a foundry and was born in Newcastle upon Tyne of Scottish ancestry. There were 10 children of this marriage, nine of whom survived childhood. The five sons all seem to have worked in labouring jobs, most in the foundry or, in one case, on a pig farm.

By around 1890 Ellen Keys was living in the same household as her first son, John Robert, in the Wells Street area of the St Helen's district of Ipswich. Her daughter Ann Maria Brown and her children lived nearby. One of the neighbouring households included a woman who was deaf, dumb and blind. When this woman's relatives passed away, Ellen Keys decided to take her into her household, rather than expose her to the conditions of the workhouse.

Edward William Keys and his three sons obtained a step out of poverty by means of apprenticeships.

By way of postscript, in the 1820s-1830s there were other people with the surname Keys living in the St Matthew's area of Ipswich. These included two women who were convicted of larceny and receiving stolen goods and were transported to Australia on account of this. A brother of these two women, **Jeremiah Keys** (b.1809), stood trial for murder but was acquitted. He later moved as a free migrant to Australia, where he died in 1864. I have researched the history of this Keys family as well as my own family back to around 1750 and have no evidence that they are related.

David Keys Mb 11425

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WILLIAM CORNISH: BRICKLAYER OF WOOLPIT AND STEPNEY

On Monday 30 June 1800, two infants were baptised at St Mary's Church in Woolpit, one being the uncle of the other. **William Cornish**, who had been born on 1 January 1799, was the youngest son of **Edward** and **Ann** (formerly **Leever** or **Lever** or **Leaver**). **John Cornish**, who had been born on 20 November 1799, was the son of William's eldest sister, **Ann**, who was probably aged 22 at the time. I have found no subsequent burial or marriage for Ann. Judging by what has happened in other families, it is possible that William and John thought they were brothers.

Woolpit was noted for the production of Suffolk White bricks, and in addition to brickmakers there were a good number of bricklayers, of whom Edward was one. Seven of his and Ann's eight children seem to have survived to adulthood. Of their three sons, I cannot find **James** (bp. 1779), but **Henry** (1788-1845) and William both followed their father as bricklayers, as did Edward's grandson **John**.

As **Andy Kerridge** has explained in his paper available on the Suffolk FHS website,⁽¹⁾ the years following the end of the Napoleonic Wars, from 1815 onwards, were years of difficulty in agriculture. To add to that, 1816 was the 'year without a summer': the eruption of Mount Tambora in what is now Indonesia filled the atmosphere with debris to such an extent that global temperatures dropped by one degree Celsius and the sun was obscured, even in Western Europe. Andy's graphs clearly show the impact on the price of bread. While we may think of bread in terms of a slice of toast at breakfast or a sandwich for lunch, bread formed the major part of a labourer's diet, supplemented by potatoes and washed down by tea. There might be a little butter or cheese or bacon. The exact mix might depend, as today, on the availability of fuel.

Whilst Edward Cornish was not an 'ag lab.', an economic downturn would have an impact on all trades. And I'm not absolutely sure that he was still alive: there are two possible burials in Woolpit, one in 1815 of an Edward aged 75 and the other in 1830 of an Edward aged 86 (his date of baptism/birth is a matter of debate, as two brothers each had a son named Edward baptised in the 1740s). By 1841 Edward's wife Ann was definitely a widow, living in the Almshouses at Elmswell, where she died aged 87 in 1843, '*widow of Edward Cornish, bricklayer*'. We must also remember that the information in registers, such as the age of the elderly, is provided by an informant (in Ann's case, her daughter-in-law) to the best of their knowledge.

Of Edward and Ann's children in 1816 (apart from the untraced Ann and James mentioned above), **Mary** (bp. 1782) had apparently been married to **John Orris** for 18 years and lived nearby in Drinkstone; **Frances** (bp. 1785) had married **Edward Orams**, an ironmonger, in 1813 but died in Stowmarket in 1816; Henry (bp. 1788) married **Mary Otterwell** in February that year and stayed in Woolpit; and **Charlotte** (b. 1792)



The Almshouses, Elmswell, in 2010. Robert Edwards / CC BY-SA 2.0

had married **Thomas Cobbold** in 1815 and also lived nearby. That left William and his nephew John at home.

At some point William and John moved to London, leaving their family behind. Speculating on how they achieved the move, it seemed to me (as an avid reader of **Charles Dickens**) that two young bricklayers were unlikely to take the coach that travelled daily from Bury St Edmunds. They might have hitched a ride on the waggon that transported goods three times a week, or they might have travelled to Ipswich (about eight hours' walk) and found a place on a coaster. But if they were off seeking work, they were more likely to have walked, a journey of about three days. Used as we are to cars, trains, buses and bicycles, walking any distance may not spring immediately to mind. However, I am reminded that in the 1960s an acquaintance walked daily to her first ever job, as a ward maid at a large local institution, nearly three miles each way. Also, the 1841 census shows 16 shoemakers and cordwainers in Woolpit, in a population of under 1,000.

London offered many opportunities for bricklayers. In addition to the ever-expanding demand for housing, St Katherine's Dock (beside the Tower of London) was authorised in 1825 and opened in 1828, surrounded by brick-built warehouses – now converted for fashionable loft living. A great contrast with Woolpit! By the time of the



*Bird's eye view of St Katherine's Dock shortly after is opened (T M Baynes, 1829).
© The Trustees of the British Museum, released as CC BY-NC-SA 4.0*

1851 census there were about 260 Suffolk-born bricklayers in London aged 25-65, and nearly 1,000 Suffolk-born bricklayers of that age in Suffolk. Some of those in London were already employers, or added the words '*and builder*' to their occupation.

I don't know when they left Woolpit, but I do know that William was in London's East End in 1824, as he married **Jane Weatherley** in Bow Church (St Mary's, Stratford-le-Bow, near the Olympic Park) on 14 July that year. Soon after, on 15 February 1825, he witnessed John's marriage to **Elizabeth Walton** at St Dunstan's Church, Stepney. Both men were able to sign their name.

John and Elizabeth, living in Stepney, had six children who survived to adulthood. Confusingly, John began to call himself John Philip, and sometimes just Philip; even so, he and his family are traceable in the censuses. However, by 1871 he was living apart from Elizabeth, boarding a few streets away, and then in 1873 he died in Mile End Workhouse of bronchitis, perhaps a consequence of open-air working coupled with poor housing.

William's life was less straightforward. He and Jane had at least five children between 1825 and 1831, then Jane died and was buried at Wycliffe Congregational Church, Stepney in January 1832. Their daughter **Jane** was baptised there on 26 February 1832; on 22 April 1833, Jane and **Mary Cornish**, aged nine months, were buried. This is the only reference to baby Mary, who could be a sixth child (no baptism traced). However,

I do wonder who was the wet-nurse after Jane died: there is a gap in the birthdates of John and Elizabeth's children, between 1830 and 1836. At Jane's death, William was left with four young children: **Esther** (b. May 1825), **Ann** (b. 1827), **Edward Godfrey** (b. 1828) and **Charlotte** (b. 1830).

William soon married a widow, **Susannah Slade**, on 20 October 1833. If I have identified her correctly, she already had two children, and possibly three. William and Susannah had two sons, **James** in November 1834, who went on to be a ship's butcher on the New Zealand service, and **Robert**, who died soon after his birth in January 1839. Later that year, in November, Susannah herself died of pleurisy. By then William's eldest daughter, Esther, was 14, and old enough to keep house: the household in the 1841 census was William and the children (except for Ann, who may have been with a neighbour).

William was out of work for a time in 1842, and was admitted to Mile End Workhouse, though I found no admission for the children. By the 1851 census, all but 16-year-old James had left home; in 1861 William was a lodger with his nephew John. Between 1863 and 1864 William had occasional spells in the workhouse, through destitution. The unanswerable question is why he was not taken in by his children who were married and living locally. Perhaps they lacked the space or means to support him.



*Alderney Building, Mile End Hospital in 2012. This is part of the former Mile End Workhouse, designed by **William Dobson** and built in 1856-8. CC BY-SA 2.0*

And so, my 3x great-grandfather died in Mile End Workhouse on 26 May 1869, of stricture of the oesophagus and bronchitis, aged 70. Oesophageal stricture can be an outcome of scarring from long-standing acid reflux: William would have had difficulty keeping food down.

The two bricklayers who left Woolpit for London ended their lives in discomfort in the workhouse, but at an older age than the third bricklayer of their generation, William's brother Henry who died of '*softening of the brain*' (one source suggests this means a stroke) in Woolpit in March 1845, aged 57. Only Henry's son continued in their trade of bricklaying.

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CONFINEMENT – HOW EFFECTIVE?

Beneath the discussion in present-day news bulletins of prison occupancy levels and staffing problems, and the funding of care for healthy individuals outside of our hospitals, lies the wider multi-faceted issue of social welfare. It could be argued that, in one way or another, this has been an unsolved problem ever since the dissolution of the monasteries in the 16th century. As I contemplated the story of my 2x great-grandmother, **Sarah Battley**, I found myself asking whether any form of incarceration is merely a way of hiding these problems from the public gaze, or whether it offers any kind of solution.

Life in a rural village in the early to mid-19th century would have been far from easy for any but the wealthiest of the population, and far different from that of even the poorest today. But I venture to suggest that, for my ancestor Sarah Battley, life was particularly bitter. Her parents, **John Battley** and **Mary Hubbard**, were married on 24 November 1795 at All Saints' Church, West Harling, in the Breckland area, of Norfolk. Today this is a redundant church in the midst of farmland, with not a house to be seen nearby. In the parish registers Mary was described as '*of this parish*', while John was '*of Garboldisham*', some four miles away and where they began their married life.

In about 1800, they moved with their three children to Wacton in Norfolk, which is where Sarah and the remainder of her 12 siblings were baptised between 1801 and 1817. The fifth of these 13 children, Sarah was born on 27 September 1802, and baptised six days later. At the age of 21 years and one month, she married **Robert**

Thrower at Wacton on 27 October 1823. There is a baptism at Hoxne, Suffolk, in April 1793 of **Robert**, son of **Robert** and **Elizabeth Thrower**, which may be him. Having followed the custom of marrying in his bride's parish, it may thus be to his own parish that Robert brought his new wife, for it was in Hoxne that their three children were baptised: **Priscilla** in January 1824, **John** in January 1826 and **Martha** in September 1829.

After a few years of marriage, however, tragedies came thick and fast for Sarah. Her daughter Priscilla was almost six years old when she died at the end of 1829, just weeks after the birth of her sister. Four years later, Sarah's husband Robert died at the age of only 40. Sarah was eight months pregnant when she re-married in September 1835. Her new husband was **William Thrower**, who was probably not related to Robert, for he was baptised in October 1809 at Badwell Ash, where the register describes him as the son of **Thomas Thrower** and **Mary Trudgett**.

When Sarah's child was baptised **Charles** on 23 October 1835, he may already have been ill, for he was buried four days later. This was the start of a sorrowful winter, for Sarah's older children died that Christmas: Martha, 6, was buried on 28 December and John, almost 10, three days later. Her sorrows were not yet past. She was soon pregnant again, and another son was baptised on 14 November 1836. He was given the name **John** after his late step-brother; was this an omen? He was buried just six days after his baptism.

At last things began to look up. Four more children were born and lived: **Mary Ann**, baptised February 1838, another **John**, baptised January 1841, **George** (my great-



*St Audry's Hospital, near Melton, Suffolk. Originally the House of Industry (workhouse) for Loes and Wilford Hundred Incorporation, but from 1826 it became the Suffolk County Asylum for Pauper Lunatics. From 1916 was known as St Audry's Hospital, and has now been converted to residential accommodation.
Photo: **Tim Marchant**, via Wikimedia Commons, CC BY-SA 2.0.*

grandfather), baptised June 1843, and another **Charles**, baptised January 1845. But as she looked back, what must Sarah have felt? Her first child dead at 6, her husband too, after only 10 years of marriage, and four more children in little more than a year. In the 1851 census, William was recorded at Hoxne with his four children, but Sarah was missing. A fellow researcher found her some while later and e-mailed me. Is this her? She had been spotted in the County Lunatic Asylum at Melton, described as ‘*married, 48 years old, pauper, born Wacton, Norfolk*’. I was satisfied that this was ‘my’ Sarah.

In 1861 William and Sarah were listed in Church Street, Hoxne along with Mary Ann and Charles, while John and George were recorded living with a farmer a couple of miles away in the hamlet of Heckfield Green, where they were both working as carters. Was all now well? Had a spell in the asylum ‘fixed’ Sarah?

It would appear not. I later found the following record in Suffolk Archives:

‘Suffolk Record Office: ref: ID407/B12/38 – Patient Record, County Lunatic Asylum, Melton

Sarah Thrower – no. 1945

<i>Cause:</i>	<i>Intemperand</i>	<i>Date of Admission:</i>	<i>7th Sept 1865</i>
<i>Age & Sex:</i>	<i>60 – Female</i>	<i>Result:</i>	<i>Discharged 24 Feb 1866</i>
<i>Occupation:</i>	<i>Housewife</i>	<i>Education:</i>	
<i>Married or Single:</i>	<i>Married</i>	<i>Religion:</i>	<i>Church of England</i>
<i>Parish:</i>	<i>Hoxne</i>	<i>Form of Disease:</i>	<i>Mania</i>
<i>Attack:</i>	<i>not the first</i>	<i>Suicide or Dangerous:</i>	<i>dangerous</i>

Notes:

<i>7th Sept 1865</i>	<i>Extract from medical certificate: ‘Talks incoherently, excited, indecent’</i>
<i>30th Sept</i>	<i>Admitted in tolerably good bodily health, mind very excited, exceedingly mischievous & destructive, this day she rolled on one of the flower mounts and dislocated her right shoulder.</i>
<i>12th Oct</i>	<i>The arm going on very well</i>
<i>2nd Feb 1866</i>	<i>Bodily health good, mentally much the same</i>
<i>24th Feb</i>	<i>She was discharged this day, very grateful for attention shown’</i>

It seems that her condition varied from one year to another. Looking back to 1841, I found her recorded in Market Street, Hoxne with her two children Mary and John, but William is two pages further on, living with **Charles Cawthorn**, blacksmith, and **William Wiltshire**, flax dresser. What was going on there?

I couldn’t find a record of Sarah’s earlier admission to Melton, nor of her discharge, so we have no details of that episode, nor for how long she was there on that occasion.

As the autumn season of 1865 drew near, maybe the recollection of a previous autumn 30 years before was more than she could cope with. I wonder whether she did indeed count the years, or just notice the passing seasons. In 1871 she was recorded with William in Low Street, Hoxne, and her age was stated as 69, which she would be later that year. We shouldn't place too much emphasis on recorded ages, though. On her admission to Melton in 1865 she was almost 63, but we can easily imagine the conversation: *'How old are you, Sarah?'* *'About 60, I think'*, and so it was set down as if fact.

The 1881 census again shows William and Sarah together in Hoxne, this time in Church Street. Their four surviving children all seem to have prospered. In 1862, Mary Ann had married **George Bailey**. Hoxne-born, in 1871 George was recorded as a brickmaker, although 10 years later he was merely a labourer.

John Thrower had moved to Surrey, where in 1871 he was found at the Royal Medical Benevolent College in Epsom, where he was employed as a *'Schoolroom man'*. Later that year he married **Margaret Drew**, a local girl, and raised a family of seven. He stayed in that area and later worked as a groom, gardener and coachman.

George Thrower, my great-grandfather, married a Hoxne girl, **Elizabeth Churchyard**, in 1864. Their first three children were born in Hoxne, and in about 1870 they moved to the neighbouring village of Syleham, where they lived in a cottage at the crossroads, facing back along the road from Hoxne. Here two more children were added to the family. Elizabeth lived to the age of 95, moving to my grandparents' home on the outskirts of Diss after George's death in the summer of 1914.

Charles Thrower, Sarah's youngest son, was recorded in 1871 living near Guisborough, Yorkshire, working as a labourer. No record has been found for him in 1881, but a Charles H Thrower, born Hoxne in 1845, is recorded as a lodger with a family in Doncaster and working as a railway boilermaker, which could be him.

1881 was the last census to record Sarah. Dare we assume that she had found happiness at last? As she looked around her at George and Elizabeth with their five children, and thought of John and Margaret far away in Surrey with their seven, would she, from time to time, have looked back at her own life and thought of her first family so cruelly taken from her? Was her death at the very beginning of 1888 a blessed release from years of mental torment?

A footnote to this family's story concerns George and Elizabeth's son **Arthur William Thrower**, known, in later life at least, as Bill or Willie. He was born in October 1872, so would have known Sarah up to the age of 15. Who knows how close they were as he grew up? Bill's sister **Elizabeth** married in November 1892. The only family link with the military was a much older brother of his brother-in-law, who had enlisted in 1871. Although this was before both Bill and his brother-in-law were born, it was recent family history, and the romantic story of the older brother's posting to Ireland

and leaving the army to get married may well have been shared, and inspired him. In February 1893, Bill joined the Essex regiment, served in India and South Africa, and was discharged in 1905. In September 1913, he took his own life. Those who were last with him gave reports of strange behaviour: something had clearly disturbed him. The thought was that his death might have been related to something he had been involved in during his military service. It's pure speculation, of course, but could he have inherited a malign gene from his grandmother?

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MY FATHER WAS BORN IN THE WORKHOUSE!

My father's birth certificate, which I obtained back in 2004 when I first started researching the **Loines/Lines** family, gives his birthplace as The Lodge, 2A Woolwich Road, Greenwich, London. His parents' address is different – 90 King George Street, Greenwich. I didn't think much about this until a few years ago when I was revisiting his mother records on Ancestry, and suddenly a workhouse record⁽¹⁾ popped up with a discharge date of my father's birthday!

The record shows that my grandmother, **Amy Loines**, was admitted to the Greenwich Union Workhouse at 8:10pm on Sunday, 6 November 1921, and my father was admitted five minutes later when he was born! The discharge record confirms that he was born in the workhouse lodge. At 8:40pm they were both discharged to the local hospital.

I was amazed at this discovery, as I had always tended to think of workhouses as being 19th century institutions. Was Amy on her way to the hospital to give birth or was the workhouse her intended destination? We will never know. My father never spoke about it, but perhaps he didn't know either.

And the connection to Suffolk? The Loines/Lines family has Suffolk roots, with my father's grandparents being born in the county – **Walter George Loines** b.1861 in St James South Elmham, and **Plaisé Cardy** b.1864 in Monks Eleigh (see June 2024 edition of *Suffolk Roots*, p.50, regarding the name Plaisé). They moved to London in the late 1880s, presumably to escape the poverty of East Anglian farming, but I'm not sure that their lives were any better after the move.

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1. London, England, Workhouse Admissions & Discharges, 1764-1921 Collection on Ancestry

AN ASTONISHING DISPARITY OF FORTUNES: A JOURNEY THROUGH MY FAMILY HISTORY

When I began to look into my family history in the late 1960s, the rules were simple – work from birth, marriage and death certificates,⁽¹⁾ visit the Public Record Office to consult census records, and travel to the county Record Offices, churchyards and any institution you could think of which would hold occupational records. As you went along you created a card index recording almost every instance of the surname of your interest, drawn from any source you came across with great diligence, in my case only stopping just short of consulting Beachcomber's *List of Huntingdon Cabmen*.⁽²⁾

I was following **Gooch** of Norfolk, **Lucas** of Suffolk and **Pursglove** of Sussex. From an aunt, I heard about a **Hunnisett** who went to Canada and started a meat canning business, and 'someone' also on the other side of the Atlantic who had seven daughters who all married clergymen! My plan was to unearth all the facts I could about direct ancestors, but not to follow up references to sisters, cousins and aunts because it was just too difficult to trace and identify them. As to their social standing, I would be rewarded by finding extremes of status – I expected more workhouse than riches. I speculated that someone might be in the *Dictionary of National Biography*,⁽³⁾ and had a lurking premonition that a blue plaque might turn up, though I could not see where that might be, given the very plebeian world of my forefathers.

Hook, Hunnisett and Pursglove

Quite quickly, that is to say after about a couple of years, I found my workhouse family, in Eastbourne, Sussex, in 1851, direct ancestors on my paternal grandmother's side. Their usual place of abode was Pevensey, Sussex. The head of the family, **John Hook** (1814-1888), was never more than a labourer in the farming community. He had been born in the small, nearby village of Hooe, once notorious for its smuggling



Selina Hook (née Ling) c. 1870 (Courtesy: Family Archive of the late Henry S Hunnisett)

gangs. His wife, **Selina Hook née Ling** (1812-1873), was born in Pevensey, where they married on 27 January 1834. John signed by mark. Selina already had a child, **Lucy**, baptised on 2 December 1832, who was kept in the family.

The family appeared in the 1851 census as individuals, scattered among inmates of the Eastbourne Union Workhouse: John Hook (32, actually 37), Selina (29, actually 39), **Charlotte** (20, actually 15), **John** (13), **Benj[amin]** (9, actually 6), **George** (5), **Mary Ann** (3), **Maria** (8 months), and **Elizabeth** (10), in that order.

No records survive of the dates of admission and discharge at the Eastbourne workhouse, and I took it that that was where the family was in 1851, and of no further significance. More recently I found that they had an ongoing relationship with that institution. John and Selina had had a child, **Hannah**, born in 1843 and buried at Pevensey on 26 April 1846, aged 2. Their place of abode then was Eastbourne. This, I came to recognise, was a truth concealing truth, meaning the workhouse. Benjamin was baptised on 18 May 1845 at St Mary's, Eastbourne, birthplace baldly stated as '*Union Labour House*'. Mary Ann was born on 30 October 1847, the birth certificate modestly saying '*Eastbourne*', but I infer the same institution. She was buried on 3 November 1854, abode Pevensey, as apparently the family was back home then. Maria was baptised on 1 September 1850 at Holy Trinity, Eastbourne, abode more kindly described as '*Seaside*', a recurring euphemism in the register.

Although I had identified Charlotte as my great-grandmother, I had discovered nothing which added to my knowledge about life in the workhouse, nor to the reasons why my family was there; but not knowing where to look, I sat on what I so far knew, awaiting inspiration. After about 10 years I answered a 'Help Wanted' advertisement in a family history magazine from a **Henry Hunnisett** (1914-2006) of Toronto, seeking assistance in identifying the family of a Maria Hook, his grandmother, and after exchanging several airmails, we established that his family was also mine. He was writing a family memoir, on which I have been able to draw extensively, but as he wrote from family knowledge few sources are cited.

Three of John's children went to Canada: **Thomas** (bp. 16 November 1834, Pevensey, died 1919), **Maria** (1850-1929) and **Edward** (1854-1933), departing separately.

Thomas left on an unknown date, but he had already separated from his family by 1851 and was in Canada by 1855. It was said that he '*ran away to sea and ended up in Toronto*', but he may have been more purposeful than that. His early life there is not known, but he married **Charlotte Lewis** (1834-1922) from Somerset on 2 June 1859, and did indeed have seven daughters between 1860 and 1872. At some stage he joined the firm of Leadleys of Toronto, which dealt in hides, tallow and wool. He rose to be partner and perhaps part-owner of the firm: a commercial directory for Toronto of 1883 listed **Edward Leadley** and Thomas Hook jointly under the firm's name. Thomas acquired the reputation of being one of the smartest businessmen in Canada.⁽⁴⁾

As to the family myth of his having a seven-member convocation of ecclesiastical sons-in-law, there was a faint element of truth, but it was not a family outcome Thomas would have wanted. As Henry told it, Thomas had a protective or obsessive attitude towards his daughters, and more or less forbade them from marrying on the ground that no husband could keep them in the standard of living he provided. That was possibly true, but it did not stop three of the daughters marrying.

The first to jump the fence was **Charlotte** (1860-1935). She was married on 26 April 1887 to **Arthur Thomas Howe**, a matting maker, who arrived in Toronto on his own when not quite 20 years of age, in about 1870. After spending a few years in Toronto, they moved to Coldstream in the remote northwest of Canada, ranching and fruit picking. Charlotte died in 1935, having proved Thomas' prediction in the financial sense, but not necessarily unhappy to have done so.

Rose Matilda (1869-1955) was the next to marry, to a man of impeccable credentials, the **Rev. Wesley Dean** (1870-1950), Methodist minister and honoured academic. They married on 25 July 1895 and remained in Toronto for the rest of their lives.

The last daughter to leave home was **Caroline** (1864-1945). Her husband, **John Jackson** (1868-1930), also a Methodist minister, was born in Cheshire. After their marriage in Toronto on 24 June 1897 (the Rev. Wesley Dean officiated) they moved to California in the USA, first to San Fernando and then to Anaheim. They were buried in the Forest Lawn Memorial Park, Glendale.

When he retired, the patriarch Thomas Hook moved to Pasadena, California, taking his unmarried daughters with him. His sister and brother-in-law, Maria and **Frank Hunnisett**, visited the family there but found the atmosphere stilted and strained, and the visit was not repeated. Thomas died in Los Angeles in 1919, and was buried in the Mount Pleasant Cemetery, Toronto.

The next member of John Hooks' family to emigrate was Maria, born in 1850 in the Eastbourne workhouse. Before she emigrated, she married Frank Hunnisett (1849-1916), the son of **Henry Hunnisett** (1821-1899), a cowherd from Westham, a village only divided from Pevensy by the width of Pevensy Castle. Maria had spent a short time as a domestic servant in Putney and had returned to Sussex to marry Frank at St Nicholas' Church, Brighton, in 1871. They had one child before they emigrated to secure greater opportunities for advancement and what they deemed to be an immeasurably superior education for their children. Frank was a bricklayer and was offered work the moment he set foot in Toronto.

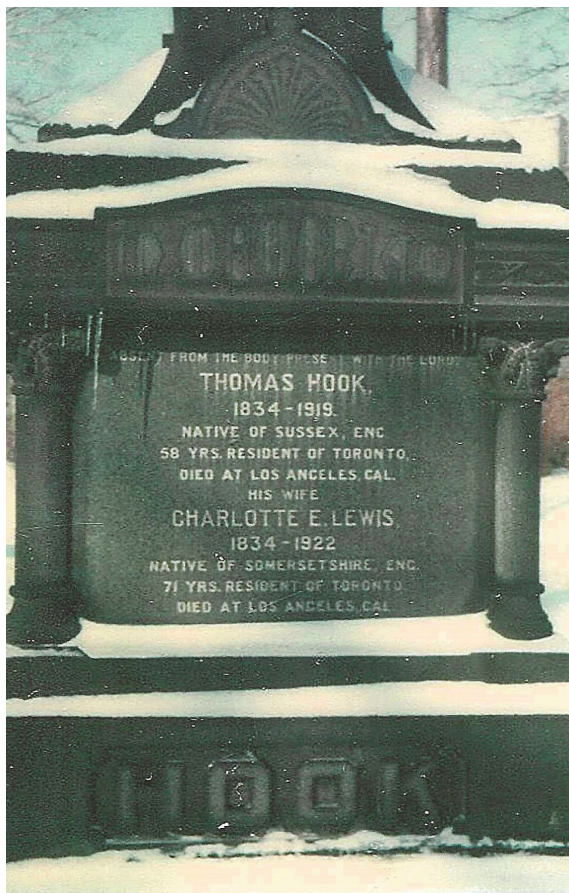
Frank worked hard, laying 1,200 bricks per day. As work was suspended during freezing weather, he soon realised the advantage of an indoor, all-year-round occupation. With one bound, it seems, he opened a butcher's shop (his brother in Brighton worked in that trade), which was extended over time to a chain of shops. When the family and his finances were adequately established, he sold up and went

into cattle dealing in partnership with the Hon. **Thomas Cranford**, speaker of the Ontario legislature. They formed the first commission firm to sell livestock at the Toronto cattle market, and were later engaged in shipping cattle to the west of Canada and to the UK.

Frank and Maria had a further ten children, seven of whom were sons. They were brought up firmly to observe Methodist principles. Frank became a Sunday School Superintendent and built up the largest Sunday school class in Canada, with more than 1,100 members.

After Frank retired in 1911, he took a trip back to England with Maria and youngest son **Wesley**, to his birthplace, Westham, hoping to enjoy visiting relatives and boyhood friends. He found them a stolid lot, uninterested and uninteresting, perhaps jealous of his success; disappointed with the envy and indifference that he met, and saddened by the lack of ambition and achievement that he saw, he took the earliest boat he could back to Canada, much disillusioned. In retirement Frank worked on his own education, learning French and German, and was studying Italian when he died. He had become an accomplished mathematician and had a city-wide reputation as such.⁽⁵⁾ He died in 1916 and was buried in a family plot in Mount Pleasant Cemetery, Toronto. Maria lived on until 21 November 1929. When she was on her deathbed, her doctor suggested a little brandy for comfort which she refused, saying she could not enter Heaven with tainted breath.

All Frank's sons did well in various ways. His eldest, also **Frank** (1876-1943), became a trader of live cattle and had an eye for quality on the hoof. As market conditions changed, he moved to wholesale trading in carcasses, supplying the flourishing business of meat packing (hence, perhaps, the source of the family legend). Frank jnr.'s son, my correspondent Henry Hunnisett, qualified in chemistry and established a factory producing chemicals much in demand in WWII.



Thomas and Charlotte (née Lewis) Hook, Mount Pleasant Cemetery, Toronto (Courtesy: Family Archive of the late Henry S Hunnisett)

Frank snr.'s youngest son, Wesley (b. 1894), had a province-wide, if not nationwide, reputation. During his training to become a Methodist minister he had assisted at the Fred Victor Misson, Toronto (where the Rev. Wesley Dean was Superintendent for a time). Upon ordination, Wesley became a pastor at the Mission, which was to be his life's work. The Mission served the poor and those in trouble. His work became so well-known that he received, unsolicited, large donations of food and money. He established a food bank, an Alcoholics Anonymous group, and a summer camp for children. Youth courts referred 'incorrigible' offenders to him. He found instruments and teachers to create a youth orchestra. He also conducted regular church services of broad appeal, which moved an anonymous donor to provide the means for his sermons to be broadcast on the radio, which continued throughout the province for 30 years until he retired in about 1964. He died in 1965.⁽⁶⁾

The last child of John and Selina Hook to emigrate to Canada was Edward James Hook (b. 18 May 1854, bp. 24 December 1856 at Pevensy). He was still in Sussex in 1871, but later turned up in Toronto where, in 1875, he married **Emily Amelia James**, aged 20, born in Nova Scotia, daughter of **John** and **Jane James**. Henry did not mention him, but he was clearly part of the party – his death certificate described him as a livestock dealer, though the information did not suggest that he was a true cattle baron. More likely he hung onto the coat-tails of his brother, as I have found references to him as a butcher, a labourer, and a wool-puller or grader for Leadleys. His first wife died on 23 July 1883, having suffered from heart disease for three or four years. He did not marry again until 30 April 1921, when he wed **Elizabeth Ann Guthrie**, a widow aged 51. He died on 6 January 1933 and was buried in the Necropolis Cemetery, Toronto, in ground which was the property of Frank Hunnisett snr. The officiating minister was **Elizabeth Hook**.

It may, fairly, be remarked that the accomplishments of Frank Hunnisett do not show how the genes of John Hook flourished out of the barren ground of the workhouse – he was only John's son-in-law. That is true, but the dedicated support of Maria, John's daughter, in bringing up their children as God-fearing, industrious, ambitious, achieving and devoted to the advantages of sobriety and loving relationships, must also demonstrate what can be realised from a disadvantageous start in life.

We are not quite finished with the workhouse. John's daughter, Elizabeth (bp. 29 December 1839), in her own right (or wrong) was back in the Eastbourne Union Workhouse in 1861, having given birth to **John Thomas Hook**. He was baptised on 2 June 1861 at St Mary's Church, Eastbourne, the place of birth described as Union house. By 1871, **John Munn**, an agricultural labourer born in Hooe, was living in Ninfield, Sussex, with Elizabeth as his wife and Thomas as his son. It is not known whether he was the father or just acting out of kindness, but sadly Thomas died the following year. John and Elizabeth had no further children. In the 1911 census John described himself as a farmer (employer). Elizabeth died in 1918.

Returning to the parental generation, Selina Hook (née Ling) died on 29 January 1873. John Hook settled down with another lady, **Jane Douch**, as his housekeeper, but all was not well with relationships in this small village and to the vicar, John was clearly a pain in the rectory. Eventually an occasion arose when the **Rev. Robert Sutton** thought he had John in his sights. What had John done?

At 4:20am on 23 April 1881 the local policeman, PC49 **George Reed**, was woken by John Hook knocking on his door in a panic, saying he believed his housekeeper, Jane Douch, had died. Reed found Jane quite *'dead and cold'* and advised Hook to call on **Dr Billings** of Hailsham who had been treating Jane. Hailsham was some four or five miles by country lanes, but Hook returned to PC Reed by 9:30 the same morning with a death certificate from the doctor giving the cause of death as bronchial pneumonia. He was also the worse for drink. Reed arranged for two neighbours, **Mary Fowler** and **Mary Ann Barnes**, to assist with laying out the body.

Reverend Sutton, a man of some means and distinction, later Archdeacon of Lewes, was horrified by the casual way the certificate had been issued and on 25 April he wrote to the authorities, represented in the person of a **Mr Coles**, and using PC Reed as postman, expressing his concern in the strongest terms:

'A man named Hook and a woman named Douch have been living together in a cottage in Pevensey Street for some time past. The man is a notorious drunkard and has often ill-treated the poor woman shamefully. Last Saturday morning at 4 o'clock he went to PC Reed and told him the woman was dead ... I understand the man then went to Hailsham and from the doctor, who had visited two days previously for bronchial affection, obtained a Certificate of Death from Natural Causes, without the doctor coming to view the body. This seems to me to be utterly irregular, to say the least.

Now the place is full of indignation at the idea of the thing being passed over without investigation, I do not mean to suggest that she died from violence, but I do say that the case should be cleared up so as to remove at once – if the man is entirely innocent of having caused the death – any suspicion that might otherwise lurk in the minds of the neighbours.

*I saw the "acting bailiff" **Cooper** on Saturday. He has, I believe, written to the bailiff, but in order to save time I hereby beg to acquaint him with what I have heard.*

Yours truly, Robert Sutton.

P.S. Since writing the above I have heard that an inquest is to take place.'

How did John Hook explain events? At the inquest, stating his occupation as labourer, he said the deceased, Jane Douch (57), lived with him in Pevensey. Between 6 and 7pm on the night of Friday 22nd she went up to bed and he followed shortly afterwards, having had, as he admitted, a glass or two of beer. Jane was already in bed by this time. When he awoke between 3 and 4 on the Saturday morning, she was not in the bed but on the floor. He lifted her back onto the bed, but believing she was dead he

went to PC Reed. Advised to visit Dr Billings, he went to Hailsham and asked the doctor to write out a certificate, which the doctor did. Jane had been taken ill with vomiting on Monday 18th and Dr Billings had attended her the following Thursday.

James Pybus Billings, the doctor, told the jury he had seen Jane on the Thursday when she appeared very ill, and had intended to visit again on the Saturday or Sunday. He had diagnosed general lung disease, and earlier on the day of the inquest had conducted a post-mortem examination and found no external marks of injury. The organs of the body were generally congested, and the left lung particularly diseased, quite sufficient to account for death. So, he was not surprised when Hook arrived at his house in an excited state and told him of the death, and had no hesitation in giving him a certificate recording the death as bronchial pneumonia.

The jury brought in a verdict of death by natural causes, but were clearly unhappy and went as far as they could to criticise the doctor. They concluded that although they were satisfied that Dr Billings, in giving the death certificate, was acting in accordance with what he believed to be the rules of his profession, and with a *bona fide* belief in Hook's statement, they nevertheless desired to record their protest against a system which '*admitted of such insecurity in the circumstances which the present case exhibited*'.

Thus, the vicar was able to record his protest against the irregularity, the neighbours were perhaps reluctantly compelled to abandon their suspicions, and John Hook could return to life with his bad character intact, but not worsened.⁽⁷⁾

Of course, the inquest was flawed. As Dr Billings' conduct was in question, the post-mortem examination should have been conducted by someone else. Still, if there had been indication of violence, the ladies who assisted in laying out the body were in a position to say so. Of the life of Jane Douch, I can trace no facts whatever beyond that she was born about 1824 in St Pancras, maiden name unknown.

Rev. Robert Sutton (1832-1910) moved, with his wife, 10 children and six servants, to a higher preferment, while John, ever a labourer, ended his life at Lower Street, Ninfield on 13 December 1888, in the home of his daughter Elizabeth and his son-in-law, John Munn. John was buried in Pevensy with Selina, and their gravestone was still standing in the old part of the churchyard in 2010, although all those around it had been moved. It was obviously of a quality superior to his station in life, with the inscription well enough cut still to be legible. Perhaps the Canadians paid!

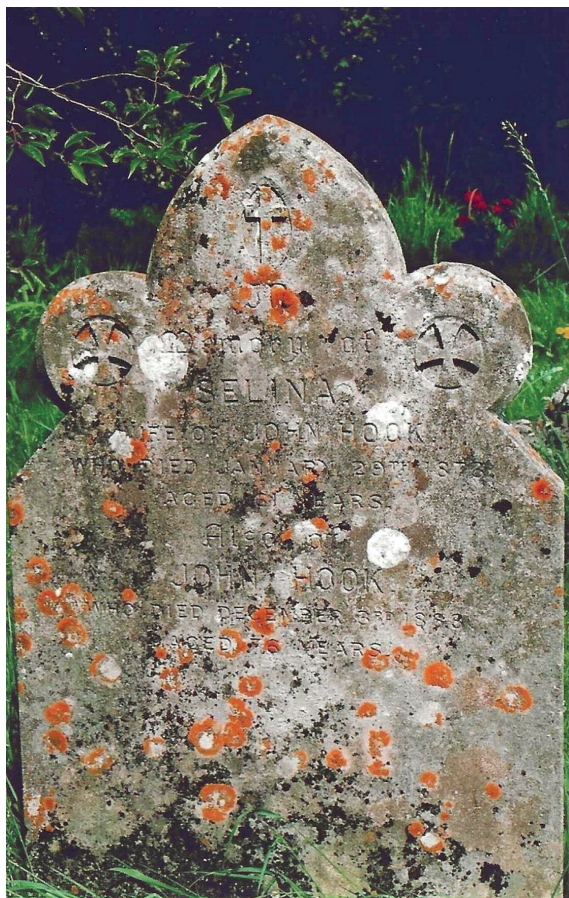
As far as I know, none of John and Selina's other children ever returned to the workhouse, though it was never far away. Charlotte (b. 1836), moved to London, and on 18 September 1859 in Hoxton, married **Edwin Pursglove** (b. 1833) who had come from Herstmonceux, Sussex, in search of work.⁽⁸⁾ They are my great-grandparents. Edwin, previously a labourer, made his living delivering sacks of coal around the City Road area. Coal dust and the London fog did for him. He died on 18 March 1877 of phthisis, aged 44, leaving four children, the youngest only 3 years old. His

widow, Charlotte, fell back on the usual resource of unskilled widows with children, taking in laundry, and later, with the help of the older girls, making ties and scarves at home as out-source workers.

The railway did not come to Pevensey until 1849, so Charlotte was born in the age of the stagecoach, and she died in London in 1922 in the world of commercial flight.

Lucas and Fordham

As my research progressed, I found that other family members passed through the workhouse, but only as individuals. My Lucas ancestry comes from **John Lucas** (d. c. 1836, Ipswich). His son, **William Lucas** (b. 23 June 1820), married **Harriet Mills** (b. c. 1820, Kirton, Suffolk) at St Clement's, Ipswich on 30 October 1842. He died, aged 30, on 26 October 1850 from prolonged and excessive drinking, leaving Harriet to take in lodgers and work as a charwoman.



*Gravestone of Selina and John Hook
(author's own)*

There were two sons, **William Buddry Lucas** and **James Lucas**, and Harriet remarried to widower **Abraham Pawsey**, a blacksmith, on 30 March 1856 in Ipswich. William Buddry took up his stepfather's trade, moved to London and married in 1865. He had at least five sons (my grandfather was the third, b. 1871) and three daughters. His wife died from blood poisoning in 1883 and William married again, to **Susan Munnings** (also known as Susannah in some records), a fishmonger's daughter, in Ipswich, and had two further sons and another daughter.

Abraham Pawsey and Harriet remained in Ipswich for most of their lives, but moved to London about 1884, Abraham dying in Islington in 1886. Harriet was left to such hospitality as the family could give her, possibly with her son James and his wife, who had also moved to London. She was clearly in health difficulties – on 17 July 1891 she was admitted to the Holborn Union hospital on the City Road, and was not discharged until 30 May 1892. She was admitted again to the Casual Ward on 14 June 1892 and died in the workhouse on 14 June 1894, of a cerebral haemorrhage.

Harriet's daughter-in-law Susannah Lucas (Munnings) also died in a charitable institution, though not the workhouse. She had been admitted to the Royal Free Hospital, then in Gray's Inn Road, and died there on 18 January 1906 of cancer and exhaustion. The last cause was not surprising – when she married William Buddy Lucas in 1884 she took on five stepchildren under 14, and then had three more children of her own. William died in 1902, leaving her (inevitably) without income.

My maternal grandmother's grandfather was **Thomas Isaac Fordham** (1814-1885). His father had set him up in business as a glue manufacturer, but he was buried in a pauper's grave in East London. His daughter, **Sophia Matilda Fordham** (1843-1912), married **Joseph Hugh (or Henry) Smith** (1840-?) and had 14 children, of whom 10 survived to adulthood. As I heard the story in the family, Joseph deserted Sophia, but I am not sure that is true – Sophia seems to have had periods when she was not closely involved with the children. A person of her name and age was in the Islington Workhouse in the 1891 census (and nowhere else) and was admitted again on 3 August 1892. She was clearly identified as having moved in with her daughter **Maud** (1879-1950) and Maud's husband at 161 Waldegrave Road, Teddington in about 1910 (my mother recalled seeing her furniture loaded on a horse-drawn cart), though Maud and her husband moved back to Islington in 1912. Sophia, at some point, was admitted to the Kingston Union Workhouse Infirmary in Surrey, where she died of asthma, emphysema and syncope on 21 May 1912.

Literary sources

As the years passed, new sources of information began to surround me and I was greatly helped by two books which contained information, in passing, about some of my relatives by name.

The first was an edited version of *The Diary of Thomas Turner (1754-1765)*,⁽⁹⁾ and takes us back to Sussex. **Thomas Turner** (1729-1793) was a shopkeeper, publican and parish officer in the village of East Hoathly. From 1754-1765 he kept a diary recording life in the village, running to 300,000 words. From it one learns of the system of charity, official and unofficial, in village life, entertaining of the poor from time to time, giving them seasonal work occasionally, providing a carer (with remuneration) or even a substitute carer if the first was sick, and securing orders for maintenance or apprenticeships. For example, my ancestor **Thomas Ling** (b. c. 1763) was, on 20 April 1775, deemed a '*poor child of the Parish*' and was apprenticed to **Nathaniel Payne**, a surgeon and gentleman farmer, to learn the art of husbandry.⁽¹⁰⁾ Thomas seems to have made the grade and achieved some status, for in late 1791 he laid a charge before the magistrates in Pevensy (where he was then living) that one **Thomas Miles** had stolen his black cow, value £6. Miles was committed for trial at East Grinstead Assizes on 19 March 1792, but I do not know the result.

Thomas Ling snr. and his wife **Ann née Cane (or Caine)** married in East Hoathly on 8 May 1755. They appear frequently in Thomas Turner's account. In 1752 one **Peter Adams**, who had descended from being an owner of 20 acres to being on parish relief, a waster, possibly charming but with a dark side, fathered an illegitimate child by Ann Caine. Adams was required by the authorities to enter into a bond to pay 18 pence per week so long as the child was a charge on the parish. He didn't pay, and Ann, now the wife of Thomas Ling, regularly complained to the parish to enforce the bond, which became a long-running struggle. Meanwhile, we find references to charitable acts by the overseers, for example on 21 December 1756: '*gave 1 penny each as poor relief to 33 people including **widow Caine** and **Thomas Ling***'.

On 25 December 1756: '*At home all day ... **James Marchant** and the widow Caine dined with us on a sirloin of beef with a batter pudding... and some bullace pies*'.

Then on 15 September 1764: '*Paid the following for about three quarters of a day picking hops ... Dame Cane 6 pence*'.

The Overseers' Book for East Hoathly contained a number of references to Widow or Dame Cane for payment for cottage work, spinning, twisting thread or yarn, knitting a pair of hose, etc. On 9 November 1769 the Parish '*paid 6 shillings to Dame Ling for attending and nursing her mother the Widow Cane during 6 weeks of illness*'.

Clearly a parish where help was needed, and given.

One corner of my ancestry which was largely unexplored was the **Doughty** family of Harleston, Norfolk. Apart from tracing down a couple of gravestones hinting at considerable prosperity and finding references to landowning, I had not latched on to the significance of the family. This deficiency was made apparent when I found the second book, which held remarkable revelations for me. It was *The Moated Grange* by **Elaine Murphy** (Baroness Murphy of Aldgate).⁽¹¹⁾ A whole chapter is devoted to the Doughtys, who first appeared in the district bearing a Settlement Certificate⁽¹²⁾ issued by the parish of Gislingham, Suffolk on the move of **John Doughty**, his wife **Susannah** and children **Mary** and **Susannah** to Harleston on 15 April 1745.

This John Doughty (1714-1775) had a son, also **John** (1748-1817), who was a shoemaker and leather dealer. He did well enough to pass on some wealth to his children, including another **John** (1776-1837) and a daughter, **Caroline** (1795-1864). In 1823 Caroline married **Jabez Balls** (1795-1845), a moderately prominent citizen of Harleston whose principal occupation was auctioneer.

John (b. 1776) was a highly cultured man, Unitarian by persuasion, and a great believer in the education of women. He had a number of daughters, of whom one, **Clementia** (1810-1908), was trained as a governess, and in that capacity moved to Sussex for employment within the Unitarian circle. There she met **Peter Taylor** (1819-1891), who was from a wealthy family and whose father had married a **Courtauld**.

Clementia and Peter married on 27 September 1842. Peter was appointed an active director of Courtaulds', and in 1862 was elected MP in the Liberal interest. Reading some of his speeches in *Hansard*, his contributions seem to me pedestrian, but he was a fierce opponent of vaccination. Clementia seized her chance, and with his money (and consent) and political connections, vigorously pursued her interests in women's education and emancipation. Together they opened a school in the grounds of their home in Kensington, and Clementia headed a number of committees advocating the intellectual case for universal suffrage, long before the militants of the early 1900s. She achieved a great deal of support and public awareness, but in the end no practical result immediately followed.

A burning issue of the times (the 1860s) was the unification of Italy, and Peter and Clementia actively entertained, both politically and socially, the Italian revolutionaries in exile, and would-be heads of state, **Garibaldi** and **Mazzini** (in Mazzini's case, at some cost to Peter's reputation, as Mazzini was suspected of involvement in an assassination plot). Peter withdrew from London life about 1880 on health grounds and moved with Clementia to Brighton, though he still attended Parliament to speak occasionally. He died in 1891 and Clementia in 1908. They had no children.

Back in Norfolk, Jabez and Caroline Balls had a daughter, also **Caroline**, born in 1825, who was, thereby, Clementia's first cousin. Caroline married **Thomas Andrew Gooch** (1827-1892), a tiler and slater, in Norwich on 29 February 1852. It is not clear how they first met, but Caroline was a milliner as was one of Thomas' sisters. Some time before 1860 Thomas and Caroline moved to London, and in that decade were living in a shared house in a poor district of Lambeth while Thomas tried to establish a business as a roofer. They had five children, three boys (one my grandfather) and two girls, both of whom died in infancy.

At the same time Clementia was living a mile or so away in Kensington, with five indoor servants, a gardener and a coachman. It is quite possible that Clementia and Caroline never met, or never knew each other. There were 15 years between them. Nevertheless, a story of astonishing disparity of fortunes between first cousins. In or out of the workhouse, education has been the key to passing 'Go'.

I have to mention, of course, that Clementia is remembered by a blue plaque (for her philanthropy), and has an entry in the *Dictionary of National Biography*. No nearer to me than first cousin of my great-grandmother, but I had to work it in somewhere.

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References and Sources

1. The fee for a GRO certificate was 2/-, unchanged since 1837, which meant you could have 10 for £1. This was not quite the bargain it seems, as 2/- in 1970 had the purchasing power of £2 today. In any case, the price went up shortly to 9/- (c. £9 today). Copy wills were also 2/- at the time. In the 1970s, mortgage rates were on the way up to 14% and inflation to 28%. The higher

rate of income tax was 60% and took effect on taxable income over c. £4000 p.a. A husband was responsible for making his wife's tax return and paying her tax!

2. Beachcomber was a *nom de plume* for **J B Morton** who wrote a column in the *Daily Express*, and his light-hearted list is remembered on the web page: <https://thoughtsoffatboyflin.blogspot.com/2015/05/the-list-of-huntingdonshire-cabmen.html>
3. *Dictionary of National Biography*, Ed: Leslie Stephen and Sidney Lee, Oxford University Press. <https://onlinebooks.library.upenn.edu/webbin/metabook?id=dnb>
4. Information from Henry Hunnisett, quoting a conversation (date unrecorded) with **Robert Ferris**, a commodity broker of Toronto.
5. Henry Hunnisett, quoting a conversation (date unknown) with **J B McLean** of the McLean Hunter Publishing Co. and **Dr Fletcher Sharp** of Toronto.
6. It must not be supposed that the Fred Victor Mission was a one-man band. It was founded in 1886 by a group of Methodist ministers and was a large organisation when Wesley joined in 1918 (aged 24).
7. East Sussex Record Office Inquest Papers: PEV/480/1-7, 26 April 1881.
8. He married under the name of Edwin Pursglove which he never used on any other recorded occasion. **Reg Pursglove** (1902-1982), a dance band leader and well-known broadcaster in the 1930s-1940s, was a great-nephew.
9. Thomas Turner, *The Diary of Thomas Turner (1754-1765)*, Ed. David Vaisey. Oxford University Press, 1984.
10. East Sussex Record Office, PAR 378/33/1
11. Elaine Murphy, *The Moated Grange*, Book Guild Publishing, 2015.
12. Norfolk Record Office, PD 295/110, dated 15 April 1745.



The Risbridge Union Workhouse near Kedington
(Courtesy of Great Bradley village website, <https://greatbradley.weebly.com/the-workhouse.html>)

HIGH FLIGHT – A SUFFOLK RECTOR’S GRANDSON

A lifelong interest in aviation, now very largely desk-bound, led me into many areas of discovery. Several years ago, these and family connections in Lincolnshire prompted research and a brief stop at Scopwick near Digby (airfield) to visit the grave of Pilot Officer **John Gillespie Magee**, who crashed and died nearby in 1941. Earlier, he had sent his family in the USA a copy of the poem *High Flight*, that he had composed after a training flight in Wales in an earlier mark of Spitfire:

‘High Flight

*Oh! I have slipped the surly bonds of Earth
And danced the skies on laughter-silvered wings;
Sunward I’ve climbed, and joined the tumbling mirth
of sun-split clouds,—and done a hundred things
You have not dreamed of—wheeled and soared and swung
High in the sunlit silence. Hov’ring there,
I’ve chased the shouting wind along, and flung
My eager craft through footless halls of air
Up, up the long, delirious, burning blue
I’ve topped the wind-swept heights with easy grace
Where never lark nor ever eagle flew—
And, while with silent lifting mind I’ve trod
The high untrespassed sanctity of space,
Put out my hand, and touched the face of God.’*

By chance, other reading has prompted further research. John’s fatal collision was at Wellingore, Lincolnshire, where in 2017 a memorial project for him was initiated by a group of villagers, with significant patronage. If all goes to the latest plans, the memorial with bronze statue is to be erected at the International Bomber Command Centre at Lincoln. The owners of the site of the former Wellingore airfield seem to have this in hand and news of progress may be expected in due course.

So, you are by now wondering, what is the Suffolk link? John was born on 9 June 1922 in Shanghai, the first of four sons of missionary parents based there, **John Gillespie Magee snr.** of the USA and **Faith Emmeline Backhouse**, who was English. The Magee roots go back to **Robert Magee** and his wife **Jane (née Jack)**, who with seven children left Northern Ireland in the 1700s and became well established in

Pittsburgh, USA. After a successful business career, by 1805 Robert was significantly involved in the establishment of Trinity Protestant Episcopalian Church. John and Faith were married on 19 July 1921 in Kuling, China and then moved to Nanking. Their second and third sons were born in Shanghai (1925) and Maebashi, Japan (1928) and the fourth, **Frederick Hugh**, in England (1933).

The religious background also applied to Faith's origins. She was born on 1 October 1891, the eldest of four children of **Rev. Edward Bell Backhouse** and **Mary Ann Emmeline (née Walford)**, who had married on 17 April 1890 in the village church at Dallinghoo, Suffolk. Rev. Backhouse was much respected for his ideals and

missionary vision and had been appointed Rector of the parish of Helmingham on 4 May 1889, after taking Holy Orders about seven years earlier. That was after many years spent at sea with P&O, Edward having been uneducated and orphaned at the age of 10. The Walfords were a significant family in the 19th-century history of Dallinghoo: Mary Ann's father, **Rev. Ellis Walford**, and her brother, **Rev. William Stewart Walford**, were successively Rectors of St. Mary's Church, and members of the family died in both World Wars.

At the time of John's service in the UK, he visited his grandmother Backhouse who was then living at 'Foxburrow' in Deal, Kent. His education had begun nearby at St. Clare Prep School for Boys at Walmer and, his parents being away, his grandfather Edward Backhouse took responsibility for him. Moving on to Rugby, John came under the guidance and care of the Headmaster, **Hugh Lyon**, who carried forward the traditions of Rugby School. His patience, like that of earlier teachers and later service instructors, was sorely tried by John's intolerance of routines and pushing of boundaries. John became a close friend of the Lyon family and was devoted to **Elinor**, one of Hugh Lyon's four children. Later, John visited the family often, by rail, road and unauthorised flight, displaying his Spitfire.



John Gillespie Magee jnr., 1941 (RCAF photo)

In 1939 John went to visit family in the USA and his return was prevented by the outbreak of WWII. He went into higher education where the study of Classical Literature advanced his poetic skills. Despite opposition, he put aside plans to go to Yale or Harvard and, with permission, applied to join the Royal Canadian Air Force at Montreal in October 1940. In late January 1941 John started initial flying training, then took advanced training, and gained his coveted 'wings' brevet in mid-June and then promotion to Pilot Officer. After transit by sea, he started operational training in Wales in August. It was there that he composed *High Flight*. A posting to 412 Sqdn RCAF at Digby and then Wellingore followed by October 1941. On 11 December 1941, descending through a gap in cloud cover to land following formation practice at high level, John's Spitfire collided with an Airspeed Oxford twin-engine trainer which had taken off from Cranwell piloted by **LAC Ernest A Griffin** (19), who had only recently begun flying solo. The aircraft crashed and both pilots died, John having fallen clear but far too low to deploy his parachute. Entirely accidental, the crash led to improved safety provision around airfields. The deaths of these two teenagers remind us of the tragic cost of training, quite aside from operations. The lines of the poem *High Flight* are acknowledged to express the joys of flight and are used widely. We can be proud that a 'grandson' of Suffolk was its author.

Keith Taylor (ex-Coney Weston) Mb 9062

Editors' note: Any member interested in learning more about this brave pilot and his poetry might like to hunt down a copy of Roger Cole's High Flight: The Life and Poetry of Pilot Officer John Gillespie Magee (Fighting High Publishing, 2020).

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SUFFOLK RECORD OFFICE, LOWESTOFT – THE END OF AN ERA

I remember the day **Katherine Bardwell**, Chair of Suffolk Genealogy Society (as it was then known), announced at a meeting that she had some exciting news ... Lowestoft was going to get its own Record Office! Members were absolutely delighted – no more organizing coach trips or train journeys to Ipswich or Bury St Edmunds Record Offices, we would have our very own! It had long been recognized by Suffolk County Council that a third branch of Suffolk Record Office was required due to the lack of deposits from the north of the county, and the difficulties in travelling to the Ipswich and Bury St Edmunds offices.

Plans were soon under way and it was decided the new office would be offered a space in the reference area of Lowestoft Central Library, which already housed a very comprehensive Local Studies Library. A strongroom was created in the basement, shelves were filled and microfiche readers were installed, and the Record Office



Lowestoft Record Office. Photo by Janis Kirby

opened to the public on 16 December 1985. **Rosemary Rogers** was appointed as Archivist in Charge, **David Wright** became Local Studies Librarian, and **Sue Francis** and **Liz Frogge** were search room assistants. The first accession was Lowestoft Borough Collection and numbered 01.

From the very beginning, Suffolk Genealogy Society worked closely with the Record Office and this relationship continues. Various transcription projects commenced, with much indexing, including of the Fishing Boat Agreements; and I believe the parish registers were the first items to be transcribed.

I was fortunate to find myself working at the Record Office in 1989 and I loved it. Working amongst the archives wasn't like being at work at all. I wasn't too happy when I had to leave due to my husband's work promotion. However, when I returned to Lowestoft I soon offered myself as a volunteer again.

There was much to be said for researching in a record office – a kind of camaraderie existed between the users and we all shared those moments when someone in another part of the search room uttered a whispered cheer. We would look up, smile and carry on with our work, as we all knew that feeling of finally finding that elusive ancestor. Some regular users became friends, and one actually helped me find my next link as she'd been researching in a parish to which my ancestors had moved – this was in the days before the internet.

As we know, things changed, and I visited the Record Office a couple of days before it closed at the end of August and, having obtained permission, took a few photographs. It was very sad, and for many of us a big part of our lives has now ended. We had always been very fortunate at Lowestoft in having excellent staff who we regard as friends. I didn't feel I could let the demise of such an important centre pass without saying farewell, and want to thank all those people who have provided a service one way or another.

Janis Kirby
Lowestoft Chair

GREAT-GRANDPARENTS IN COMMON

We are still receiving submissions for this series, which has proved popular as a potential means for Suffolk FHS members to make contact with other members with whom they share a great-grandparent. A subsequent direct exchange of information about those ancestors-in-common will hopefully enable one side – or possibly both – to expand their knowledge of the shared great-grandparents and even, perhaps, to add new branches to their family tree.

If your published data lead to such contact, please be sure to let *Suffolk Roots* know. Whether or not there is a story to publish, we shall be glad to hear of your success: knowing that families find connections through this or any other section of the journal helps to ensure that best use is made of the available space.

Great-grandparents of: **Brian Everard**, contact everard41@gmail.com

John William Everard <i>b. 1838 Brandon, Suffolk</i> <i>d. 1886 Ulverstone, Lancashire</i>	&	Elizabeth Margaret Smith <i>b. 1840 Steppingley, Bedfordshire</i> <i>d. 1908 Barrow in Furness, Lancashire</i>
Robert Gorrall Pearson <i>b. 1851 Ulverstone, Lancashire</i> <i>d. 1927 Ulverstone, Lancashire</i>	&	Agnes Palmer <i>b. 1850 Leece, Lancashire</i> <i>d. 1880 Leece, Lancashire</i>
William Barrow <i>b. 1805 Kirkby in Furness, Lancashire</i> <i>d. 1873 Barrow in Furness, Lancashire</i>	&	Ruth Robinson <i>b. 1821 Subberthwaite, Lancashire</i> <i>d. 1908 Barrow in Furness, Lancashire</i>
Samuel Dodd <i>b. 1839 Wheelock, Cheshire</i> <i>d. 1890 Barrow in Furness, Lancashire</i>	&	Ann Davenport <i>b. 1842 Highfield, Shropshire</i> <i>d. 1888 Barrow in Furness, Lancashire</i>

Note: All the places noted as Lancashire are now in Cumbria.

BEHIND THE SCENES AT *SUFFOLK ROOTS*

Every quarter, a shiny new copy of *Suffolk Roots* arrives on your door mat, or perhaps in your Inbox. Have you ever wondered how your journal is produced? Here is a summary of our process (which was included in a talk given to the West London branch several years ago).

How do we receive material?

- By email (preferred) - Formatted as Word documents, also text or .odt (we need to be able to edit the documents, so can't handle pdf files). Pictures should be .jpg. or .png, and with copyright information/permissions.
- By post (if you really don't do electronic) - Typewritten if possible, otherwise best handwriting!!
- We create – sometimes (like you) we write an article from our personal research interests, at other times we might create a piece from interesting information received by email, or as a space-filler. We also have to make alterations to the 'standing pages' – those pages that appear in every issue (e.g. group programmes, upcoming family history meetings, future themes), and choose a new cover image.

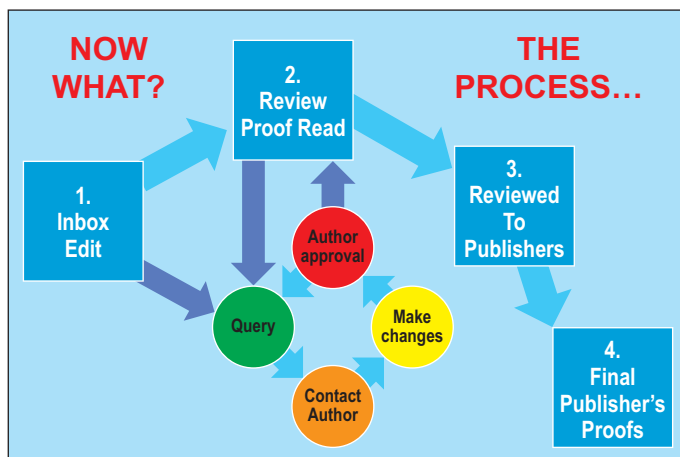
How do we collaborate?

You will have noticed that there are two editors, and we do not live close to each other, so how do we work together?

- Email – the email address you submit articles to is forwarded to a shared mailbox, to which we both (and a select few others) have access. We view submitted material there and respond (either or both of us). We also correspond on editing matters via our personal email accounts.
- Dropbox – we use Dropbox for storing submitted material, and edit the material there. The Dropbox is organised into folders, through which the documents progress.
- Tracking Spreadsheet – as each document is received, we enter it on an Excel spreadsheet with details of the title, author, type of article, and any notes or queries we have about it (e.g. do images have copyright permission, are we sending any queries to the submitter?). Each item is assigned to one of us as primary editor, and the other becomes the reviewer. When we complete each stage, we record this in the spreadsheet.
- Zoom/Phone – occasionally it is nice to have more personal contact, or there is something more complex to be discussed, and then we arrange a Zoom meeting or phone call.

The process

- Editing occurs in the 'Inbox' folder. An initial read through will highlight any queries we want to take back to the author. We then convert the document to the house style (i.e. font type and size, line spacing, placing names in bold, format of dates,



quotes and expressions, etc). We have a set of formatting guidelines to follow. We may also amend the text to improve flow, or to reduce repetition (e.g. the same word used several times in close proximity). We do try to retain the style of the author. We check for factual accuracy (e.g. dates of battles), we check references, and image copyright, and also for consistency within family stories (e.g. if John has become James later on). We may redo a family tree diagram if we do not think it will reproduce well in print, or create one if it will improve the understanding of the article. If we make significant changes, we return the piece to the author for approval or comment.

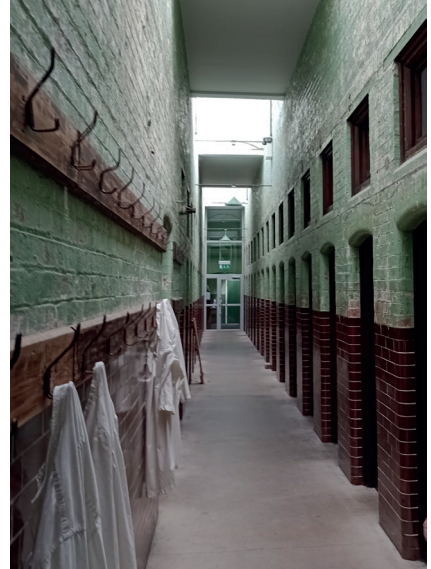
- The document is then moved to the 'Review' folder, where the other editor reviews the document and often finds further editorial or factual modifications to be made. This may result in further queries to the author. In a long or complicated article there may be several iterations of modifications.
- When we are happy with the document, we move it to the 'Reviewed' folder. A couple of weeks before the deadline for sending to the printers, we make the contents of this folder available to our print setter, who returns the document in a PDF format for comment.
- The 'Final' folder contains the PDF for proofreading, which is done by the two editors and also a dedicated proofreader, **David Gobbett**. We are able to add comments to the PDF (which must be synchronised to avoid overwriting each other's changes), and review and add comments. These relate to the layout and accuracy of the setting, and also additional editorial items (missing quotes, italics, small text changes) that escaped notice earlier. Our long-suffering print setter then goes through further iterations of making changes, and us reviewing. When we are finally happy, a print-ready copy is produced and sent to the printers.

We hope this gives you some insight into the process involved. And a big thank you to all who contribute articles – we couldn't do this without you!

The Editors

A WORKHOUSE PROJECT

The investigation of celebrities' ancestors features frequently on television, and usually highlights interesting issues. But what of the lives of those so poor they had to resort to the workhouse? A project in my local area has been seeking to address that by researching the stories of those residing in the Guildford Union Workhouse at the time of the 1881 census. The workhouse, of which the Casual Ward remains and is open for visits, is now known as The Spike, named for the tool used in oakum picking (for ship caulking), one of the tasks vagrants were required to fulfil (the other being breaking up rubble for road building). Very little could be found about the vagrants, but for those who were admitted longer term, many interesting tales have come to light.



Spike Workhouse, Guildford. Corridor of the Casual (Vagrants) Ward (Photo: Lesley Hall)

The information found about the 1881 inmates' lives is being posted onto the Spike Lives website.

The research has been completed, and about 50% of those lives have been posted so far. The volunteers are continuing with a new project called Spike Rules, which is investigating the lives of those employed by the workhouse in 1881.

Perhaps you also have Surrey ancestors, and maybe they will be featured here: <https://spikelives.co.uk/>

Lesley Hall

Co-editor

UNWANTED MARRIAGE CERTIFICATE

I erroneously purchased a marriage certificate for a couple who are not part of my family, and will post it free of charge to another member with an interest who emails me their address. The marriage, which took place on 15 January 1949 at Colchester Register Office, was between **Roland Reginald Robinson** (37), divorced husband of **Cecilia Florence Oakes** and son of **Samuel Arthur Robinson**, deceased railway engine driver, and **Phyllis Lilian Tidman** (25), daughter of **Frederick Tidman**, an [unreadable] tractor driver.

Dr David E Wilkinson Mb 11869

dewilkinson9@gmail.com

RESEARCHING ANCESTORS IN THE 16TH CENTURY

Have you ever wondered how to go about researching ancestors before the common records begin? Member and Trustee, Carolyn Alderson, has researched the parentage of **Simon Huntingdon**, who emigrated to Massachusetts from Yarmouth in 1633. She explains how she achieved this using 16th and 17th century Norfolk and Suffolk wills in an article entitled '*How to use Wills to Develop a Family Tree. The Case of Simon Huntingdon (died 1633) and his Ancestors in East Anglia, England*', which is available on her website: <https://www.carolynalderson.com/how-to-use-wills-to-develop-a-family-tree-the-case-of-simon-huntington-died-1633-and-his-ancestors-in-east-anglia-england/>

The Editors

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FORTHCOMING FAMILY HISTORY FAIRS AND EVENTS

As *Suffolk Roots* goes to press (November 2024) there are both physical and online events being organised. These are often advertised on the Family History Federation's website at <https://www.familyhistoryfederation.com/events>

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

None for this quarter.

In addition, there are the following Family History Shows:

East Surrey FHS Virtual Fair **25 January 2025 10am–12pm & 2–4pm**
Online, Free

Details: <https://eastsurreyfhs.org.uk/index.php/events>

Family History Show Online **8 February 2025 10am–4pm**

Details: <https://thefamilyhistoryshow.com/online/>

RootsTech **6–8 March 2025**
Online, Free

Details: <https://www.familysearch.org/en/rootstech/>

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GROUP PROGRAMMES

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

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

TBA = To be arranged : TBC = To be confirmed

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

DECEMBER

LOCATION	DATE	EVENT	SPEAKER
Bury	01	No meeting	
Haverhill	12	Christmas Quiz Group <i>Social evening with refreshments</i>	<i>Group</i>
Ipswich	04	No meeting	
Lowestoft	03	Photos of Lowestoft and Nibbles	<i>Bert Collyer</i>
Sudbury	31	No meeting	

JANUARY

LOCATION	DATE	EVENT	SPEAKER
Haverhill	09	Nursery Rhymes	<i>Group</i>
Ipswich	08	Humour in Genealogy	<i>Christopher Broom</i>
Lowestoft	22	Suffolk FHS 50th anniversary <i>Lowestoft Group & Guests</i> <i>at Victoria Hotel, Kirkley Cliff, Lowestoft</i>	
Sudbury	28	Two Birds – Two Bury St Edmunds Rivers	<i>Martin Taylor</i>

FEBRUARY

LOCATION	DATE	EVENT	SPEAKER
Haverhill	13	Eglantyne Jebb – British Social Reformer – Founder of the Save the Children organisation	<i>Margaret Woodley</i>
Ipswich	05	The Death of Frederick Barnes – Distinguished Ipswich Resident	<i>Keith Barker</i>
Lowestoft	04	More Tea Vicar?	<i>Trudie Jackson</i>
Sudbury	28	104 Years of the Sudbury Dramatic Society	<i>Sara Knight</i>

MARCH

LOCATION	DATE	EVENT	SPEAKER
Haverhill	13	Breaking the Law and Transportation	<i>Charmian Thompson</i>
Ipswich	05	To be confirmed	
Lowestoft	04	The Lincolne Letters	<i>Dave Wollwebber</i>
Sudbury	25	To be confirmed	

Please check latest arrangements and details of the meeting topic on the Suffolk FHS website

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

ZOOM TALKS

Zoom talks for members from December 2024 onwards are listed below. Please put these in your diaries and / or your computer-based calendars.

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

We are continuing our very popular Zoom talks even now our Groups are meeting again, as a bonus to members both at home and abroad.

Members will receive an e-mail **shortly before each talk**, notifying them of the event and giving a link to register. If you do not receive such an e-mail, please contact Andy Kerridge at chair@suffolkfhs.org.uk.

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

Monday 9 December 2024 at 7:30pm

Quiz

Members

Tuesday 28 January 2025 at 7:30pm

Artificial Intelligence for Family History

Andrew Redfern

Monday 24 February 2025 at 7:30pm

Constable, the Painter Who Could Not Get Arrested

Kim Smith

Monday 31 March 2025 at 7:30pm

DNA – title TBA

Mia Bennet

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

THEMES FOR SUFFOLK ROOTS

The theme of March's edition will be 'Suffolk Women'. With 2025 marking the 50th anniversary of Lincolnshire-born Margaret Thatcher being the first woman to be elected leader of a major UK political party, we are looking at the impact our women ancestors had on the lives of their families and communities. They may not be as well-known as the former Prime Minister, but they could have successfully managed large households, led charitable work, been involved in war work, or excelled in sport. Perhaps they survived heart-breaking circumstances, or severe punishment if involved in the suffragette campaigns?

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

STATUS	ISSUE	THEME TITLE	DATE TO THE EDITOR
Final	Mar 2025	Suffolk Women <i>Notable female ancestors</i> This year marks the 50th anniversary of Margaret Thatcher becoming the first female Conservative Party leader. We can't all have such well-known ancestors, but they do say 'Behind every great man...' In your research have you found remarkable women? Were they known for charitable work? Pillars of the community? Did they manage and raise large families? Did they suffer unimaginable heartbreak? Were they involved in war work? Did they lead protests, or were they a suffragette? Or maybe they had more chequered lives?	Deadline 20 Jan
Provis'nl	Jun 2025	Mental Health <i>Signs of and treatment for mental health issues in our ancestors</i> In our ancestors' times, mental health issues and disabilities were less well understood, and were labelled very insensitively; and care and treatment varied greatly. In your research have you found ancestors in asylums, either as patients or workers? Was your ancestor a doctor or campaigner for improvements? Was your ancestor affected by a condition? Was your ancestor unjustly put in an institution? What were the conditions and treatments like? How were the institutions regarded within their communities?	Deadline 20 Apr
Provis'nl	Sep 2025	Education in Suffolk <i>How our ancestors were educated</i> It was not until 1880 that primary education became compulsory, and it was not free until later than that.	Deadline 20 Jun

In your research do you frequently find indications that your ancestors could not read or write? Have you been surprised that some were literate?

How was your ancestor educated? At school? At university? Were they apprenticed to a trade?

Was your ancestor a schoolmaster or mistress?

What were the problems that stopped people going to school? Did any of your ancestors forfeit an education because they needed to work? Were any of them affected by medical conditions that prevented them from attending school?

How did the wider availability of education affect communities?

Provis'nl Dec 2025

Where Did They Come From

Deadline 20 Oct

Migration INTO Suffolk

We have previously looked at our ancestors who left Suffolk for other locations in the UK and further afield. But did your forebears move to live in Suffolk?

If so, where were they before, what were they doing and why did they move? Was it for love, for work or perhaps something more unusual? Was their relocation temporary, for example for work, or war service? Were they successful in their new lives in the county?

Did they set up a new business?

How did their ingress affect the community?

Were they welcomed or treated with suspicion?

MEMBERSHIP SUBSCRIPTION RATES

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

Please contact the Membership Secretary for help on the alternatives.

Subscriptions for the Membership year beginning 1 April 2025:

A – UK Full postal membership / joint ⁽¹⁾	£14
B – Overseas postal membership	£25
C – Electronic membership	£10
D – Life membership (not available for overseas postal)	£120

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

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

SUFFOLK FAMILY HISTORY SOCIETY

Member of the Federation of Family History Societies : Reg. Charity No. 1087748 : Company Reg. No. 4191740

PATRON

Douglas A Howlett

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Carolyn Alderson, Kenneth J Finch, David Horton, Joan Horton, Julie Johnson,
Andy Kerridge, Jean Licence, Kevin Pulford, Brian Thompson

OFFICERS 2024

Chair:	Andy Kerridge 8 Wyvern Close, Broughton Astley, Leicester, LE9 6NH Tel: 07858 775171	e-mail: chair@suffolkfhs.org.uk
Vice Chair:	Post currently vacant	
Membership Secretary:	David Horton 26 The Crescent, Slough, SL1 2LQ Tel: 01753 537673	e-mail: membership@suffolkfhs.org.uk
Publicity Officer:	TBA	e-mail: publicity@suffolkfhs.org.uk
Secretary:	Kenneth J Finch 65 Churchill Avenue, Ipswich, IP4 5DT Tel: 01473 423931	e-mail: secretary@suffolkfhs.org.uk
Treasurer:	Carolyn Alderson	e-mail: treasurer@suffolkfhs.org.uk
Editor <i>Suffolk Roots:</i>	Co-editors Lesley Hall and Rob Ward can be contacted by e-mail Tel: 01276 679747	e-mail: editor@suffolkfhs.org.uk

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

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

GROUP CONTACTS FOR 2024

Haverhill:

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

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

Tel: 01440 712652

e-mail: haverhill@suffolkfhs.org.uk

Ipswich:

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

**Contact – Secretary: Jenny Rawlinson, 10 Carlford Court, 112 Parliament Road,
Ipswich, IP4 5EL**

Tel: 01473 902367

e-mail: ipswich@suffolkfhs.org.uk

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

Tel: 01473 274300

e-mail: IpswichChairman@suffolkfhs.org.uk

Lowestoft:

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

Contact – Chair: Janis Kirby

e-mail: lowestoft@suffolkfhs.org.uk

Sudbury & District:

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

Contact – Chair: Sheila Piper

e-mail: sudbury@suffolkfhs.org.uk

Bury St Edmunds:

This group relaunched in June 2024 and has held two meetings. The future programme is being developed and details will be published on the Society's website (under the Groups tab) and Facebook pages when available.

West of London:

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

SFHS DATA CO-ORDINATORS AND SEARCH SERVICES

BAPTISMS

Index Co-ordinator Alan Bumpstead **Phone: 01440 704157**
baptisms@suffolkfhs.org.uk 71 Downs Crescent, Haverhill, Suffolk, CB9 9LJ

Search Service Arthur Bird **Phone: 01904 793884**
baptismsearch@suffolkfhs.org.uk Search = 1 surname up to 30 entries
Please send your request by e-mail

BURIALS

Index Co-ordinator Arthur Bird **Phone: 01904 793884**
burials@suffolkfhs.org.uk

Search Service Arthur Bird **Phone: 01904 793884**
burialsearch@suffolkfhs.co.uk Search = 1 surname up to 12 pages
Please send your request by e-mail

MARRIAGES

Index Co-ordinator Yvonne Hesketh
marriages@suffolkfhs.org.uk

Search Service Arthur Bird **Phone: 01904 793884**
marriages@suffolkfhs.org.uk Search = 1 surname up to 30 entries
Please state Surname, Forename, geographical area and dates
Please send your request by e-mail

MONUMENTAL INSCRIPTIONS

Search Service Arthur Bird **Phone: 01904 793884**
burialsearch@suffolkfhs.co.uk Search = 1 surname for each parish
Please state approximate date.
Please send your request by e-mail

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We are well on the way to our objective of publishing all remaining records from the 1538 start of parish registration up to 1900 (to 1837 for marriages).

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