FRAM

THE JOURNAL OF THE

FRAMLINGHAM AND DISTRICT

LOCAL HISTORY AND PRESERVATION SOCIETY

3rd Series Number 5

CONTENTS

ENTRANCE LINES

Why do ladies invade the smoking compartments on all our railways? At holiday times when no other room is available, they may be forgiven for seeking accommodation wherever they can get it, but when the choice is ample they exhibit a remarkable preference for a "smoker". Some of them, too, in spite of the plain label on the window, will audibly comment on the "filthy smell of tobacco", in the compartment, and cast very angry looks at the mere man, who ventures to light a pipe or cigar in their presence.

From *Framlingham Weekly News*, 22 November 1913

FRAM

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Meeting Oct. 30 1947

The Minutes of Last Meeting were read. A discussion then arose from the Minutes as regards beer to be taken on the outing to Mildenhall. After some time had been taken on this matter, it was Proposed by J. Yearley seconded by F. Tucker that the Secretary to write to Messrs. McMullen for beer for the Outing. It was also Proposed and Seconded that the Secretary write for 9 gallons of beer 1 dozen bottles beer and 1 dozen soft drinks.

Carried

The foregoing has been transcribed from the Minute Book[1] of an angling society which flourished in my home town of Waltham Abbey, Essex, for several decades until its final demise in 1954. Let's now go back about two hundred years, to the Minute Book of the Candlewick Ward Club[2], which was founded in the early eighteenth century, in the City of London, and is still active to this day:

Resolved and Ordered that every Member that belongs to this Clubb, or shall hereafter belong thereto being single shall and do on their entring into the Holy State of Matrimony pay one Gallon of Port Wine and that this Order do continue in force for one year and no longer 12th Nov 1760.

So what have these to do with a journal published in Framlingham?

They tell us one or two interesting things about social customs and attitudes towards them, in their respective periods and social groupings, although in both instances they were originally written for the current information of small and - in different ways - quite self-enclosed groups. They were certainly not written for posterity, but a social historian might well be grateful that they have survived.

Fishing has been, for many decades, the most popular participant sport in this country, and, over time, there will have been many thousands of clubs like that one in Waltham Abbey. I would be surprised if many of their original records have found their way into local record offices or museums, if, indeed, they survive at all. (What about our own, long established, town angling club, I wonder?)

There are at least thirty ward clubs in the City of London. They are generally acknowledged to be focal points for the City's social and political life, but very few of them have deposited significant archives in their local record office at Guildhall Library. (Are the historical records of our local Rotary and Probus being preserved, and where?)

Manuscripts come in many forms. Church/parish records tend to be held in high esteem, and rightly so, and Major Kirby described in our first issue the splendid work that has been carried out, transcribing, editing and indexing those for Framlingham. There are, for most parishes in the UK, vestry minutes and churchwardens' accounts, providing valuable data about the church itself and the community it has served. There are also the registers of baptisms, marriages and burials, so dear to the heart of so many family historians.

But other life records have, in the past, enjoyed rather less public esteem. Every ten years, for close on two centuries, the census enumerators have been gathering information about *people*. Since 1841, and even more so since 1851, the records they produced have contained what is, in most cases, uniquely detailed information about named individuals, where they lived, what they did, where they were born, and much, much more. Yet those particular records, once they had yielded up their statistical information to the powers that be, were for many years treated with indifference by their keepers, tucked away and sometimes mislaid in dusty attics, and were eventually spared the bonfire or else the shredder, almost by a happy accident[3]. We should be grateful that they survived, *just*.

About a year ago, the daybooks and customers' registers (some dating back to the 1890s) of a long-established Framlingham firm survived, *just*, and are now in Ipswich Record Office. Certainly the detailed local information that they contain is now in safer hands for posterity than if they were still in the refuse skip, in which the volumes and files were actually being dumped when they were rescued. Last summer I was able to arrange the transfer in Ipswich Record Office of four title documents for a cottage in Framlingham. Fortunately, their owner happened to be the son of the distinguished founder of our local museum, so he recognised the need to preserve material of this kind.

People get quite excited about Cabinet papers, and one of the most treasured exhibits at the library where I once worked was the "Lloyds Loss Book" describing the sinking of the *Titanic*. We do not have many Cabinet ministers in Framlingham, and few if any locals were on the *Titanic*; but we do have a lot of ordinary people leading ordinary lives, documented, invaluably documented, by material not dissimilar to the trivia from which I quoted at the beginning of this article, or, for that matter, by things like the out-of-date cash ledgers and legally irrelevant title deeds I have just mentioned.

A few weeks ago, I was chatting in a pub to a visiting environmental health officer. The subject cropped up, of the serious outbreaks of food-poisoning which occurred last year in Scotland. He re-assured me that even salmonella can be conquered. The simple way, he said, to keep ourselves fit and well was "if in doubt about food, chuck it away". The simple way to keep our history fit and well for future generations is "if in doubt about old documents that come your way, *don't* chuck them away". Tell us first.

Notes: [1] Lea Valley Angling Society. Minute book 1945-1950 (in the author's possession).

[2] Guildhall Library MS 2841/1

[3] Higgs, E. *Making sense of the Census* (1989), pp 19-20

FROST FAIR ON THE MERE

Compiled by Joan Flemming

Edited excerpt from report in the Ipswich Journal, January 14th 1871

FRAMLINGHAM

Torchlight procession on the frozen meres. The Full Band of the 2nd Suffolk Rifle Volunteers assembled, under their leader Mr. S. W. Wright, in the Castle Walk.

They all paraded down to the meres. Where many people danced and skated.

The band played some good dance music, and quadrilles and polkas were danced on the ice. The whole affair passed off without accident.

This piece, found by chance in the Ipswich Record Office, sent me scurrying back to the Lanman Museum and the issues of *The Framlingham Weekly News* for the winter of 1870-71.

The following passages will give you a glimpse of the community spirit here in Framlingham 127 years ago. Apart from the quaint turn of phrase, it shows a way of life long since gone.

Would any in Framlingham then have even noticed, or cared, that France and Germany were at war, and that Paris was enduring a four-month siege? The needs of the people were far more basic, and entertainment was one of them. They made the best of what must have been for some, a bitter experience.

Framlingham Weekly News December 24th 1870

Local Intelligence

The Weather .... The late rains have well flooded the Mere, and the frost has covered it with an excellent piece of ice. So sharp was the frost on Wednesday night that the ice was strong enough to enable juveniles to have a treat in sliding.

The Eclipse of the sun was visible with the naked eye for about a quarter of an hour on Thursday noon, when the sun shone from behind the ridge of a cloud. The eclipse was ushered in with a heavy snow storm which cleared off in time to enable the inhabitants to view the closing part.

Framlingham Weekly News December 31st 1870

Sir,

Should any of your readers wish to know how cold it has been, the enclosed notes are at your service.

On the 21st the thermometer was down to 25 degrees or 7 degrees below freezing point.

On the	22nd down to	23°	9 degrees of frost
" "	23rd " "	15°	17 " " "
	24th	12°	20
	25th	10°	22
	26th	15°	17
	27th	24°	8
	28th	26°	6
	29th	25°	7

This severe frost with the heavy fall of snow we have had makes it appear more like the winters old men tell us were in fashion before some of us were born.

Yours truly
Reuben Whitehead

Framlingham 29th December 1870

Previous hard frosts:	1565	21st December - 31st January
	1683	Early December - 7th February
	1762	25th December - 29th January
	1814	Fog and frost intense

Framlingham Weekly News January 7th 1871

The weather: During the week skaters have had enjoyment on the ice to their hearts' content. The number of ladies, who are trying to master the art, is greatly increased: and so many skaters, male and female, have never been seen on the Mere before.
Very little snow has fallen during the week: and the thaw on Thursday was followed by a sharp frost, converting the roads and paths into sheets of ice, making travelling a difficult undertaking.

Framlingham Weekly News January 14th 1871

The Mere is now the great attraction of the town: and it is visited daily by hundreds of skaters and others. The thaw on Friday of last week melted the heavy layer of snow on the ice and flooded the Mere to a large extent. The frosts of Saturday and successive nights have given the skaters about 20 acres of capital ice.

On Tuesday night last a torch-light procession was formed at the Castle, from whence about 50 torch bearers headed by the Framlingham Band marched through the Town to the Mere. The procession was preceded with two large square Chinese lanterns bearing inscriptions
"Hail to King Frost" and "A Mere Frolic on a nice Night"

As the procession advanced hundreds of the inhabitants followed to witness the sight. Several hundreds ventured on the ice, many of whom donned the skates, and with the flaming torches whirled about lighting up the whole Mere and presented an animated sight. The band played several tunes, after which a country dance was engaged in on the ice by the young folks to the musical strains of the band. Squibs, crackers, roman candles, coloured lights etc. were exhibited, and the greatest zest was displayed by all to enjoy the pleasures of the reign of "King Frost". After an hour's enjoyment, the moon peeped from behind the eastern clouds and paled the lurid flare of the torchlights; and the skaters and sliders remained until ten o'clock enjoying the healthful recreation by the light of the moon.

On Thursday morning the son of Mr. J. Larner, whilst skating fell and broke his arm just above the wrist. Mr. Jeaffreson surgeon was called and soon reduced the fracture.

Framlingham Weekly News January 21st 1871

Another Torchlight Meeting: On Friday night last another torchlight procession took place on a much larger scale. Mr. J. Brereton canvassed the town for subscriptions to defray the expenses. The meeting took place for forming the procession on the Castle Walk but it extended down Church Street and was the grandest procession of the kind ever seen in Framlingham. The procession was headed by a double file of about 30 illuminated Chinese lanterns, of varigated colours, the effect of which was very beautiful in contrast with the flare of the torches. Next followed the Band of the 2nd Suffolk Rifle Volunteer Corps, enlivening the procession with their music, and after them a double file of upwards of 100 torchbearers.

Mr. J. W. King of the Crown and Anchor, had a large marquee erected on the edge of the ice on the Mere, and tar-barrels burning to show the way to the entrance on the ice, which covered about 20 acres of the Mere. The lanterns were suspended to the trees, giving a very pretty effect to the scene.

The skaters were quickly skimming in all directions with their torches. All Framlingham seemed to be present, and a large number of the inhabitants of the villages near by. Fireworks, Roman Candles, rockets etc. were discharged, and the blue lights burned, lighting up the vast extent of the ice and the old Castle. The Band continued to play good dance music, and quadrilles, polkas, etc. were danced on the ice.

Framlingham Weekly News January 28th 1871

The Weather - The frosts of Tuesday and Wednesday nights were sufficient together with the remains of the old ice to cover the mere with a fine sheet and skaters were "at it again" on Thursday.

Framlingham Weekly News February 4th 1871

The Mere has been the general resort during the week. The ice has been rough and soft, and in certain parts very weak. Several "break-ins" have occurred to both ladies and gentlemen; but as the depth of water is so little the mishaps were generally greeted with laughter.

Thaw set in on Wednesday afternoon with a shower of rain and caused a general "skedaddle" and the Mere was soon cleared of at least the gentler sex, leaving only a few boys to risk the treacherous ice.

Lambert's Almanack 1897

In November 1895 a meeting of skating enthusiasts was held at the Corn Hall to make arrangements for the winter season. A dam was placed in the river close to Mr. F. Read's tannery premises for the purpose of regulating the flow of water and flooding the Mere in anticipation of frost, but the season proved mild and spring-like throughout, with very little "biting" weather. The anticipated carnivals, which were so heartily enjoyed the previous year, had in consequence to be postponed for an indefinite period. Up to the time of writing, nothing has been arranged, but before winter is upon us a committee will no doubt be formed to "provide the skating", for it is foretold by an American prophet that we shall suffer the sharpest winter that has been experienced for 70 years.

Fram 1973

A CENTURY AGO May 1876 reports of cases at Framlingham Court House before Capt. Round Turner, Rev. Pooley, Rev. Porter and Lt-Col. Long: local farmers, Mr M.Girling and Mr J.Thurlow, complained of the bad state of the road from Badingham Road to Countess Wells. The road had been repaired by the surveyors until Mr Cupper became surveyor. The New Road from Well Close Square to the Great Lodge had caused more traffic to be thrown on the road and it seemed hard for them to repair the road for other people. Mr Girling, replying to the Bench, said the new road was a private one made by the adjoining estate. Mr Goodwin, one of the surveyors, said the road did not belong to the parish and had not been repaired by them for about nine years. The tenant could put a lock on the gate across the road if he chose to do so. The magistrate stated that as the question of right was raised they could not help unless a summons was taken out. (Mr JOHN BRIDGES, whose family has had an ironmongery/ blacksmiths business in our town for nearly 200 years).

HERALDRY IN FRAMLINGHAM CHURCH

By Peter MacLachlan

PART 4 : THE SOUTH AISLE

Next to the tomb of Thomas, 3rd Duke of Norfolk, is the table tomb of Sir Robert Hitcham. By squeezing between the end of the tomb and the wall, can be found the arms of Sir Robert surmounted by his crest of a red springing buck. His arms and crest also appear on the ends of the nearby bench. In the east window of the aisle are three stained-glass coats of arms. The outer two are for Bigod and Hitcham, while the centre one is for Howard and is surrounded by the Garter. These are the arms as used by the Howards since the death of the 4th Duke; you will notice that the fourth quarter has the golden lion of the Fitzalans rather than the silver one of the Mowbrays, as on the tomb of the Earl of Surrey.

In the floor of this aisle are four ledger stones with coats of arms, two of which are for members of the Coggeshall family and the other two for Browns. That of Mary Coggeshall has her arms, a cross between four escallop shells, on a lozenge as befits a lady, though it also has incorrectly a crest, as ladies do not display them. The same crest, a stag lodged (lying down), can be seen on the ledger stone of John Coggeshall and his second wife Mary Cotton. In this case, Coggeshall is quartered with the cinquefoil of the Dovers and the fess of the Sheppards, the whole being impaled with Mary's coat of arms, which has hanks of cotton. The two Browns, both called John, have three lions' gambs (lower part of front leg) as well as another as a crest. The elder John (died 1693) married a Sparhawk who has three sparrowhawks, though they look more like pigeons! The younger John (died 1732) married Elizabeth Tyrell, and her chevrons are impaled with his arms. As well as commemorating John and Elizabeth, their three infant sons are not forgotten.

On the south wall are two hanging monuments. One by Louis Roubiliac has two urns with arms on lozenges. That for Jane, daughter and heir of Richard Porter, and wife of Thomas Kerridge of Shelly Hall, has the arms of Porter, with three bells, on a small shield in the centre of her husband's coat with its caltrap (a nasty device for laming horses), showing that she is an heiress. The other urn is for their only daughter, Cecilia, who quarters her parents' arms showing that she has inherited from both of them. As in the case of Mary Coggeshall, both ladies have their arms on lozenges. On the wall above the monument is Jane's hatchment with the arms on her urns, and an all black background showing that she was a widow. She died in 1744; her husband, whose hatchment is in Shelly Church, died the year before. The other monument on this wall is for Richard Porter, who, like Jane, has bells, while his wife Mary Neave has five fleurs de lis on a cross. In the top left-hand corner of her arms is an annulet or ring showing that she is descended from a fifth son.

The final monument in this part of the church is another hanging one, and it has another allusive coat of arms, this time for Edward Alpe who has three bullfinches. Alpe is a dialect word for bullfinch - all a bit academic as the birds don't look like bullfinches and when did you last hear them called Alpes? Edward's wife Alice Scott has three catherine wheels within an engrailed bordure.

The late medieval heralds felt that all worthy persons, even if they had lived long before the days of heraldry, should have a coat of arms. Who more worthy than St. Michael, the Twelve

Apostles and the four Evangelists? The arms of all these can be seen in the south window in the chancel aisle. Though some of these attributed arms are always the same (for example the lion of St. Mark, the angel of St. Matthew, the bull of St. Luke and the eagle of St. John), others have a tendency to change from age to age and place to place. The arms of St. Bartholomew, in the third window, are blue with one flaying knife; however, elsewhere they can be red with three flaying knives. In the eastern-most window are the arms of the Evangelists and the silver shield of St. Michael with a red cross pommy (the arms ending in balls). The next window has the crossed swords of St. Paul, the saltire of St. Andrew, the keys of St. Peter, and the pilgrim's staff of St. James the Great. The third window has a rather strange coat for St. Jude, a club for St. James the Less, a cross for St. Philip and St. Bartholomew's flaying knife. Also in this window are the arms of the diocese of Norwich. In the final window, along with the arms of Pembroke College, are St. Matthew's purse, St. Simon's saw, an axe-head for St. Mathias, and finally a spear-head for St. Thomas.

Over the south door is the hatchment remembering the men of the 390th Bombardment Group of the USAF who lost their lives in the last war. The final heraldic item in the church is the fine Royal Arms of Charles II placed in the church at the Restoration of the monarchy in 1660[1]. Henry VIII ordered that the Royal Arms should be placed in every church to show that he and his successors were head of the Church of England. There are very few of these arms dating before 1660, and these show the Royal Arms as used by the Stuarts from the accession of James VI to the English throne in 1603 until the Act of Union of 1707. They have France quartering England in the first and fourth quarters, Scotland in the second and Ireland in the third. Though the presence of England, Scotland and Ireland require no comment, that of France does. In 1337, Edward III renounced his homage to his cousin, Philip VI, for his French lands, and claimed the throne of France in the right of his mother, daughter of Philip IV, and started the Hundred Years War. To show his claim he quartered the lilies of France with the lions of England. For over four and a half centuries, the rulers of England continued to claim the title and arms of King of France. It was not until the Treaty of Amiens of 1802 that the claim was dropped.

The last heraldic item to notice is the arms of the Mowbrays on the North West Buttress of the tower, the only piece of heraldry outside the church.

Blazons of the Arms mentioned in this article

(Note: only those Blazons that have not been given in earlier articles are included)

Brown:	Gules, a chevron between three lions' gambs palewise Argent.
Coggeshall:	Argent, a cross between four escallops Sable.
Cotton:	Sable, a chevron between three hanks of cotton Argent.
Dover:	?, a cinquefoil? within a bordure ?
England:	Gules, three lions passant guardant in pale Or.
France:	Azure, three fleurs de lis Or.
Ireland:	Azure, a harp Or stringed Argent.
Kerridge:	Sable, on a pile Argent a caltrap Sable.
Neave:	Argent, on a cross Sable five fleurs de lis Argent, an annulet Gules.
Scotland:	Or, a lion rampant within a tressure flory counter flory Gules.
Sheppard:	?, a fess ?

FURTHER NOTES ON THE HERALDRY IN FRAMLINGHAM CHURCH

In the article on the Howard tombs[2] there were two coats of arms unidentified. Since writing the article, a chance meeting with Dr. Bev. Murphy and the acquisition of a copy of *The Book of Banners, Standards and Badges* from the De Walden Library has enabled these to be identified.

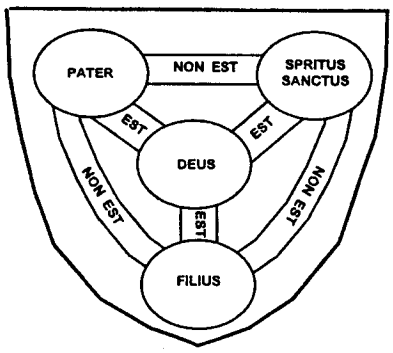
Though Mary Fitzalan's father was Earl of Arundel, her family came originally from Shropshire and bore "Barry of eight Or and Gules" - the second quarter on her coat of arms. John Fitzalan married the sister and heir of William Albini, Earl of Arundel. On William's death in 1243, John became Earl of Arundel and took the arms of Albini "Gules, a lion rampant Or" - the first quarter. The 16th Earl of Arundel married a Woodville heiress and his son inherited the "Argent, a fess and a canton Gules" of his mother's family - third quarter. The fourth quarter has Maltravers, "Sable, a fret Or" quartering Clun "Per fess Argent and Azure". John Fitzalan, grandfather of the 12th Earl, married the heiress of Lord Maltravers. The Fitzalans were Lords of Clun in Shropshire long before they became the heirs of the Maltravers, a Dorset family, so why these two coats share the same quarter is a bit of an oddity. However, this arrangement can be seen on the banner of the 17th Earl in the above-mentioned book.

The inescutcheon on the arms of the Duke of Richmond has always seemed a bit of a mystery, and it was not until the meeting with Dr. Murphy that all became clear. As well as being Duke of Richmond and Somerset, Henry Fitzroy was Earl of Nottingham; the arms on the inescutcheon are those of the Earldom of Nottingham. The main part of the shield "Quarterly Gules and vairy Or and Vert, a lion rampant Argent" was borne by Peverel, sometime Lord of Nottingham (see William Berry's *Encyclopaedia Heraldica* of 1828). The castle on the chief refers to Nottinghamshire and the two stags' heads to Derbyshire, the two counties from which the revenues to support the Earldom were drawn.

The Heraldry on the Font in Framlingham Church

In the second article, about the north aisle[3], no mention was made of the heraldry on the font. This was an oversight and the following notes are to put this omission right.

There are a total of eight shields on the font, one on each face. Four are for the four Evangelists: the Angel of St. Matthew, the winged lion of St. Mark, the winged bull of St. Luke and the eagle of St. John. One of the other four is blank while the others are of religious significance. The arms of the blessed Sacrament has three chalices, each with the Host issuing from it. Then we have the arms of Christ with the instruments of the Passion, these can vary from place to place depending on who made them up! In this case the Cross with the Crown of Thorns, two nails, two whips, the spear and the wand with the sponge. The final shield has the arms of the Trinity, sometimes called of the Faith. This is too difficult to describe and can best be explained by the following diagram, though the example here has no letters.



Editor's Notes: 1 See also *Fram*, 3rd series, no. 1, pp 9-11
2 *Ibid.* no. 2, pp 6-8
3 *Ibid.* no. 3, pp 2-3

THE FLODDEN HELMET IN FRAMLINGHAM CHURCH

By Richard Abbay

Wast thou with Marmion, dusky helm,
Cold steel and tarnished gold,
Grim relic of the Northern wars,
And battle-fields of old?

Wast thou with Marmion, when he clave
The Scottish ranks in twain?
The bravest knight of all the host
That day on Flodden plain!

And wast thou in that stormy strife,
Where Marmion's falcon flew,
Now high, now low, but ever on,
The foremost crest in view?

Till, wavering in the crowded fight,
It sunk amid the foes;
And Scotland's shout of victory
In vengeful triumph rose.

Wast thou with those who charged amain
And back the foemen bore,
And rescued Marmion's lifeless form,
All stained with mud and gore?

'Tis said that in thy narrow cell
Was crowned upon that day
All England's genius for the war
And wisdom for the fray.

'Twas Surrey chose the battle-ground
And marshalled all the host;
'Twas Surrey brought the battle on
And seized the vantage post.

The mind that ruled the strife was his;
His was the victor's task;
The thoughts that thought out victory
Were thought within thy casque.

Wast thou with Surrey when the cry
Of battle first awoke,
And all the shock of Scotland's might
On England's centre broke?

And all the heart of Scotland's pride
Around the Royal plume --
King James and thrice a hundred knights --
Came rushing to its doom?

And wast thou in that direr press,
Slow closing on its prey,
That lessening ring around their King,
The remnants of the fray?

That stoutly fought and bravely died,
With all but Honour lost;
Till James by unknown hand was slain,
The last of all his host.

Was Rumour true, his charger slain,
That Surrey once was down,
That Wilton mounted him again,
Be-mired from heel to crown?

It may be in thy vizor's fold
Mingled with ancient rust,
Still lingers, relic of the fight,
Some speck of battle dust.

Perchance, when Flodden Day returns,
Upon thee, bright and plain,
Some scenes of Flodden come and go,
And Marmion fights again.

And still may issue from thy shell
To ears that hear aright,
Faint and afar, an age-worn sound,
Some echo of the fight.

Editor's Note: Mr. Tony Martin advises that the "Marmion" mentioned in the poem is probably Sir Marmaduke Constable, who commanded Lord Thomas Howard's right wing of the vanguard at the Battle of Flodden. The poem is reproduced here for its quaint charm, rather than its historical accuracy.

The Reverend Richard Abbay (1844-1924) was certainly a fascinating and also a very versatile character in his own right. After securing a first in mathematics at Oxford, he lectured in physics at King's College, London, before becoming a Fellow of Wadham College, Oxford in 1869. In the early 1870's, he joined a number of scientific expeditions to places as remote (in those days) as India and New Caledonia. He was for two years a chaplain in Kandyan Province (Ceylon), before going in 1878 to be Rector of Little Bromley, Essex. He was Rector of Earl Soham from 1880 to 1912, becoming Rural Dean of Loes in 1893. He joined East Suffolk County Council in 1900, and became an Alderman in 1911. His first book *The Castle of Knaresborough: a tale in verse*, appeared in 1887, followed by *Life* [a poem] in 1919. His last publication, *Verses*, from which the above poem was taken, was privately printed posthumously in 1926.

THE LODER WEEKEND

This year is the bi-centenary of the publication by Robert Loder of our town's first and most seminal history, Robert Hawes' *The History of Framlingham*[1]. The event was celebrated by a "Loder Weekend", when we heard lectures, by Doctor John Blatchly on Hawes and Loder, and by Doctor Raymond Hardinge on Rev. George Crabbe and "The Flowers of Framlingham". Last but by no means least, an exhibition in support of the event was mounted in the Chancel of St. Michael's church, from whose display-cards are quoted the biographical details that follow. This whole, very successful, celebration of a notable anniversary for our town was organised and sponsored by Tony Martin, who also researched and compiled the biographical information reprinted here.

ROBERT HAWES
1665 - 1731

Neither Robert Loder nor Richard Green in his *History of Framlingham* (1834) say much about Robert Hawes. Loder records that the manuscript from which he took a transcript formed part of a larger history of the Loes Hundred. He described Hawes as a gentleman and Steward of the Manors of Framlingham and Saxtead. Green says that he was also an Attorney-at-law and that his wife was Sarah. No doubt, Green took his information from the tomb slab which can be seen near to Sir Robert Hitcham's in the south aisle of the chancel. Robert Hawes died in August 1731 aged 66, and his wife died two months later aged 63. The marriage was childless.

We also know that Robert Hawes' father came from Brandeston, his mother from Dennington, and his wife from Charsfield.

Robert Loder, in the preface to *The History of Framlingham*, says that Hawes completed his manuscript in 1712 (although Green says between 1712 and 1724) and that the author made four copies of his 700 page manuscript; all closely written and adorned in the margins and the body of the work with "Drawings of Churches, Gentlemen's seats, miniature portraits, ancient seals and coats of arms of the Nobility, Gentry and Clergy blazoned in their proper colours ..."

Hawes presented one of the copies to Pembroke College in 1724; one to the Marquis of Hertford (at Sudbourne), and a third was said to be in the public library at Cambridge. The fourth, his own, was after his death inherited by his friend John Revett of Brandeston Hall. From this, Loder took his transcript.

THE DEBT TO ROBERT HAWES

It was fortunate, indeed, that the Master and Fellows of Pembroke College, Cambridge, appointed Robert Hawes Steward of their manors of Framlingham and Saxtead in 1712.

Hawes was a man with a deep sense of history and he was very conscious of his self-imposed obligation to record what he discovered. In his letter to the College when he presented it with his manuscript, he states that he found the Framlingham and Saxtead estates "in confusion" at the time of his appointment. His first desire was to bring them to better order. As he worked to do this, his curiosity got the better of him, and he became encouraged to research the antiquities of the whole Loes Hundred.

The search for and interpretation of ancient material would have daunted a lesser man, but Hawes' education, perhaps at Sir Robert Hitcham's Free School, and his training as a lawyer made him equal to the task.

Robert Hawes was, therefore, the first recorder of the history of Framlingham as a whole. The Court Rolls, the Ducal Household Account Books and the Pembroke records all contained intrinsic information. But Hawes collated it and wrote it down, painstakingly, in an immaculate hand covering 700 pages. Conscious of his achievement, he gave careful thought to the deposition of the four manuscripts. So his work survives in two copies and remains a basic source of information upon which all subsequent histories have been based.

We may be grateful, too, for Robert Loder's business acumen, that enabled him to see the commercial possibilities in printing and publishing Hawes' manuscript. Loder was himself the first to bring Hawes' research up to date after 80 years.

Edward Clay of Colchester (1810), James Bird of Yoxford (1831) and Richard Green of Framlingham (1834) all draw heavily on Hawes and Loder for the bases of their Histories. Green introduces aspects of the town that developed after 1798, and the histories of the present age make their contributions towards our knowledge of the 19th and early 20th centuries. (O. R. Sitwell[2], John Bridges[3] and Muriel Kilvert[4]). But Robert Hawes, that meticulous, learned and diligent man, laid the foundations for all the others to build upon.

ROBERT LODER
1749 - 1811

Robert Loder was born in Woodbridge on February 17th 1749, the son of Francis and Mary Loder. He was admitted to Woodbridge Grammar School in 1755 and, on leaving there, was apprenticed to William Green, a bookseller, printer and stationer at Bury St Edmunds, to whom he paid a fee of £40. In 1772 he was trading in Ipswich as Robert Loder and Co. in partnership with Charles Punchard, who had also been apprenticed to William Green.

After a year, the partnership was dissolved and Loder carried on alone in Ipswich. But on December 22nd 1778, he commenced trading as a printer, bookseller and stationer at Cross Corner in Cumberland Street, Woodbridge. In 1779, he took out an insurance policy for £400.

The shop was described as "old fashioned in every way, had only one window, and the doorway was the end. There was a glass case for books on sale, a large niche for a circulating library, and a small office for the sale of patent medicines, the last-named being a profitable part of the business".

On August 19th 1799, Robert Loder took out a licence for a printing press.

Loder married Sarah Smith of Woodbridge on January 21st 1777. Of their several children, Edward and John ran the business with their mother following Robert Loder's death on February 19th 1811 after an illness of many months. But the imprint on the publications was always simply "S. Loder".

Sarah Loder died on September 17th 1820 and before the end of the month, her executors announced that "the business would be carried on as usual till the end of the year, then by one

or two of her sons". John and Edward worked together for a short while until 1821, when John was working on his own account. Edward went to London as a bookseller, then to Exeter, where he was a grocer and bookseller, and finally to North Street, in Brighton.

John Loder was described as "a man of moderate height, of stout build, and very bald". He advertised himself as a bookseller, stationer and printer (and library) and in 1830 added "patent medicine vendor and musical instrument maker".

GEORGE CRABBE
1754 - 1832

George Crabbe was born in Aldeburgh in 1754. After an unhappy childhood, he became a man of many parts: doctor, botanist, priest and poet. His irascible father was a salt-master on Slaughden Quay; too fond of drink, he ill-treated his wife. Despite, or perhaps because of, the fact that George could not handle a boat like his brothers and notwithstanding his poverty, his father gave his son a good education at Bungay and Stowmarket.

Aged 14, young George was sent to train under a doctor at Wickhambrook. For three years he spent more time working on the doctor's farm than with his patients. So he transferred to a Woodbridge surgeon, Mr Page, where he met his future wife, whose home was at Parham. Also at this time he developed his love of botany.

Returning to Aldeburgh with some surgical knowledge, he found his prospective patients remembered too well his early life in their midst. People were also suspicious of the strange plants he brought back from the marshes, fearful that they might become subject to poison and experimentation. In despair, George returned to London and, under the persuasion of the great Edmund Burke, took Holy Orders.

George Crabbe must have experienced a sense of irony in returning to Aldeburgh in 1781 as curate to the Rector, Mr Bennet. Crabbe was writing poetry by this time, and used the Parliamentary term "Rotten Borough" (of Aldeburgh) to derogatory effect, and gloomily referred to the population as "a savage, surly, bold amphibious race".

In 1782 Crabbe was made chaplain to the Duke of Rutland at Belvoir and married Sarah Elmy, the girl from Parham whom he had met at Woodbridge.

In 1783, he was presented to two small livings in Dorset; but these he exchanged for two in the Vale of Belvoir. He left a curate in charge of another living in Leicestershire and devoted himself to two Suffolk curacies: Sweffling and Great Glemham. From this time in his life until 1813, when Crabbe accepted the living of Trowbridge, he travelled extensively and enjoyed the company of famous men - as they enjoyed his and praised his verse.

From 1791 - 1796, Crabbe and his family lived at Parham Lodge, his wife's home, and during this time he compiled the "Catalogue of Plants" for Robert Loder's forthcoming publication *The History of Framlingham*. Clearly, his knowledge of botany was extensive and he excelled in painting word pictures of the Suffolk that he knew:

> Here on its stem, in rigid bloom,
> Grows the salt lavender that lacks perfume.
> Here the dwarf sallows creep, the septfoil harsh,
> And the soft slimy mallow of the marsh.

And when returning to Aldeburgh from Beccles with Sarah he passed:

> The dam high-raised, the reedy dykes between
> The scattered hovels on the barren green,
> The burning sand, the fields of thin-set rye,
> Mock'd by the useless Flora, blooming by.

He described the Aldeburgh squalor:

> There is no pavement, no inviting shop
> To give us shelter when compelled to stop,
> But plashy puddles stand along the way ...
> Around the dwellings docks and wormwood rise,
> Here the strong mallow strikes her slimy root,
> Here the dull nightshade hangs her deadly fruit.

From 1796 until 1801, the Crabbes lived at Great Glemham House. This then stood at the top of the Park, but in 1801 the estate was sold to Samuel Kilderbee who demolished the old house and built a new one in 1811. It is interesting to note that his son, the Reverend Samuel Kilderbee of Campsea Ashe, was one of the original subscribers to *The History of Framlingham.* The Kilderbee family was prominent in Framlingham with extensive premises on the Market Hill and elsewhere. Like Robert Hawes, Samuel Kilderbee the elder was steward to the manors of Saxtead and Framlingham.

When the Great Glemham estate was sold, Crabbe moved to Rendham Grove. There is a plaque on the wall to this day recording his residence. Rendham Grove remains the only house now standing in Suffolk which is known to have been occupied by George Crabbe, who lived there from 1801 - 1804.

Sarah Crabbe died in 1813, having suffered long-term depression through the early deaths of five of her seven children. In the same year George Crabbe was presented to the living of Trowbridge. His eldest son, also George, became Vicar of Pucklechurch and later Bredfield. In 1817, his other son, John, became his father's curate at Trowbridge where, on February 3rd 1832, George Crabbe died.

Editor's Notes: 1 Hawes, R. *The History of Framlingham .... begun by R. Hawes with ... additions and notes by R. Loder* (1798).

2 Sitwell, O. R. *Framlingham: a short history and guide ...* Revised edit. (1982).

3 Bridges, J. (compiler) *Framlingham: portrait of a Suffolk town.* (1975).

4 Kilvert, M. L. *A History of Framlingham ....* (1995).

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FRAMLINGHAM WEEKLY NEWS

The seventy volumes of the *FWN* in our Museum, covering about 70 years to 1924, were on loan only but the opportunity came for the Society to buy these. Your Committee has now effected this. The East Suffolk & Ipswich Archivist supports the preservation of this almost unique survival and has complimented the Society on this acquisition.

SUTTON HOO AND THE BEGINNINGS OF CHRISTIANITY IN EAST ANGLIA

By Andrew A. Lovejoy

Sutton Hoo is an archaeological site which produced the most outstanding discovery of Anglo-Saxon artefacts this century. Number 1 Mound at Sutton Hoo was excavated in the summer of 1939; 263 objects were found there, 55 of gold and 16 of silver. What did this outstanding discovery tell us about the person buried there? Firstly that he was royal - the royal sceptre, royal stand and royal shoulder clasps are a testimony to that fact. Secondly, the fighting equipment - the shield, helmet, sword, coat of chain-mail etc. - showed he was a warrior of some standing. Thirdly, the whole assemblage tells us that the person buried there could in his lifetime command first-class craftsmanship. Fourthly, that the person buried there must have lived a long and successful life. And fifthly, the presence of two silver spoons with Paulus and Saulus engraved on them tell us that he was in contact with Christianity.

Who can have been buried in Mound 1 at Sutton Hoo around 625AD? The coins found in the gold purse indicate that the earliest date at which the burial chamber was created was between 615 and 635 AD; 625 AD can be considered the median figure for the coins: for many reasons the coins cannot be dated more closely. We know from an eighth century list now in the British Museum (Cotton Vespasian B VI) that King Readwald, one of the Wuffinga kings of East Anglia, reigned from 599 to 625 AD. Do we know anything about him? Bede in his "Ecclesiastical History of the English Nation" (731 AD) tells us that King Readwald held the imperium or Bretwald from 616 on the death of King Athelbert of Kent until his own death in 624-625. England was divided during King Readwald's time into ten kingdoms, of which seven, including that of Readwald's East Anglia, formed the Heptarchy, which stretched from the Humber to Kent at least, and for some time even included Northumberland. As holder of the imperium, King Readwald had great influence, and any overture he might have made towards adopting a new faith in opposition to the old established pagan faith would have been noted. Bede tells us that Readwald was converted to Christianity in about 610 AD on a visit to King Athelbert of Kent, whose wife Bertha was a practising Christian. Bertha was the daughter of King Charibert of Paris. Christianity was well-established in France at that time, whilst England remained virtually pagan.

King Readwald's full conversion does not appear to have lasted long, for on his return to Suffolk, he converted back to his old pagan ways by dint of a pagan wife. Nevertheless, we know that King Readwald had at least two altars in operation at Sutton Hoo, one of which was Christian. King Aeldwulf, a later king of East Anglia, who died in 713, attests that he could remember the two altars from his youth. King Readwald appears to have had an open mind, and was using the openness in his dealings with King Athelbert. Readwald was keen to be independent of King Athelbert, who, as noted above, held the Bretwalda until 616. Showing prowess as a warrior was a key part in establishing Readwald's influence. In the Heptarchy at large as well as in his own kingdom, his flirtation with Christianity was quite solid, because he saw in Christianity a useful tool with which to further his own influence.

We need to conjure up the situation in which Christianity tried to make converts. Religion then took its lead from those in authority. Anyone who has studied the legends and myths of the Germanic tribes from which the Anglo Saxons directly emanated, will realise that pagan beliefs and rituals were deep-seated. We know little if anything of those peoples' religious rituals, and

that includes the Wuffingas kings of East Anglia based on Sutton Hoo and their royal palace at Rendlesham. But we do know quite a lot about the myth underlying those rituals. The kings of the Anglo Saxons were in their positions of authority because they could claim direct descent from Woden the God of War. Readwald was so descended, and was steeped in the religious traditions of the Germanic homelands. Paganism would take a lot of shifting, if Christianity was to make any headway. Hence the essential fact that Christianity would only be successful in its quest for converts if it was seen by the ruling authorities as forming a viable and practical alternative to their old ways. Kings had to win battles in order to see that under Christianity they could prosper. Christianity, then, was contending with the whole panoply of pagan beliefs, when such missionaries as Paulinus in Northumberland made attempts to convert such kings as Edwin of Northumberland.

Queen Bertha of Kent was initially successful in converting Readwald, because Readwald realised that that religion was that which the most advanced part of the country, Kent, had adopted. He was also aware that France and other parts of the continent had also adopted Christianity. He was keen to be seen as a man with influence, and if that influence could be strengthened by adopting new ways, then so be it.

The fragility of such conversions was shown when Readwald returned to Suffolk. Readwald was keen to be independent of Kent, so little pressure from Readwald's wife was needed for him to convert back to his old pagan ways. It was still politically correct for a warrior king to follow the old ways as initiated by Woden. Nevertheless, as we have already seen, Readwald did not altogether shut out the new beliefs. He maintained a contact with Christianity which I would suggest is very significant.

Christian missions at that early stage in the history of England could not survive without the protection of the king of the region in question. That is why the evidence of Sutton Hoo for Christian practices is important testimony to the influence that Readwald had in his support of the faith.

King Readwald comes out of all this rather well. Not only does Bede tell us that Readwald espoused Christianity, but also that he had a great if indirect influence on another part of England - Northumberland. Edwin, who had been outlawed by the king of Berwilia, a part of Northumberland, sought refuge at Readwald's court, at a time when Readwald was partially practising Christianity. The new religious belief would not have been lost on Edwin, who indeed married a Christian daughter of King Athelbert. Readwald not only protected him, but regained Edwin's kingdom of Northumberland for him by defeating the Berwilian King Athelfrigh in battle in 616. When, after a long period of procrastination, Edwin finally became a Christian, Readwald surely had some hand in it.

The kingdom of East Anglia came under further outside influences of a Christian kind. Edwin helped to ensure that Readwald's successor in East Anglia, Eorpwald, was converted to Christianity. And so were the succeeding kings of East Anglia, namely Sigebert, Eecric and Anna. East Anglia, Northumberland and Kent appear to have held the fort for Christianity in the seventh century, though even Kent had its problems, for on the death of King Athelbert of Kent, in 616, his successor there, Eadbald, was resolutely pagan.

Perhaps, then, the greatest boost to Christianity, besides what was happening at Canterbury and Suffolk, was the conversion of King Edwin by Augustine's missionary, Paulinus, in 626. Edwin held the imperium or Bretwalda after King Readwald died in 624/625. For a short time it looks

as though King Edwin's country, Northumberland, would dominate England. The consequences for Christianity in England would have been very marked. It appears to have all started at Sutton Hoo. In Northumberland, Edwin reigned from 617, and it was there that the Celtic and Roman Church met. It was in that atmosphere of conversion and change that Readwald maintained his authority in East Anglia between 599 and 625.

Sutton Hoo amply emphasises the fact that the higher reaches of society travelled a good deal and made contacts far and wide. The French coins, the Swedish fighting equipment, the Mediterranean domestic items, the Irish bowls at Sutton Hoo, attest to that fact. The holder of the imperium whether it be Athelbert, Readwald or Edwin would have been in close contact with the lands of the Franks of France and that would have been on a constant basis. That is all worth remembering, when one tries to visualise the field influencing Readwald's Christian practices in East Anglia.

One may think that the presence of two Christian silver spoons at Sutton Hoo and the documented evidence for Readwald's Canterbury conversion is enough to suggest that Readwald might have been an influence on the early days of Christianity in East Anglia. Certainly, Christianity had made some headway in Augustine's time, and King Readwald's influence was active at a time when royalty and their retinues travelled widely, which would have had the effect of spreading the gospel. Certainly there appears to have been a distinct dissemination of Christian influence throughout the Heptarchy in the early years of the seventh century. Readwald's part in that might have been significant.

Christianity in England from 597 AD until the Synod of Whitby in 664 was a fledgling entity. At that Synod, the Roman practices were adopted for the Christian Church in England. Thereafter, the idea of the diocesan system together with the system of individual parish churches could begin to take root. At that early day, parish or simply priests were still thin on the ground, and only those at the highest places in society were constant in their application to the Christian faith. To reiterate, people like the King of East Anglia in the seventh century were important in that respect.

Much happened between 597 and 664. Kings came and went, both Christian and pagan. Gradually the church gained ground, but it was not until the Synod of Hertford in 673 that the diocesan system, the primacy of York and Canterbury and the very basis of thought that led to the present parish system of Christian worship fully took root.

Whoever was buried at Sutton Hoo in Mount 1, whether it be King Readwald, which is the most likely, or perhaps even his successors Eorpwald *et al*, wittingly or unwittingly he played a part in disseminating Christian practices and influence in England. Readwald was in a key position to do just that. His partial espousal of Christianity, though bound up with power politics, established as a norm that kings in England could take up the Christian faith and prosper. It is significant that Readwald did not die in battle but perhaps even in his bed in his royal palace at Rendlesham. His patronage of Edwin was a great stroke of luck for the future of Christianity in the North. With the help of Paulinus, Edwin was able to prepare the ground for the future of the faith in the North, which late in the seventh century saw a flowering of Celtic and Roman influence in that area. East Anglia was certainly not isolated from the influence of the North, as the Celtic saint Fursey at Borough Castle testifies.

Sutton Hoo can be proud of the fact that those buried there played a significant part, not only in the development of England in terms of kingdom definition, but also in the crucial development

of ecclesiastical practice. Readwald was a warrior first and foremost. Sutton Hoo shows those influences on his lifestyle and thinking. He was influenced by factors from all over the world of his day. It would therefore be surprising if, with all the variety of contacts he had and his influence through holding the imperium, he did not seriously study and consider virtually the only constructive movement of his day: Christianity and all its works. The Roman Empire in the West in 600 was broken, and the only continuum was the Church and its missionaries based on Rome. In a period of relative instability, the Church was a light which burned particularly brightly. Readwald was alive to see that light, which he in part adopted. His part and that of Sutton Hoo may seem rather insignificant in the light of ecclesiastical developments in the eighth and ninth centuries, but it was a start at a time when decisions of a kingly nature were personal and ramifying. Readwald's influence in East Anglia in Christian terms may be much more than is today generally realised.

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SOME LOCAL DRAPERS

Perhaps there was something about the trade of the draper, the ability to account for innumerable small items of stock; the supple brain for calculating 5¾ yards at 1/3¾d. a yard; the smooth address for calming irate lady customers, which accounts for the number of very distinguished local families the drapery trade has produced. As those present heard at Mr Serjeant's fascinating talk to members on 27 February, Mr John Cotton bought Earl Soham Lodge in 1617 from the Corderoy family. His mother and father were both from drapers' families. His father, Sir Allen Cotton, Lord Mayor of London in 1625, Draper and Master of the Drapers' Company, is the ancestor of the Hambling family of Yoxford and the Cotton families in Framlingham and district. The Kilderbee family of Framlingham, who lived originally in Commander Sitwell's Ancient House and later in the Guildhall, came to Suffolk from London to start their drapery business here. The family prospered and among its sons were Samuel Kilderbee, Town Clerk of Ipswich, his son Samuel, Rector inter al. of Campsea Ash, Dallinghoo, Trimley St.Mary and Easton, his grandson Spencer Kilderbee, M.P. for Aldeburgh, Orford and Newcastle-under-Lyme, who married the daughter of the Earl of Stradbroke and later changed his name to the aristocratic sounding Horsey de Horsey. Then there was James Clarke, draper of Easton(1798-1861), noted antiquarian, lover of art, bibliophile, numismatist etc. not to mention the doggerel poet-auther of those locally well-known lines: *'Easton that delightful village, placed in district fine for tillage, Where Wingfields dwelt in times of yore, and Nassaus since the Prince came o'er.'* He contributed several interesting items to the British Archaeological Association. He was a friend of the more learned though self-taught historian and genealogist of Dennington, Edward Dunthorne. Unlike James Clarke, Edward fails to rate a mention in the *DICTIONARY OF NATIONAL BIOGRAPHY*. The Milligen family, drapers of Harleston on the Norfolk border, which produced Field-Marshal Sir Richard Dacres, Admiral Sir Sidney Colpoys Dacres and Surveyor of the Navy Sir Robert Seppings, is perhaps a little far away to be included properly in Framlingham and district. However, it may deserve a mention as my wife is a direct descendant of both Sir Robert Seppings and his grandfather John Milligen, the original Glaswegian born linen-draper of Harleston. He made himself a fortune and lies buried under the aisle of Shouldham Church in Norfolk since 1762.

(BRIGADIER PACKARD)

EXTRACTS from SUFFOLK CHRONICLE, MAY 1876

A by-road from Brandeston to Saxtead, belonging to Mr Howlett, was reported a nuisance — as the tenant had ploughed it up. Several cases of egg-stealing were proved with fines of up to 10/6d. with 12/6d. costs — in default, 14 days' hard labour. John Davey, officer of the Hoxne Union Rural Sanitary Authority, charged Henry Read of Dennington with having a foul drain, existing too near to his house. Mr Ling (Messrs Alston & Ling) appeared for the defendant. An order was made for the defendant to erect an earth closet within one month and to pay costs of 25/6d.

(Mr JOHN BRIDGES)

POPULAR LEGEND

An occasional series in which the Editor explores some parts of local lore that might perhaps not have a grain of truth.

THE ASSEMBLY HALL, FRAMLINGHAM

"The Assembly Hall was built during the Great War, and was originally intended to provide rest, relaxation and accommodation for troops who had returned from the Front".

Most readers of *Fram* will be aware of the far-reaching and innovative plans that the Town Council has in hand, for the repair and refurbishment of the Assembly Hall, and I was privileged a few months ago to assist the project when some historical research was required for it, using the archives at the Lanman Museum. It was while carrying out this research that I came across a reference to the Assembly Hall's being built to serve as a rest-centre for soldiers. The reference appeared in the unpublished papers of a distinguished historian, now deceased, but appears not to be substantiated by the facts.

Certainly the Assembly Hall *was* used as a rest-centre during the War, as Miss Kilvert notes in her splendid history[1], but that had not been its original purpose: indeed, the initial plans for the creation of the Hall pre-date the War by several years.

At a meeting at the Crown Hotel on 23 March 1910, it was agreed that a Conservative Working Men's Club should be formed in Framlingham[2]. Although at the outset the Club met in "The Schoolroom at the rear of Mrs. Webber's residence"[3], the *Framlingham Weekly News* for 3 June 1911 stated,

> .... arrangements have been made for the purchase of a property in Church Street ... the substantial sum of £1,100 had been applied for in shares ... but in order to carry out the project of adding *a large hall*[4] ... it would probably be necessary to arrange for a small loan.

The new Club premises opened for business on 21 October 1911[5].

On November 15 1913, the *Framlingham Weekly News* noted that,

> the Castle Hall [being] no longer available for public gatherings ... revived the original idea to erect an assembly hall at the Conservative Club ... work will be pushed forward as speedily as possible.

An architect was engaged early in the New Year[6], and on February 14 1914, builders were appointed, "a condition of the contract [being] that the hall be erected in four months"[7]. The *Framlingham Weekly News* for June 27 reports,

> The contractor ... is now busily engaged in imparting the finishing touches and at 2.30 on Wednesday next [1 July 1914] it will be opened by the Marquis of Graham and immediately afterwards Lady Graham will open a bazaar ... to raise funds for furnishing the hall.

Five weeks later, war was declared.

Editor's Notes:

1 Kilvert, M. L. *A History of Framlingham* (1995), p. 63.
2 *Framlingham Weekly News* 26.3.1910
3 *Ibid* 16.4.1910
4 My italics
5 *Framlingham Weekly News* 21.10.1911
6 *Ibid* 10.1.1914
7 *Ibid* 21.2.1914

SOCIETY OFFICERS

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\# Member of Development Sub-Committee

SOCIETY NOTES

The 1998 Annual General Meeting was held on 21st October. Thirty-nine members of the Society were present. The business meeting was followed by a talk given by Mr. A. J. Martin entitled Martin's Miscellany. The talk featured Framlingham themes and was very well received.

The Society's formal Winter lecture season 1998-99 commenced with a talk given by Mr. Jack Rose on Wednesday 18th November. The talk on Lowestoft and Fishing was fully illustrated. Mr. Rose's large archive of Lowestoft slides and photographs was put to good use. The talk was much appreciated by all present.

The December 1998 lecture will be given at 7.30 p.m. on Wednesday 9th December by Mr. Richard Crisp who will talk on six generations of stationers in Saxmundham. The Lecture will take place at the United Free Church Hall, Riverside, Framlingham.

At 7.30 p.m. on Wednesday 20th January Miss M. L. Kilvert will be delivering a paper entitled A Fresh View of Framlingham, and four weeks later Dr. Bev Murphy will lecture on Mary Tudor: the Miraculous Circumstances of her Accession.

All enquiries concerning membership of the Society and matters relating to the Society's programme of activities should be referred to the Hon. Secretary, Mr. Andrew A. Lovejoy, 28 Pembroke Road, Framlingham, Suffolk. IP13 9HA. Telephone 01728 723214.

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Around 1914 Mr Mattin, licensee of the White Horse, Badingham, had a claim to fame in that he (with some wifely help) had had 21 children twice. The Mattin's brood had only just reached 21 when one died. The birth of an additional child brought the score once again to 21.

EASTON WHITE HORSE INN

There is believed to have been an inn on the site of the White Horse in Easton for several centuries, which being so near the church was well-placed to supply refreshment to outliers attending services. A Framlingham lad going with his father to Butley Abbey sale in 1855 remembered stopping here for breakfast and seeing these words below the inn-sign *'This Horse hangs free and threatens None. Refresh and pay and travel on'*. The present building has been dated as 17th century, rather earlier than The Cottage next door. Surviving records of innkeepers go back only 160 years as follows: 1813 - John and Margaret (nee Sheming) Block; 1827 - William and Elizabeth (nee Noble) Driver; 1838 - Jon and Susan (nee Clouting) Lincoln; 1843 - David and Phoebe Newson (David died 1861 but Phoebe ran the inn until 1864); 1874 - Wm. Fredk. Greenard (later farmed at Kettleburgh); 1883 - Chas. and Mary Mothersole ('also horse and trap letters'); 1891 - Fredk. Davey; 1901 - Walter and Sarah Fox (well known to many of the present generation in Easton and Framlingham. Their children are still living locally. In later life Walter took over StreetFarm, Kettleburgh. He was buried at Wickham Market). (BRIGADIER PACKARD)

* * *

THE TYPICAL VILLAGE

The centre of Dennington shows the plan of a typical English village. The Church occupies a commanding position. Next is the inn with ample space in front to take not only the crowd of assembling and chatting churchgoers but also the horses and carts of those who would have come in over the rough tracks to church. The inn would provide refreshment for the congregation who would probably stay for all of the day's services. The pond (only recently filled in) between church and inn would water the horses and on occasion be used to duck scolds etc. The Framlingham-Stradbroke road makes a zigzag next the church and it has been surmised that when the modern roadway was constructed the line of the road was straightened leaving a sliver of the original track from the church to the rectory. Formerly the tracks from village to village were little more than bridleways. A former Rector planted a hedge as a windbreak but behind that can be seen what amounts to a bridleway lined with trees.

EXIT LINES

POST OFFICE TELEGRAPH - Several weeks have elapsed since the post offices of the neighbouring towns have had telegraphic apparatuses attached to them; but up to the present date our post office remains devoid of this advantage. When all other offices are fitted up, probably the Postal authorities will remember there is such a town as Framlingham.

From *Framlingham Weekly News*, 30 April 1870

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Over nine centuries old

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