

The Journal of the Framlingham and District Local History and Preservation Society

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April 2017

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All enquiries regarding Society membership should be addressed to
The Honorary Secretary:
Rendham Barnes, Rendham, Saxmundham, IP17 2AB
telephone 01728 663467

For back issues of the journal, correspondence for publication, and proposals
for articles, contact the Editor:
43 College Road, Framlingham, IP13 9ER
telephone 01728 724324 mobile 07930 494888
bobrob2100@hotmail.co.uk

Framlingham History Website: www.framlinghamarchive.org.uk

*Heir of Antiquity! - fair castle Town,
Rare spot of beauty, grandeur, and renown,
Seat of East-Anglian kings! - proud child of fame,
Hallowed by time, illustrious Framlinghame!*

From: *Framlingham: a Narrative of the Castle,*
by James Bird (1831)

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L. R. Squirrell's pastel drawing of the *Castle Gateway* in 1924 is held in a private collection. Permission to reproduce free of Artists Rights has been generously granted by the artist's daughter, Mrs Annette Kenny

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FRAM

7th Series Number 4

April 2017

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It is now almost twenty years since this journal was re-launched in August 1997. The first and second series of *Fram* had flourished from 1968 to 1974, when it folded due to lacking a new editor to take it on. Over that period it included brief news items of interest to the local historian, as well as one or two monumental pieces such as P. J. Stannard's history of the pubs of Framlingham (since reprinted in *Fram* 3rd series 1-3). Its physical format could charitably have been described as basic – foolscap sheets of typescript stapled together without a card cover.

When I came to Framlingham in the mid-nineteen nineties, local history was a major interest of mine: after all, I had worked for twenty-five years in one of the leading local studies libraries in the UK, Guildhall Library, City of London. I quickly joined the Framlingham Local History and Preservation Society, and was invited by its Chairman Brian Collett to join its Committee. I soon realized that the Society had once had its own periodical, and set about reviving it. At a special meeting at the Lovejoys' house Committee member Mike Churchill volunteered to reproduce the typescript copy and illustrations on a high speed photocopier (with the consent of his boss) at the Sizewell Power Station. As a result of this the only major cost of production was the cost of the typing itself, a significant proportion of the Society's revenue expenditure. Members were reluctant to increase annual subscriptions to fund this, so it was eventually agreed to reduce publication frequency from three times to twice a year, in April and October, and pages were reduced from twenty-four to twenty.

All went well for some years after this until Mike Churchill retired from Sizewell. It became obvious that copy would in future have to be transmitted digitally to our printers, something we would have struggled to achieve had it not been for the IT expertise of Committee member Alison Garrett. As a bonus created by this change in our procedure we now have a far higher quality of reproduction of photographs and other images in the journal.

As regards content we seek (ideally) to have fully footnoted articles, or at least a list of sources at the end of the article concerned, since *Fram* is a journal that is also distributed to national organisations sharing our interests, and also specialist repositories. We do not restrict the journal to articles on Framlingham itself, but sometimes go out to Suffolk as a whole. On this basis we continue to receive a steady flow of articles, long or short, for publication. Long may it remain so!

And another thing – the October 2016 issue of the *Ipswich Society Newsletter* listed four new recipients of Blue Plaques in this area, awarded by Historic England (formerly English Heritage). Among these is the Plaque for the Suffolk archaeologist Nina Frances Layard, the subject of the article by G. M. Chamberlain in *Fram* 3rd series number 11, December 2000.

Bob Roberts

HAROLD LANMAN A LIFE DEVOTED TO A MUSEUM

By Andrew Lovejoy

Over the last hundred years and in particular the last fifty years the number of local museums has greatly expanded. The Lanman Museum, now at Framlingham Castle had its inception in the 1930s. The Museum is unusual in that it owes much of its origin and development to one man, Horace Harold Lanman (1893-1979), although he was usually called Harold. His singular devotion to the pursuit of collecting artefacts of local history interest goes back at least to his teenage years. In 1953 there was an exhibition organised by the Framlingham and Saxtead Local History Committee with eighteen members. They appealed for exhibits and were offered around seven hundred for display over two days in the Assembly Hall, Church Street. Eighty six people lent exhibits which ranged from a Roman coin to a De Dion Bouton motor car.



The exhibition was a great success, which led to the proposal for creating a permanent museum. In 1955, the secretary Percy Stannard wrote to the Ministry of Works to ask whether a museum could be incorporated within the Castle Hall. If there was a response it has not survived, but clearly this avenue did not materialise, at least not for another thirty nine years. The Museum did come to fruition in 1957, primarily through the endeavours of Harold Lanman and Percy Stannard. It was opened by the Earl of Cranbrook in a room on the Market

Hill (now Akermans) which belonged to Potters. By 1969, these premises were no longer available, and a move was made to 11 Double Street, where it resided for ten years. The Court House in Bridge Street then became available, and with professional help for new displays, the museum moved to the upper floor (above the present library) in 1979. Harold had stepped down as Honorary Curator in 1975 at the age of eighty two, and sadly died a few weeks before the 'Lanman Museum at the Court House' was opened by Sir Joshua Rowley Bt., the Lord Lieutenant of Suffolk.

The Museum had previously been run by the Framlingham and District Local History and Preservation Society. The new move had precipitated a change whereby a separate charitable trust was created to take over the Museum.

Perhaps Percy Stannard's letter must have risen to the top of the pile, as English Heritage offered the museum space in the Poor House in the Castle, and a move was made there in 1984, which is now its permanent home on the first floor. Today the Museum plays host to about fifty thousand visitors a year, and is fully accepted by English Heritage as an integral part of Castle facilities.

Without Harold Lanman's enthusiasm, expertise and skill, there would not be a museum in its present guise. Harold's life story emphasises his local origins and the reason for his devotion to the life and times of the people of Framlingham and its surrounding villages.

Harold's grandfather was John Barker Lanman of Friston post-mill. He moved to a steam mill in Halstead, Essex, before a further move to another mill in Wednesbury. An accident

occurred when he was thrown by a steam driving belt onto a millstone, and he died on May 28th 1878, at the age of forty three. John had eight children, which included Harold Lanman, father of our Harold. At the age of fourteen, Lambert senior was established with Charles Percy his uncle, who was a watchmaker in Bridge Street, Framlingham. That arrangement was secured by his grandmother, who died in 1882. There is a Charles Percy long case clock in the Museum.

Harold senior's experience under the eye of his uncle was not a happy one. He ran away and found lodgings in Castle Street and opened a watch repair and makers shop. He worked very hard, and would walk twenty miles a week going to Dennington, Brundish, Wilby, Worlingworth, Tannington, Saxtead and Peasenhall. Charles Percy seems to have been a colourful character who met a tragic end. In July 1887, he was returning from Dennington in his trap when the horse kicked out the floor and he fell through onto the ground. He was dragged along on his knees for some distance and suffered injuries from which he did not recover. Harold took over the watchmaker's shop in Bridge Street after his death.

He went on to develop a great interest in antique furniture as he travelled around the county. It was an interest which his son Harold was to show so ably. He was born on the 4th November 1893, and his father wrote to his sister announcing that a little dark-haired watchmaker came here this morning at about a quarter past three. Harold's first memories are of his father moving to a modern shop on the other side of Bridge Street, from his original watchmaker's premises. In 1902, Harold senior disposed of the watch making and jewellery business and moved to Castle Street where 'he will still carry on the business of antique furniture buyer and dealer to which he will now devote his whole time and attention'.

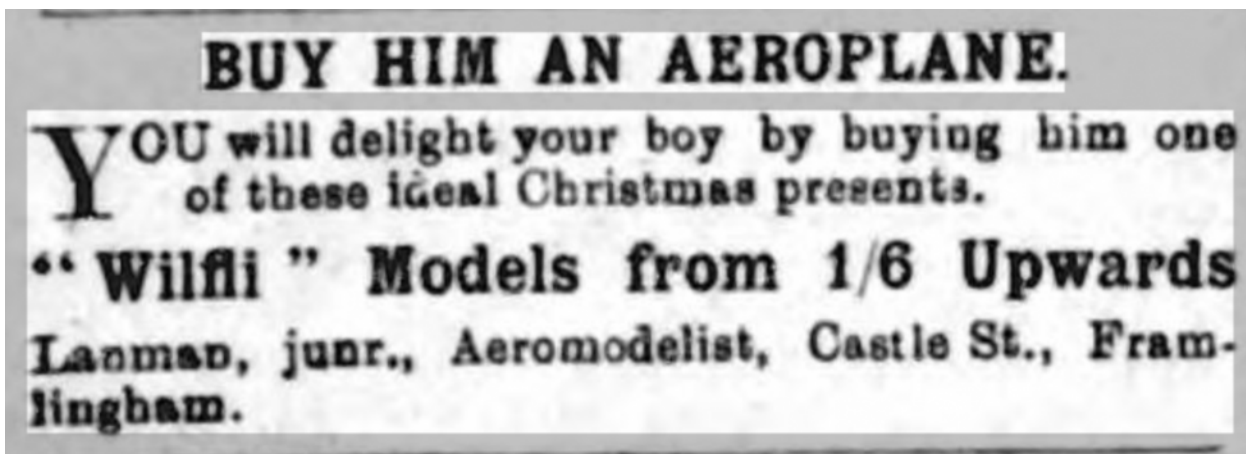
When he was six years old, as a result of an illness his son almost wholly lost his hearing, and lived in a near silent world until he was twelve, when he regained partial hearing. Because of his deafness he spent a great deal of time with his father of whom he had the warmest memories, and was undoubtedly a great influence on his life. He recalled helping with the cleaning of watches which entailed taking the timepieces apart, cleaning the parts with brushes and refined whitening and reassembling. Little wood pegs were used to clean the pivot holes and this had to be done 'as many times as the peg came out dirty'. His deafness had prevented him going to school, and he learnt to read by working his way through Daniel Defoe's *Robinson Crusoe* with the aid of a large dictionary.



Harold Lanman's window card advertising his model planes (via John Bridges)

Harold remarked that he was born among antiques, explaining how he came to be interested in history, and in particular local history. 'I had a dream that one day we might have a museum in Framlingham'. The dream led him to ask his father if he could put aside any interesting object which had a connection with the Framlingham district, as they came into the shop. His achievements at a young age were the result of his father wishing to see his son using his hands in a constructive way. He was always seeking to think of something to construct. His stock in trade consisted of a good pair of scissors, a stock of pins and a goodly supply of cardboard.

He was soon making model boats and aeroplanes. When the local hunt assembled in front of the Crown, he was inspired to make models of the huntsmen, hounds and horses. At the age of seventeen he built a model aeroplane that could reach a height of 400 feet, which was reported in the Framlingham Weekly News. This was a sensation with local boys, and he would go on to manufacture them, and placed adverts with the heading 'BUY HIM AN AEROPLANE'.



In January 1919, he married Lottie Mallows of Riverside in Framlingham, and they were to have two sons, Philip and John. By the 1930s Harold was firmly employed in the trade as an antiques dealer, and continued to collect artefacts related to the history of Framlingham and its environs. It was in this period that the town held its Pageant, in 1931. This was a spectacular event held over four days. The Pageant office was on the Market Hill (now St Elizabeth Hospice shop), and displayed in the window was a model of the castle and a



Note the Flodden Helm replica on the counter (courtesy of the Lanman Museum)

replica of the Flodden helm, both made by Harold. The original helm is in the Church, while the replica is on view in the Museum.

After the war, Harold's collection was still growing, and along with the members of the fledgling History Society, this led to the 1953 exhibition, and then the formation of the Museum. The exhibits are a witness to Harold Lanman's expertise in deciphering what was of value and interest to the local history of Framlingham, and include many domestic items. Most of the collection dates from the nineteenth century and some much earlier. An important exhibit is the effects of Sir Henry Thompson, an illustrious Framlingham man who became surgeon to Queen Victoria. There is also a considerable collection of prints and paintings, nearly all showing views of Framlingham, including one by the Norwich school painter Joseph Stannard.

And what of the man? He surely gave the impression on meeting him of being kindly, intelligent, approachable and without pretension. His entire life, from birth in 1893 to his death in 1979 was firmly rooted in the town. He was fully committed to his calling in Framlingham and an expert in his particular field. It is therefore not surprising that his name is remembered, especially as the Museum boasts his name. His marriage of fifty six years was a happy one. He left two sons, three grandchildren and six great grandchildren. The Lanman Museum is a fitting tribute to a man who was devoted to the life and times of a town which has been noted as the finest market town in east Suffolk.

Sources

Consultations with Ian Lanman

Archival material in the Lanman Museum office

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A Man and a Museum – Harold Lanman of Framlingham, by Barbara Cotgrove. *Suffolk Fair*. January 1979

A Short History and Guide for Framlingham by O.R. Sitwell, 1982, page 18

Framlingham Weekly News



MEETING HOUSE – MEETING PLACE
CELEBRATING THE TERCENTENARY OF
FRAMLINGHAM UNITARIAN MEETING HOUSE

By Suzanne Bartlett

Part One

The Unitarian Meeting House in Framlingham, the oldest remaining nonconformist place of worship in the town, will be celebrating its tercentenary in 2017. At first sight the building in Bridge Street could be mistaken for a private home rather than a place of worship. Unlike Anglican churches, dissenting chapels do not usually advertise their presence with flamboyant adornment. The Framlingham Meeting House is no exception to this premise. One unflattering description, that it is of 'plain appearance – a brick "preaching box" [that] reflects its Puritan origins,'¹ hardly does the Meeting House justice, and certainly belies the attractive interior. The symmetrical construction of red and blue chequered bricks is flanked by an area of grass, setting it back from the road. Entering through the gate you will notice the two symmetrical doors to the right and left of the central window. Gone is the previous institutional green and in its place a subtle grey paint that contrasts well with the mellow tones of the brickwork.



Figure 1: Framlingham Unitarian Meeting House, early C20th (Suffolk Record Office)

Cliff Reed, in his address to the Framlingham and District Local History and Preservation Society in 2003 and his subsequent articles in *FRAM* magazine² covered in great detail the history of the Unitarian Meeting House in Framlingham from its inception until his appointment to the combined ministries of Ipswich, Framlingham and Bedfield in October 1976. I have no wish to replicate his thoroughly researched and well written articles, but instead plan to focus on the remarkable work of two women, Florence Hill and Lucy Tagart, whose legacy has gone a long way to help preserve the Meeting House and maintain it as a place of worship and as a central location for community use.

The Meeting House was built in 1717 as a nonconformist chapel for Presbyterians, Congregationalists and Baptists, under the ministry of Samuel Lodge (d. 1723), on a site costing twenty pounds. The Woodbridge Quay Congregational Church contributed eight

pounds towards this, with the remainder of money coming from donations 3 The Meeting House became exclusively Unitarian in the early 19th century during the ministry of Samuel Say Toms (1752-1829).

The Congregationalists set up their own place of worship in Fore Street once the rejection of the Trinity was openly declared by Unitarians after the Unitarian Toleration Act was passed in 1813. However, the origins of the Meeting House date back to 1660, when the Reverend Henry Sampson (1629-1700), rector at Saint Michael's Church in Framlingham, was removed from his position at the Restoration of the monarchy, when the previous incumbent Richard Goltey was reinstalled. Sampson also lost his fellowship at Pembroke College, Cambridge for his refusal to conform⁴ Following on from his dismissal he preached around Framlingham in private houses and other meeting places, setting in place a tradition of nonconformist worship in the town. By 1651, he had laid the foundation stone for an Independent place of worship to be built in Horn Hill, in what is now College Road. At the same time the Baptist Thomas Mills (1623-1703) was preaching in Lincoln's Barn along Brook Lane, where services had taken place clandestinely for twenty years or so.

On entering the Meeting House, you will notice the raised lectern between the two north-facing windows, from where the Minister leads the services. A white dove holding an olive branch rests atop the pulpit, representing love and peace. Light pours through the northerly windows, reflecting off the pristine white walls, bare of decoration save for the various plaques at the west end of the chapel. This is quite typical of nonconformist places of worship, where statues and paintings and elaborate carvings were seen as an unnecessary distraction. The services also reflect this 'plain and simple' approach by being relatively free of liturgical ritual.

The layout of the interior was changed when major restoration took place in 2011. The raised lectern was moved from the east wall to the north, utilising the space to much better effect. This would have been its original position, so that on entering the building one's focus is immediately directed towards the place from where the spoken word, the heart of nonconformity, is delivered. Rather than the pews being lined up towards the narrow east end of the meeting house, they are now spread across the whole width of the building.

The timber-framed chamber organ remains in the north east corner, where it has been since it was installed in 1966, at a cost of £800.⁵ The organ originated from a private house in the Liverpool area. The fact that it was not built for a religious establishment is evident from the array of semi-naked women that adorn the upper casing of the golden-coloured pipes. The women are holding hands and appear to be dancing in quite a provocative manner – not what you would usually expect in a place of worship.



Figure 2: Framlingham Meeting House organ (S.Bartlett, 2014)

The enclosed burial ground beyond the chapel is visible through the north-facing windows. This was opened in 1792 but is no longer in use. A few abandoned graves remain from the late eighteenth and early nineteenth centuries, nestling in the roughly cut grass with the electric blue of a Ceanothus bush providing the only colour. One of the graves belongs to Mary Ann Toms, daughter of the Reverend Toms, who died aged eight, and is supposedly buried in pure sheep's wool. ⁶ The graveyard is surrounded by a new development of houses on the site of the old Mauldens Mill to the West, the former Magistrates Court which now houses the town library to the East and with views at the back looking out towards the Castle Mere. Some of the original flint wall remains on the west side, and is still intact where it backs onto the library boundary.



Figure 3: Burial Ground - Framlingham Unitarian Meeting House (S.Bartlett, 2014)

Climbing up the steps to the remaining west gallery, you will find a cluster of stones that have been removed from Bedfield Unitarian Chapel nearby, before its demolition in 2010. Two of these commemorate Florence Hill and Lucy Tagart, the two women who were fundamental in setting up the chapel in Bedfield in 1895. Beside their plaques is a notice explaining why they have been moved to Framlingham and the central role that these two women had played in the Postal Mission.

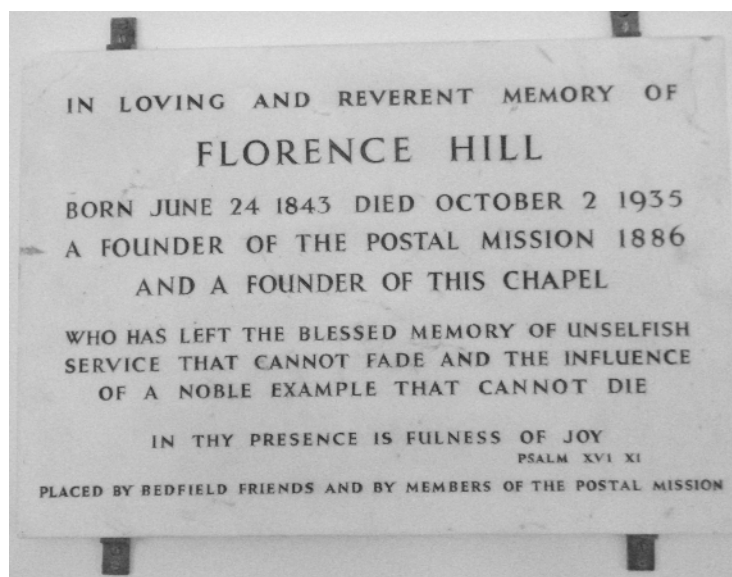


Figure 4: Florence Hill commemorative tablet (S.Bartlett, 2014)



Figure 5: Lucy Tagart commemorative tablet (S.Bartlett, 2014)

So why are Florence Hill and Lucy Tagart so important to the history of the Meeting House in Framlingham? This question was fundamental to my dissertation for a Masters degree in Biography and Creative Non-Fiction that I completed at the University of East Anglia in 2014.⁷ My research encompassed the lives of these two women and the recognition of the work they did for the Unitarian faith in particular and non-conformism in general during the latter part of the nineteenth and the early part of the twentieth century.

Florence and Lucy became best friends after meeting at Little Portland Street chapel during the time that Lucy's father was minister there. It had been the Reverend Robert Spears, a missionary at College Chapel in Stepney, who suggested they set up a Postal Mission in London, having learnt about similar schemes from America through his work with the British and Foreign Unitarian Association. The main objective was to make the biblical-based Unitarian message⁸ accessible to anyone, wherever they lived. It also specifically sought the co-operation of women to carry out missionary work - not only in religious matters but in educational, benevolent and social ways as well.

Florence Hill was born in Leeds in 1843, the youngest daughter of James Hill (c.1800–1871), and Caroline Southwood Hill (1809–1902). It is disappointing, but not surprising that there is no entry for her in the *Oxford Dictionary of Biography (DNB)*. She only has a scant mention under the entry for her mother, Caroline Hill, although additional facts are given about all her other sisters. The article for Octavia contains several references to Miranda, to whom she was closest, but Florence is the only sister who does not have a mention at all.

James and Caroline Hill had five daughters in eight years. The eldest child, Miranda, was born in 1835, followed by Gertrude in 1837. Octavia, James's eighth child was born a year later in 1838 and Emily arrived in 1840. Florence's six half-siblings from her father's two previous marriages were also part of the household when Florence was born in 1843, but later were cared for by various relatives on James's side of the family. James Hill was a corn merchant and former banker. He had also dabbled in politics but was unable to take up his elected position of Capital Burgess (town representative) as a radical Liberal in 1819 when he refused to take his oath on the Bible.

Florence's parents met when Caroline was engaged to educate James's children after the death of his second wife, Eliza Jecks, the sister of his first wife, Ann. It seems unfortunate that James lost his first two wives when they were so young, leaving him with six children to care for on his own. He had discovered Caroline through her writings on the educational theories of J. H. Pestalozzi, the Swiss educationalist that he also admired. Pestalozzian education advocated that children should be allowed to develop naturally, rather than being submitted to rote learning that was fashionable at the time. Caroline was working as a

private teacher in Wimbledon when her articles were published in the *Monthly Repository*, but after a visit from James, she left her teaching post in order to take care of his children. The couple married in London in 1835.

Caroline Hill always supported her husband James in all his co-operative ventures; together they set up an infant school in Wisbech which was run on Pestalozzian principles – the building is now occupied by the Angles Theatre. Caroline's less than conventional way of bringing up her own children brought her some notoriety in the radical circles with whom they socialised. Unfortunately, James Hill suffered setbacks in his business affairs during the depression of 1840, and along with his brother and business partner Thomas, was declared bankrupt. With his reputation severely damaged, the family left Wisbech and from there an unsettled time followed. Caroline was by then pregnant with her fourth child and was unable to rely on her husband for support. Her father, Dr Thomas Southwood Smith found a house for the family in Loughton near Epping Forest in Essex, which is where Emily was born. It was at this stage that Southwood Smith took over the care of Gertrude, the second eldest daughter, in order to relieve Caroline of some of the pressures of bringing up a young family virtually single-handed. From Loughton the Hills moved to Hampstead, followed by a brief spell in Gloucestershire before ending up in Leeds, where James had some Owenite⁹ contacts. It was around this time that James went into mental decline and on medical advice was kept away from the stresses and strains of family life. He never lived with his wife and children again, so Florence only experienced living in an all-female household, with her maternal grandfather the sole father-figure whilst growing up. Despite James's absence, Caroline remained a dedicated wife. With the assistance of Octavia, who became known as the 'man' of the household for her organisational skills, she did all she could to pay off James's debts.

From Leeds, shortly after the birth of Florence in 1843, Caroline moved with her daughters to Finchley. She survived with the support of her father who worked at the London Hospital in the East End. Southwood Smith was particularly concerned with public health and preventing sickness amongst the poor. This had become a critical focus during the outbreak of typhoid in 1837, when as well as his practical work as a physician he prepared a report for the Poor Law Commissioners on health matters.

Florence's childhood was not an unhappy one. The girls were all educated by their mother, who brought them up to be self-supporting. For a lot of the time they were left to their own devices – to roam freely in Finchley and the surrounding area, which was then open countryside. Florence also spent a lot of time at her grandfather's home in Highgate on the edge of Hampstead Heath, where again there were endless possibilities to roam through fields and along lanes and enjoy the natural world. It was also while with their grandfather that the girls would listen to and absorb serious conversations about social concerns that were discussed by the adults present. So although protected from the reality of the lives of the poor and distressed, they were not oblivious to those less fortunate than themselves. Along with this freedom, the girls were also expected to carry out domestic duties – no task was deemed to be beneath them. And at all times, the presence of God was never far away.

In 1852, Caroline was appointed manager of the Ladies Guild, a Christian Socialist organisation. The family moved again to Russell Place in Bloomsbury to be nearer the Guild. It was at this time that Caroline had contact with the Christian Socialist leader Frederick Denison Maurice, who was planning to run Bible classes at the Guild. Unfortunately Caroline's support for Maurice resulted in her losing her job when he was accused of heresy. His unorthodox views on Christianity had already caused upset in 1851 when they were published in the *Quarterly Review*. Although he was cleared of heterodoxy on that occasion,

he was not treated so leniently when his controversial book *Theological Essays* came out in 1853 and as a result he was removed from his post as chair of divinity at King's College, London.

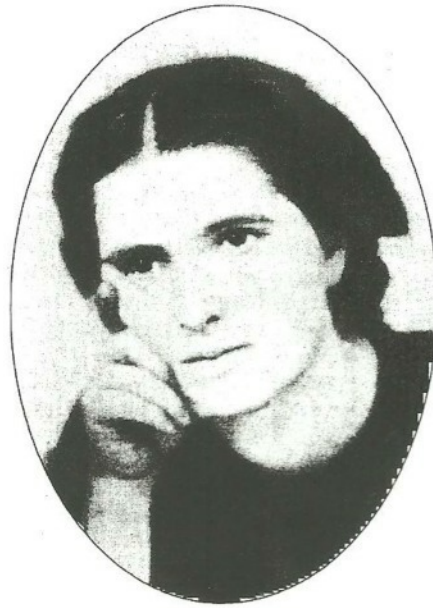


Figure 6: Florence Hill Aged 21 (H.G.Chancellor, *Florence Hill and the Postal Mission*, 1936)

Florence became ill with consumption during this period and went to stay with her grandfather at Weybridge. She was already showing signs of her devotion to working for others at this stage, for in a letter to her mother she writes, 'My soul cannot rest. I long for the duties of town life, to help you all.'¹⁰ This was not to be as Dr. Southwood Smith advised Caroline to send Florence to a milder climate to aid her recovery. It so happened that Emily, Caroline's sister, was over from Italy where she worked as a teacher. It was agreed the Florence should return to Italy with her aunt and she remained there under Emily's care for the next seven years. She was far from idle during this period, using the time to study Italian and German as well as music. By the age of fifteen Florence was teaching languages and music to young pupils. She was also finding time to give assistance to Octavia in her toy-making enterprise, which provided employment for the children in the Ragged School she managed in London. Her contribution to this work is recognised by Octavia who in July 1857 writes to Florence saying, 'What fine efforts you are making about the toys! They quite put me to shame. How nice it is tho', that we can work together, tho' we are so far apart, is it not?'¹¹

According to census records, Florence was by 1911 living in Stepney, where she remained until she died. It is here that she set up the London Postal Mission in 1886 with the support of Reverend Robert Spears, along with her friend Lucy Tagart and local helpers Mrs Gow and Miss Teschmacher. Florence was evidently very devout and disliked any suggestion of frivolity in the Chapel. Her Unitarian faith was of utmost importance to her, and she perhaps was less tolerant of those who did not take their faith as seriously as her. Arthur Causebrook writes in the Chapel records, 'It was suggested by some that Miss Hill was sanctimonious and out of date. I think that this was not a correct estimate of her, but rather a misunderstanding of her attitude in matters of religion.'¹² As well as working as Secretary and Treasurer at College

Chapel, Florence also played hymns on the piano at their Literary Society meetings: 'Her touch was light and skilful, thought-provoking and stirring to the soul.'¹³



Figure 7: Florence Hill (H.G.Chancellor, *Florence Hill and the Postal Mission*, 1936)

To be continued...

¹ *The Octagon Unitarian Chapel Norwich*. n.p. 2000. p.13.

² Reed, Cliff. "Dissent Into Unitarianism: Origins, History and Personalities of the Framlingham Unitarian Meeting House and Its Congregation." *FRAM*. The Framlingham & District Local History & Preservation Society. 4th Series, No.5 December 2002 pp.5-14 & No.6 April 2003 pp.23-34.

³ J. & F. Packard in *The Life and Times of Thomas Mills* (1979) state that William Mayhew, Thomas Mills' servant, left money for the building of a nonconformist chapel in Framlingham which was put towards the Meeting House. Having studied Mayhew's Last Will & Testament (1713) at Suffolk Record Office, I can find no reference to this fact. The only mention of Framlingham is the £4 annual payment to be made to the dissenting Minister, as long as there shall be one.

⁴ The Act of Uniformity (1662) required all church officials to adopt the use of the revised *Book of Common Prayer*, which made no accommodation for those with a Puritanical background.

⁵ *The National Pipe Organ Register*. v2.6. The British Institute of Organ Studies, 2014.

⁶ Brownsord, Ella K. *Notes on Framlingham Unitarian Meeting House*. n.p. 1980

⁷ Bartlett, S.J.V. *Fullness of Joy - Fullness of Life: Florence Hill, Lucy Tagart and Their Unitarian Heritage*. Norwich: University of East Anglia, 2014.

⁸ During the 19th century, James Martineau introduced a less rigid approach to Unitarianism, known as Free Christianity that gradually replaced the older style biblical approach of Theophilus Lindsey (1723-1808) and Joseph Priestley (1733-1804).

⁹ Robert Owen was a Welsh social reformer and one of the founders of Utopian socialism and the cooperative movement. His followers supported the provision of education for workers and also the introduction of factory legislation.

¹⁰ Chancellor, H. G. *Florence Hill and the Postal Mission*. London: Lindsey Press, n.d. p.7.

¹¹ Maurice, C. Edmund. *Life of Octavia Hill*. London: Macmillan, 1913. p.108.

¹² Causebrooke, Arthur. *College Chapel Echoes*. London: Arthur H. Stockwell Ltd., 1942. p.27

¹³ *Ibid*, p.29

EASTON PARK MANSION – WW1 RED CROSS HOSPITAL

By Simon Last

Whilst carrying out research for my WW1 Framlingham War Memorial book in 2011 I was always intrigued to see in the Framlingham Weekly News newspapers, a weekly thank you message from the Duchess of Hamilton for donations received at the Red Cross Hospital in Easton.

Knowing Easton well, as my mum grew up there, I have always been fascinated by the building that used to be behind the crinkly wall that dominates the village and wanted to discover more about its World War 1 use.



I particularly wanted to find out more about the men who were treated there and how they spent their time in the village.

Using the Framlingham Weekly News newspapers as a starting point I wanted to see if I could find mention of any soldiers by name, number or rank – I could find regular articles giving numbers of both British and Belgian soldiers being treated at the hospital, but one particular headline from Saturday 24th February 1917 really caught my eye:

Soldier's Death at Easton Park Hospital.

Mr Walter Brooke held an inquest on Saturday at Easton Park on the body of Pte. J. Moss, aged 32, of the King's Royal Rifles. The deceased was an inmate of the Red Cross Hospital at Easton and died on the 15th inst., whilst under an anaesthetic.

Dr Dicks, of Framlingham, said the deceased was admitted into the Hospital at Easton on the 30th October last. He was suffering from a bullet-wound. On the 15th inst. Col. Carless had arranged an operation to be performed. Dr. Connor was administering the anaesthetic, which consisted of chloroform only. The deceased succumbed when under the anaesthetic, before the operation started. Dr. Dicks made a post-mortem examination. Deceased had a wound at the top of his left shoulder and the left axilla, the two wounds communicating. The humerus was fractured, and there were several pieces of dead bones. There was a cavity in the bone, and partial union had taken place. Dr. Dicks attributed death to paralysis of the respiration followed by heart failure.

Dr. Connor stated that he had been accustomed to administering anaesthetics for years. He had given anaesthetics to about fifty cases at the Easton Red Cross Hospital in about two years. Dr. Connor had only just begun to administer the chloroform when the deceased gave two gasping breaths and his heart stopped. Dr. Connor assisted Dr. Dicks at the post-mortem and concurred in his evidence, deceased had been properly prepared for the operation. Every means were used to resuscitate him.

The Jury returned a verdict "That the deceased died under an anaesthetic consisting of chloroform for an operation rendered necessary through a wound whilst on active service abroad."

Who was this Pte. J MOSS who had survived his wounds on active service abroad, only to die whilst being operated on at the Easton Hospital?

From further research I discovered in the 1911 census record that Joseph MOSS was born in Wigan in 1883 and that he married Elizabeth DONAHUE on the 8th June 1908 at St Georges Church in Wigan.

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1908. Marriage solemnized at St. George's Church in the Parish of Wigan in the County of Lancashire

No.	When Married.	Name and Surname.	Age.	Condition.	Rank or Profession.	Residence at the time of Marriage.	Father's Name and Surname.	Rank or Profession of Father.
489	June 8 1908	Joseph Moss	23	Bachelor	Collier	F. Riverside St.	John Moss	Collier
		Elizabeth Donahue	22	Spinster	-	St. James Lane	John Donahue (deceased)	Collier

MARRIED in the presence of James Donahue according to the Rites and Ceremonies of the Church of England by Joseph Moss after James Donahue by me, Thomas Donahue Minister of the Gospel.

This Marriage was solemnized between us, Joseph Moss and Elizabeth Donahue in the presence of us, Thomas Donahue and James Donahue Vicar

Marriage record 1908

In 1911 his occupation was a Coal Miners Hewer underground and he lived at 11 Gilroy Street in Wigan with Elizabeth and three sons Joseph aged 3, John aged 2 and James aged 10 months.

CENSUS OF ENGLAND AND WALES, 1911.

Before writing in this Schedule please read the Examples and the Instructions given on the other side of the paper, as well as the headings of the Columns. The entries should be written in ink. The names of the Schedule will be treated as confidential. Short names will be taken that no abbreviation is desirable with respect to individual persons. The returns are not to be used for proof of age, or in connection with Old Age Pensions, or for any other purpose than the preparation of Statistical Tables.

NAME AND SURNAMES	RELATIONSHIP TO HEAD OF FAMILY	SEX	AGE	DATE OF BIRTH	PARTICULARS AS TO MARRIAGE	PROFESSION OR OCCUPATION	EDUCATION	REMARKS	REMARKS	REMARKS
John Moss	Head	M	28	1883	Married 37. 10. 4. 6	Coal Miner Hewer	Wigan	James Wigan		
Elizabeth Moss	Wife	F	56	1855	Married 37. 10. 4. 6			James Wigan		
Wright Moss	Son	M	19	1892	Single	Coal Miner Hewer	Wigan	James Wigan		
Elizabeth Moss	Daughter	F	14	1897	Single			James Wigan		
Joseph Moss	Head	M	28	1883	Married 3. 3. 3	Coal Miner Hewer	Wigan	James Wigan		
Elizabeth Moss	Wife	F	26	1885	Married 3. 3. 3			James Wigan		
Joseph Moss	Son	M	3	1908				James Wigan		
John Moss	Son	M	2	1909				James Wigan		
James Moss	Son	M	10 months	1910				James Wigan		

I declare that the foregoing entries filed up by me are true and correct to the best of my knowledge and belief.

John Moss
11 Gilroy Street Wigan

1911 Census

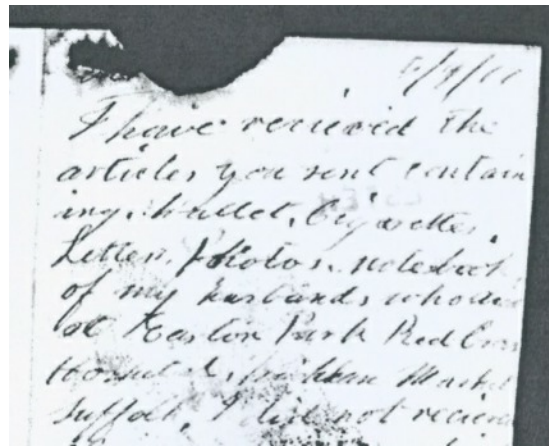
Joseph's WW1 service records still exists and he enlisted as Private 13810 in the King's Royal Rifles on 2nd July 1915 and was promoted to Lance Corporal on the 23rd September 1916

– he was wounded in action on 5th October 1916, moved to Etaples and then shipped back to England on 12th October 1916. He was transferred to the Red Cross Hospital at Easton, after a spell at the General medial hospital in Colchester.

The records also reveal that he had five children in total and I have found that he had two further sons, twins, Samuel and Wright who were born on the 14th November 1913.

The record also contains a letter from Elizabeth his wife to the War Office acknowledging receipt of his property, but requesting money he also left to help provide for the children – an extract reads:

I have received the articles you sent containing wallet, cigarettes, letter, photos, notebook of my husband who died at Easton Park Red Cross Hospital, Wickham Market, Suffolk. I did not receive eleven pounds he left.....yours thankfully Mrs E Moss, 11 Gilroy Street, Wigan



Extract from Elizabeth's letter to the War Office

Joseph MOSS was buried in Wigan Cemetery and there is a family inscription on the headstone that reads: *One of the finest, gone but not forgotten.*



He is also commemorated on the Roll of Honour in St. Catharine's Church, Scholes in Lancashire.



Sources:

Postcard – own collection

Framlingham Weekly News, (FWN), 24th February 1917

Ancestry.com. British Army WWI Service Records, 1914-1920

Ancestry.com. 1911 England Census - Class: RG14; Piece: 22985

Ancestry.com. Wigan, England, Church of England Marriages, 1754-1926 - Wigan Archives Services; Wigan, England; Film Number: 3; Reference Numbers: D/P28/1/13

Brian Boon - Easton Researcher

David Long - Grave photographs

Paul Foster – Wigan Researcher / Memorial Photographs



Alfred Preston conducting Red Cross sale for Easton Hospital. Note Almshouses in the background. (via John Bridges)

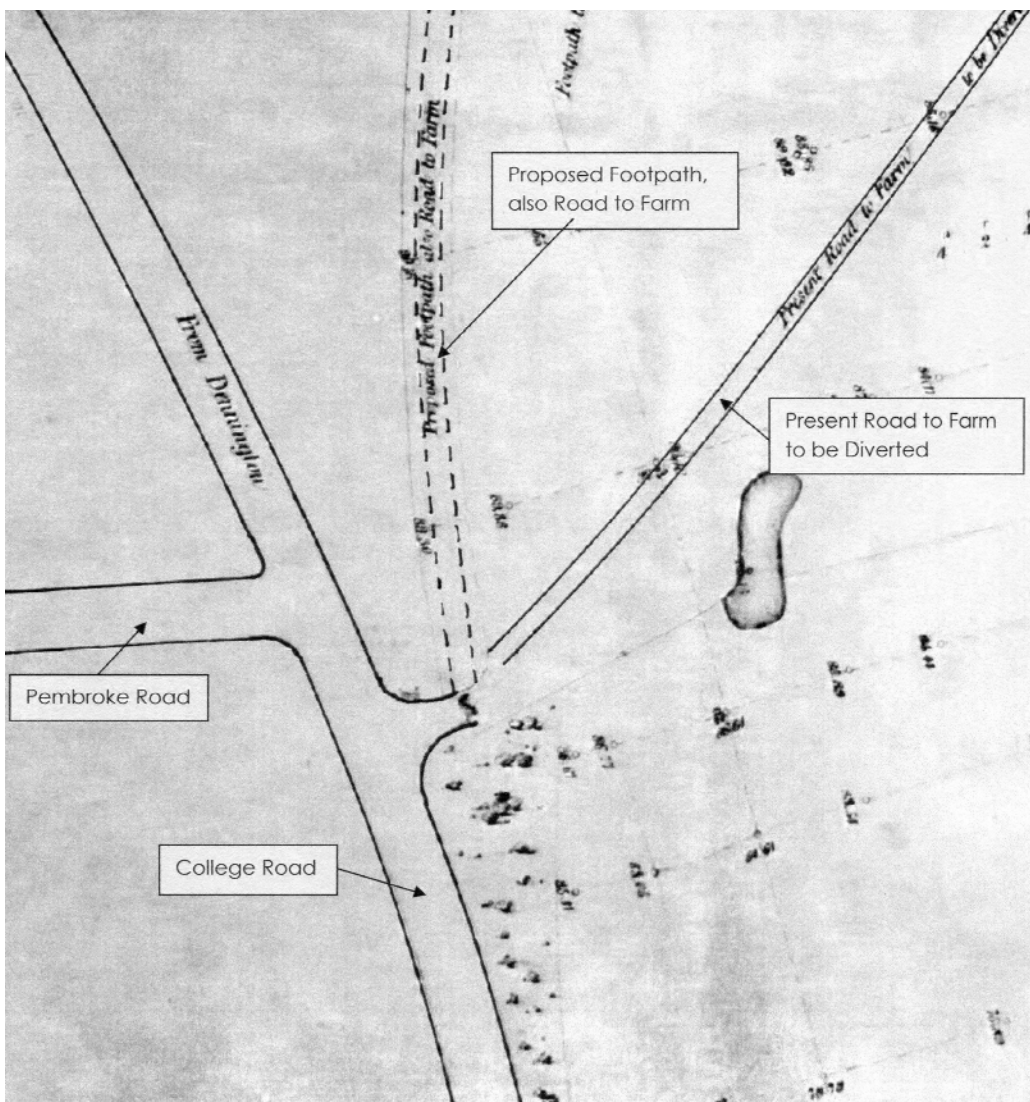
NEW ROAD UPDATE

By John F Bridges

In the April 2016 issue of FRAM, I outlined my thoughts on how New Road came to get that name. Since then, some further information has come to hand. When visiting Matt Carl, the archivist at Framlingham College, we came across an undated drawing showing the proposed land on which the College would be built. It clearly shows 'Present Road to Farm to be Diverted', and 'Proposed Footpath also Road to Farm'. I have annotated the drawing to show these notes and the road position more clearly.

The proposed road to Little Lodge Farm was not built, and the present New Road was subsequently developed as the College building progressed. My thanks go to Matt Carl for allowing us to use the drawing.

Sir Henry Thompson is best known for his achievements as a surgeon to royalty, and for co-founding the Cremation Society. However, before he left Framlingham in his late twenties, he was a keen artist and recorded several local views in his sketchbooks of around 1841. One of those is towards the Almshouses, showing fences where the future road would be formed. The sketch is courtesy of the Lanman Museum.



Part of original plan of proposed site for Framlingham College

PLAN OF LAND

IN THE PARISH OF

FRAMLINGHAM, SUFFOLK,

being part of

SIR ROBERT HITCHAM'S CHARITY ESTATE.

Held in Trust by the Master and Fellows of
PEMBROKE HALL, CAMBRIDGE.

**SITE PROPOSED FOR "THE NEW ALBERT MIDDLE-CLASS
SCHOOL AND COLLEGE."**



Sir Robert Hitcham's almshouses and School