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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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Thursday 25th April: Mr. A. A. Lovejoy. An Appreciation of Framlingham (special lecture)

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Thursday 23rd May: Evening visit to Bruisyard Hall.

Wednesday 19th June: Whole-day outing to Eye and Wingfield.

Wednesday 17th July: Evening visit to Huntingfield Church.

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Editor : M. V. Roberts, 43 College Road, Framlingham

First, an apology.

Several members have expressed to me their regrets that for the Society's annual day-out we will not, after all, be going to Great Yarmouth, as I had promised at the Annual General Meeting in October last year.

Next, the excuses/reasons.

We as a Society have only one day out, and two or three evening trips, *per annum*, so when we do venture forth, the Secretary is concerned to ensure that, wherever we are going, there is some element of "added value". In short, we try as a Society to provide on our days out more than just what any of us could have enjoyed, had we visited the place concerned as a member of the general public. Usually this would be achieved by having a special guided tour or privileged access to non-public areas of the venue (or both). Unfortunately, following our Secretary's extensive enquiries, such bonuses seemed not to be available for us at Yarmouth; hence the change of programme, so that the Society's 2002 day-out will in fact be to Eye and Wingfield, as noted earlier in this issue.

But that is not to decry Great Yarmouth itself as a treasure trove of experiences - some of them unique - for anyone with a love of history. Two small Elizabethan houses have been beautifully restored along the South Quay of the town, though only small parties of visitors can be accommodated for tours at any one time. There are two fine museums, one - the Maritime Museum - on the sea-front itself, the other back near the town centre.

To whet an appetite or two, let me quote from Dan Cruickshank's *Guide to the Georgian Buildings of Britain and Ireland* (1985):

> Great Yarmouth. St. George's Church 1714-16 by John Price in fine baroque style with apsed east end and tower based on west towers of St. Paul's Cathedral ... South Quay rich in historic buildings ... 51 King Street, early 18th century, with rusticated door surround below arched central window ...

However, the most exciting parts of the Yarmouth experience are The Rows. To really savour these, a large measure of physical fitness and at times agility are essential, since we are talking about what amounts in all to several miles of alleyways, passages and lanes, connecting and criss-crossing the main thoroughfares of the town. All have been numbered now, for easy reference, but most still also bear their ancient names, shown (if you are lucky) at least at one end of each Row. Theory has it that these narrow ways were created by medieval town planners to provide some measure of shelter for traders and inhabitants who had to live and purvey their wares on the edge of the most exposed portion of the East Anglian coast: something vaguely similar can be seen in that other haven of arctic blasts, Old Harwich.

But what you will find in Yarmouth is really something else, and - in the UK at least - quite unique.

Think of the long and tortuous alleyways going to the left and right of the Royal Mile in Edinburgh Old Town, or perhaps The Shambles in York. Yarmouth has that configuration *in spades*. True, some Rows were destroyed by enemy action in two world wars, and others decimated by town-planners since then, but there still remain something like two hundred Rows, complete or in part, stretching from near Vauxhall Station almost to the gasworks site.

That quantity though, is not the main thing to excite.

In Edinburgh, or York, (or Lincoln or Chester) one may see and enjoy what has become a sanitized version of this unusual type of townscape, an environment cleaned and smartened up for external consumption. In Yarmouth, as you wander through the Rows, you may see un-modernized backsides of smart fashion shops, doors open to back premises of plush high street consultancies, cramped kitchens to high street cafés with the side door ajar to clear the smells, the odd cottage still lived in as a residence but with about a tenth the number of inhabitants that it would have had four hundred years ago. A mélange, in fact, of weather-boards, half-timbering, concrete, crumbling brickwork, plaster and plastic, encompassing a range of activities, commercial, creative, and domestic, exposed to view as the inner workings of the private parts of a substantial East Anglian town.

Most notably of all, you can see the people of Yarmouth passing through these Rows, as their everyday thoroughfares, turning off into premises on either side, gossiping, resting, just as their predecessors would have been doing for the past nine centuries.

That distinguished architectural historian, John Julius Norwich, seventeen years ago, referred to Great Yarmouth as a "hideous holiday sprawl."

Autre temps autre moeurs.

****

Humility is no bad thing in historical writing (though often rarer than snowdrops in August). One of the great historians of the twentieth century, the late Sir Geoffrey Elton, provides a splendid example of this trait in his book *The Practice of History* (London, Fontana, 1987). Having condemned the misuse of technical terms, circumlocutions, and dead metaphors in the writing of history, he quietly cites in his footnotes cases of bad practice culled from works written by - Sir Geoffrey Elton.

SIR HENRY THOMPSON, 1820-1904

By Michael Youngman

Sir Henry Thompson was perhaps Framlingham's most distinguished Victorian. He was born at the chandlers and general store run by his father on the south side of the Market Hill. His mother was the daughter of Samuel Medley, who was a well-known painter who exhibited regularly at the Royal Academy and perhaps contributed to his grandson's artistic abilities. He was brought up in a strict religious atmosphere, was instructed in Latin from the age of five onwards, and subsequently Greek from the age of nine. When five years old, he was sent to live with the Reverend Andrew Ritchie of Wrentham to continue his education with their children.

From the age of three he had been taken to London by stagecoach every summer to see his grandfather, who was a member of the Stock Exchange. His father was opposed to any study for the professions, and was all in favour of preparing his son to take over the family business in Framlingham.

About 1846, Henry developed poor health and was advised to move for three months to Southwold, where he made friends with a Doctor Wake, who gave him lesser jobs in the surgery and stimulated his interest in matters medical.

This all led to Mr. Thompson senior's deciding to relent and allow his son to study medicine. In 1847, he began an apprenticeship with a Doctor Bottomley of Croydon; he entered University College and Hospital. Father at this time gave Henry a cheque to cover all medical college fees.

Thompson was a hard-working student and obtained prizes in surgery, anatomy and chemistry, qualifying M.B.B.S. of the University of London with Honours in surgery and anatomy. He worked with names such as Liston, Lister, Jenner, Syme and Erichsen.

In 1851, after qualifying, Thompson married Miss Kate Loder, an accomplished pianist, who, apart from giving recitals, also taught the piano, which helped the young couple in their early days. He had taken a lease on 16 Wimpole Street[1], where he affixed his nameplate, but patients were slow to come initially. On their honeymoon at Oxford and Bath due to bad weather they returned to Wimpole Street; there Thompson started his studies in preparation for the Jacksonian Prize of the Royal College of Surgeons on urethral stricture: this involved much travel and research, but was rewarded by his winning the Prize.

At about this time he acquired the FRCS qualification, the procedure for which is described in his novel, *Charley Kingston's Aunt*, and established his main interest and reputation as a genito-urinary specialist. He studied under Civiale of Paris, and perfected the art of Lithotrity, the crushing and removal of stones of the bladder. This all led to his treatment of King Leopold of the Belgians, which did much for his reputation, and he was knighted in 1867, subsequently receiving a baronetcy in 1899.

He was appointed to the staff of University College Hospital and became Professor of Surgery in 1866, resigning this appointment in 1884 to become Professor of Surgery at the Royal College of Surgeons. This enabled him to travel on the Continent, where he was in considerable demand for his skill in Lithotrity and diseases of the urethra and prostate.

His interests were by no means limited to surgery: he published a treatise on nutrition, wrote two novels *Charley Kingston's Aunt* (1885) and *All But ...* (1886), which is an intriguing story of Victorian life in a community with a wicked stepfather, local squire, and romance with the local beauty. This book he illustrated with twenty pictures, the originals being in the Lanman Museum, Framlingham. He called the community Laxenford which with local knowledge almost certainly describes Yoxford.

He exhibited at the Royal Academy and the Paris Salon, and collected the blue and white pottery of Nanking, some of which is also in the Lanman Museum. He conducted a campaign to legalize cremation, becoming the first President of the Cremation Society: there is a fine bust of him in the entrance hall of the crematorium at Golders Green.

He had a country house at Molesey, from where he had delivered to Wimpole Street two new-laid eggs each morning, with an adequacy of poultry for the table available. His collection of telescopes was also kept there until the final one with twenty-two feet focal length was constructed in Dublin and subsequently moved to Greenwich Observatory.

Another claim to fame of Sir Henry's were his Octaves, which were dinners he held at his house in Wimpole Street, where eight people of fame from architecture, medicine and science (including the Prince of Wales) were entertained to dinner with eight courses and eight different wines. The last of these was only one week before he died.

After the death of his father in 1872 he paid for the installation of the chimes in the church clock at St. Michael's, Framlingham, and also arranged for money to be vested with the District Council for their management and care, which was carried out by the clockmakers family of King who, father and son, have cared for them ever since: they are an interesting set of chimes which are motivated by clockwork and electricity to this day[2].

Motoring, a newish activity in the early 1900s, was another of his pastimes, and he wrote a book on how to drive a motor-car: he was an advocate of raising the maximum speed-limit to twelve miles per hour.[3]

Truly a man of many parts.

Editor's Notes:

1. Post Office London Directories indicate that the Thompsons moved from 16 Wimpole Street to 35 Wimpole Street in the early 1860s. The collocation of names in the street directory makes it clear that this was indeed a move to different premises, rather than a re-numbering of houses in the street.

2. See also p. 26 of Mrs. Whitehead's article in this issue of *Fram*.

3. Thompson's interest in the motor-car is mentioned in numerous secondary sources, and a few of them refer to this book, but none provide bibliographical details of the work.

(Since this article was written, Doctor Youngman and his wife Anne have passed away. Although they only moved to Framlingham in 1995, they had had a cottage in Sweffling for many years. Michael was a stalwart of the Framlingham Area Probus Club, and they had both been for some time members of the Framlingham and District Local History and Preservation Society. They were regular attendees at our Winter lectures and, until recently, at the Society's annual days out. They will be sadly missed.)

WILLIAM DOWSING
SUFFOLK'S DISPASSIONATE ZEALOT?

By K. W. Musgrave, BA

Introduction

This paper will consider the historical background leading to the iconoclasm of William Dowsing, and to what extent this may have been an influence on him. It will review his personal life and discuss why he performed the acts on which rests his fame or infamy, depending upon one's viewpoint. It will also try to communicate something of the nature of the man, for example, the passion of his religious conviction, against which is contrasted a detachment which allowed him to retain his composure and control over his underlings, even whilst they were being swept along in the emotion of the moment as they wrought their havoc, so that he himself ensured that nothing was done in excess of the letter of his Commission. We observe his powers of concentration and that attention to detail which was scholarly in its application, exemplified in the annotation of his books and those sermons addressed to Parliament which he acquired, had bound, and included in his considerable private library. There is, too, the hint of a somewhat covert ambition, which will be considered. The destruction at a number of Suffolk churches will be described, and the support or opposition which this encountered. Overall, the aim will be to try to understand something of the man, what motivated him, his relevance and impact upon his own time, and his place in the wider historical context. This last will include some description of the impact of the Puritan regime on Clergy, and a very brief note on the Restoration, followed by a concluding comment.

The issuing of laws and ordinances has never been the problem for government. The difficulty has always been to ensure the provision of means to enforce them. Dowsing was a part, a willing part, of that somewhat ephemeral machinery.

Historical background and Dowsing's personal life

After the tumultuous events of the reign of Henry VIII, his self proclamation as head of the Church in England, and the accompanying "destruction of the cruder forms of idolatry and relic mongering"[1], there followed the Marian and, if one is to be strictly even-handed, the Elizabethan vengeance. However, to be fair to Elizabeth, until the Papal Bull of 1570 (which, in effect, required English Catholics to rebel against her), Elizabeth, in the cause of national unity, had left them to follow their convictions as long as these were not flaunted openly. Only when her own life and the independence of England were threatened did Elizabeth reluctantly pursue Catholics. The period covered by the reigns of Mary and Elizabeth was a time of martyrs.

The Elizabethan Church Settlement brought much needed stability, though the "old" faith was never forgotten; but hostility to Catholicism became a patriotic necessity with the coming of the Spanish Armada. The plots against the life of first Queen Elizabeth and then, in 1605, the Parliament of James I (even if the latter was connived at and exploited by the authorities) ensured that Catholicism was largely loathed, but also feared. Following the death of Elizabeth, James I was prudent concerning religious matters; however, the same could not be said of Charles I. As in other matters, Charles saw no need of prudence. He was ruler by Divine Right. His perceived movement towards Rome in the form of the Arminian innovations, carried through by Archbishop Laud, and the fact that he was married to a Catholic who was permitted her own clergy at Court, began to be a source of concern and then alarm to many influential Englishmen and their sympathizers. He angered the Scots by his attempt to foist on them a prayer book and regime which to them were anathema.[2]

Of course religion was not the only bone of contention between Charles and his people, but as he acknowledged with some hint of desperation, at a crucial stage, the use of the pulpit to refute and denounce him and his followers undoubtedly was a significant factor in the events leading to his flight from London and the beginning of the English Civil Wars.[3] Parliament was fully aware of the "broadcasting" power of the pulpit, and from September 1641 parishes were able, with House of Commons support if this were required, to insist on the use of the pulpit by lecturers chosen by the

parishioners.[4] There is no doubt that these lecturers took full advantage of the opportunities thus offered to deliver propaganda on behalf of Parliament.

The events in Britain during the years 1642 to 1649 have been the source of much debate amongst historians. These discussions have ranged from the causes of these events, to how to label them. Was it civil war, rebellion or even revolution?[5] Whatever the causes and whatever we now call them, these events had a profound effect on the lives of many of the people of Britain, and nowhere was the impact more severely felt than in the Church and the body of the Clergy. Indeed, when one considers the impact on them, it appears to give added support to scholars such as William Hunt, who give primacy to the idea that the events were, at a point in time, a religious phenomenon.[6] Hunt quotes Mathew Newcomen: "the question in England is shall Christ or Antichrist be Lord".[7] In the person of William Dowsing, this general squabbling found a focal point. In his time, to those of the Arminian or older persuasion, he was doubtless thought of as a "detestable smasher".[8] Others such as Professor Morrill have tried to offer a less emotional view of Dowsing as a man of his time, who, if zealous, was nonetheless completely sincere.[9] It was this "sincerity" which, for a short time, drove him through Suffolk, removing, as he saw it, all that would distract the masses from attendance on the Word of God.

The difficulty of dealing calmly with religious differences is catalogued in the wars and battles fought in the name of religion, and if we consider Dowsing's times we know that religion claimed a far higher priority in the lives of people than is imaginable now. C. V. Wedgwood reminds us that in the years leading to the Thirty Years War, Europe underwent a reaction to Renaissance materialism such that:

> ... the spiritual revival had penetrated to the very roots of society and religion was a reality among those to whom politics were meaningless and public events unknown ... [10]

In England, because of the smaller distances involved compared with those in continental Europe, the likelihood of an awareness of public events was greater. Nonetheless, C. V. Wedgwood has directed us to a matter of great significance. Religion was "a reality" in society, and, for the Puritans, religion and society were inseparable. Further, the quest for Godly discipline was "one of the most persistent Puritan characteristics".[11] In large measure that "Godly discipline" required the reading of scripture as the prime method of understanding the word of God. This was absolutely fundamental to Puritan thinking,[12] and every effort was made to ensure that "The Word" was not seduced from the thoughts of the listener in church. Under Puritan sway, there occurred "a shift from the visual to the aural, from ritual to literal exposition."[13] It was against this backdrop that William Dowsing appeared.

He was almost certainly born of yeoman stock. His father, if not affluent, nor poor, was in fact of the "middling sort", and probably on the comfortable side of this. Some discussion has occurred regarding his birthplace. Stratford St. Mary, Suffolk and Pulham St. Mary, Norfolk have been cited,[14] but it is now generally agreed that his birthplace was Laxfield. The Laxfield Registers record the baptism of William Dowsing on 2nd May 1596.[15] Dowsing's knowledge of Latin gives credence to the idea he had a Grammar School education, and this would have been consistent with the position in society held by his family; sons of comfortably-off Yeomen would have been sent to such a school. However, there is no evidence of a university being attended. At this time the numbers of Gentry attending university was increasing, but it would have been unusual for the son of a Yeoman.

Dowsing married Thamar Lea of Coddenham in Suffolk,[16] some fifteen miles from Laxfield, and they had ten children, the births of some of whom were entered in the parish register of Coddenham.[17] Later the family moved to Stratford St. Mary, close to the Essex-Suffolk border. Mathew Newcomen, who played a prominent part in the Essex rising of 1642, was one of Dowsing's friends and associates, and as the minister at Stratford, Dr. Samuel Lindsell, was a Laudian, it is probable that, rather than worshipping there, Dowsing frequented Newcomen's meetings at Dedham, just over the border in Essex.[18] More confirmatory of his "Godly" allegiance, however, is his signature on a petition. The petition, in the colourful language of the day, sought *inter alia* the exclusion of Bishops from the House of Lords, and noted a threat from "papists ... ready to act out the parts of those savage bloodsuckers from Ireland".[19] Following the death of his first wife, Dowsing remarried and had further children.

To the Laxfield parish register entry recording the birth of William Dowsing referred to above, a note, dated 1804, has been added as follows:

> This man was by the Earl of Manchester, in the Great Rebellion, A.D. 1644, appointed Visitor of the Churches in Suffolk, to destroy and abolish all remains of popish superstition in them. There are few which do not yet bear marks of his indiscreet zeal. 1804 [20]

This entry is interesting for its reference to Dowsing's appointment by Manchester, a point to which we shall return, and for its apparent reference to the Ordinance of the House of Commons.

In 1641, having failed to obtain the support of the House of Lords, the House of Commons had issued its own Ordinance to all Clergy and Churchwardens demanding "the abolishing of superstition and innovation".[21] Innovation seems likely to have been a reference to the changes wrought during the regime of Archbishop Laud. Professor Morrill suggests that Dowsing's iconoclastic priorities were influenced by those of the period 1530-1570.[22] Acceptance of this idea would make it possible to envisage the authors of the Ordinance harking back to the time of Henry the Eighth, the breach with Rome and the Dissolution of the Monasteries. But was this the source of Dowsing's influence? Professor Morrill's theory is posited on the fact that both periods concentrated primarily on erasing material connected with invoking the Communion of Saints. (According to this doctrine, the living and the dead combine, each helping the other in preparation for the Day of Judgement, and it was displayed in such inscriptions as "ora pro nobis", "ora pro animabus" and "cujus animae propitietur Deus", and in English, "pray for the soul".) However, Dowsing was merely a "foot-soldier". He was not involved in drafting the Ordinance which his Commission from Manchester delegated him to enforce. Further, Professor Morrill has made a good case regarding Dowsing's punctilious attention to the letter of his Commission, and that he was careful not to stray from the activities it prescribed.[23] But whilst the authors of the Ordinance may have been influenced by the Reformation activity (it was something to which they could point for justification of their own actions), it is less safe to suggest that Dowsing was similarly influenced. This is not to say that he was in any way out of sympathy with what he was commissioned to do. Indeed, there is no doubt that he was totally committed.

Born into a Puritan household just eight years after the Spanish Armada had sailed against England, Dowsing would have been but nine years old when the Catholic plot to blow up King James I in Parliament was foiled. The Puritan household could only have been horrified by these events, which would have further fostered its undoubted anti-Catholic feelings, and these must have been a great influence on the young Dowsing. His mature manhood saw that perceived shift towards the Roman Church promulgated by Charles I and executed by Archbishop Laud. This would have further confirmed him in his Puritanism, and when war came ensured him as a firm supporter of Parliament.

During the war, Dowsing is known to have been present at the siege of Lyn (Kings Lynn) where he performed the duties of Provost Marshall on behalf of the Earl of Manchester.[24] Such a position would seem to be entirely in keeping with Dowsing the archetypal Puritan. The whole of life was to be subject to discipline, Godly discipline certainly, for the essence of the belief of the Godly was that such discipline permeated one's entire life and, ultimately, that of the entire community. With this belief, the disciplinary aspect of the Provost Marshall's office would have held more than just appeal for Dowsing; it would have been an imperative, and we may be sure he would have performed the task with zeal and vigour. It seems likely that his sympathies with what he saw as the Godly cause of Parliament were the result of his own experience and determining. That Dowsing saw, as Professor Morrill suggests, the Reformation as being:

> ... impeded by images that distracted the mass of the people from paying attention to the word of God ... [25]

is very probable, but it is also likely that personal experience set him on the course that would lead to the despoliation of the churches of Suffolk and Cambridgeshire.

In his private life, Dowsing was very well read and built up what was, for his times, an impressive personal library. Moreover, he did not simply read, he studied what he read with extreme thoroughness as the copious and precise marginal notes in his own hand testify. Furthermore, his library contained not only those books which were sympathetic to his own views, but some at least which opposed them, such as works by Pocklington and Bishop Bilson. Of especial interest are the sermons addressed to Parliament between the years 1640 to 1646, which Dowsing collected and had bound in six volumes. This collection shows the meticulous Dowsing at his most formidable.[26] There are one hundred and seventy-one sermons in the collection, referred to by Thomas Case in 1645 as "a treasury or library, of parliamentary

sermons"[27], and the majority carry proof of Dowsing's perusal in the form of marginalia, some brief, some extensive. One sermon in particular appears to have aroused Dowsing to a pitch which seems to give an insight into his religious fervour;[28] the condition of the writing and the content display agitation and haste. The normally careful script, so well formed and clear, is replaced by an obviously hurried hand. Even allowing for the sometimes shortened form of words adopted by writers of this time, the haste is clear. This is a draft, initialled W.D., dashed off in haste so as not to lose the ardour felt by the writer. It is a draft of part of a letter sent to Mathew Newcomen, his associate, the Godly minister of Dedham. Dowsing makes clear his belief that the time is ripe:

> ... to pull down all blasphemous and superstitious pictures ... and ... all ... reliques of popery ... [29]

He is referring specifically to ornamentation in Cambridge, but this makes no difference to his sentiment. Apart from displaying his zeal, this draft is of interest in other respects. As is noted by Dr. Blatchly, [30] it is written immediately following the second sermon in those six volumes of sermons preached to Parliament referred to above. This was a sermon by John Arrowsmith preached on the 25th January 1642,[31] and it would seem that this sermon was the inspiration for the draft. Professor Morrill notes that Dowsing wrote his draft on the back of a sermon preached by John Whittaker. In fact, it is written on the front (blank) side of the "Epistle Dedicatory" of Whittaker's Fast sermon (Fast because preached on Fast days). This places it immediately after Arrowsmith's sermon and before Whittaker's, indicating the hasty draft was written immediately Dowsing had read Arrowsmith's sermon. In support of this is the fact that in his sermon Arrowsmith has referred to Edward VI's victory at Muselborough Field as being a direct result of the burning in London "the self same day and hour [of the battle of Muselborough] ... of idolatrous images."[32] In his draft, Dowsing confirms his identical belief and also cites the battle at Muselborough. Neither, surely, can it be coincidental, that the text for the sermon was "I will bring a sword upon you, that shall avenge the quarrel of my Covenant". A further point of interest and perhaps significance, is that Arrowsmith was the Minister of Kings Lynn when it was besieged, and as noted above, Dowsing had been the Earl of Manchester's Provost Marshall at the siege of that town. Is it possible that Dowsing communicated with Arrowsmith as well as with Newcomen and that this was the connection, that is to say, Dowsing, Arrowsmith, Manchester, that led to Dowsing receiving his Commission as Parliamentary Visitor? Perhaps Mathew Newcomen himself as one of the foremost Godly Ministers of the day contacted Manchester. Either possibility seems as likely a route as that suggested by Professor Morrill, which is that Newcomen, in the course of asking Harbottle Grimston, a prominent Essex Parliamentarian, for the return of a book of Dowsing's, spoke of the latter's zeal as displayed in his letter to Newcomen. Morrill suggests that Grimston may then have spoken to his friend the Earl of Warwick, who in turn spoke to his son-in-law, the Earl of Manchester. [33] We do not know why Manchester sought out Dowsing, but the alternative hypothesis involving Arrowsmith and Newcomen might be worthy of some exploration. Given the possibility of this Kings Lynn connection, it may indicate that Dowsing was alive to the potential for his own advancement, leading to the inference that he was not unambitious.

One of the most famous of the Godly Ministers was Stephen Marshall, and Dowsing had left further indication of his own scholarship in a marginal note on the sermon preached by Marshall to Parliament on June 15th 1643. Marshall spoke of the thirty-six thousand "Huguenots" put to death by the Duke of Alva in the Netherlands. Dowsing's note reads:

> D'Alava 36000 m y' Netherlands se y Dutch
> History by Grimston [34]

Had he read Grimston? Had he researched the subject specifically for confirmation of the information? Either way we see the methodical and precise side of his nature. In another note written in the margins of this sermon he chooses to copy the following passage:

> ... the works of Christ in the pouring out the vialls of his wrath, in taking vengeance of the Antichrist and his followers are great and wonderful ... [35]

Here indeed is a man aflame.

In sum, a picture of Dowsing emerges as a Godly man of middling degree, of Godly background and married into a Godly family. His friends and associates were strongly Puritan, and the detailed annotation he undertook in the margins of this books, shows that he perused rather than simply read them. He was undoubtedly something of a pedant. His signing of the petition mentioned above (page 8) is a further

indication of his sympathies, as is the nature of some of the bequests in his will, which were for the benefit of acknowledgedly Godly men.[36] His work as Manchester's Provost Marshall supports a view of him as a Godly disciplinarian, and the tone of his letter to Newcomen displays not just zeal but something akin to a sort of zealous rage. The haste with which the letter to Newcomen was drafted, indicates an impatience curiously at odds with the methodical and organized reader and writer we have seen elsewhere. As has been noted, it also appears likely that he was not without personal ambition. Such was the nature of the man who would be appointed Parliamentary Visitor in the county of Suffolk.

Destruction and Obstruction

The following section will discuss Dowsing's Commission. It will then examine a number of the churches visited by him and his deputies, and consider the damage done to these. There follows a copy of the alleged wording of the Commission Dowsing received from the Earl of Manchester, and as has been remarked, this carries no time limitation.

THE EARL OF MANCHESTER'S COMMISSION
TO WILLIAM DOWSING

> Whereas by an ordinance of the Lords and Comons assembled in Parliamt bearing date the 28th day of August last, it is amongst other thinges ordained yt all Crucifixes, Crosses & all images of any one or more psons of the Trinity, or of the Virgin Marye, & all other Images and pictures of Saints & superstitious inscriptons in or upon all & every ye Sd Churches or Chapeles or other place of publique prayer, churchyards or other places to any ye sd Churches or Chappells, or other place of publique praier belonginge, or in any other open place shalbe before November last be taken away and defaced, as by the sd Ordinance more at large appeareth. And whereas many such Crosses, Crucifixes other superstitious images and pictures are still continued within ye Associated Counties in manifest contempt of the sd Ordinance, these are therefore to will and require you forthwith to make your repaier to the seueral associated Counties, and put the sd Ordinance in execution in euery particular, hereby rquiring all Mayors, Sheriffs, Bayliffs Constables, head boroughs and all other his Maties. Officers and loveinge subjects to be ayding and assisting unto you, whereof they may not fail at their perill. Given under my hand & seale this 19th of December 1643.
>
> (Signed) Manchester
>
> To Willm Dowsing Gen. & to such as hee shall appoint

It is also interesting to discover that although Dowsing is regarded as having been appointed to his destructive duties in the counties of Suffolk and Cambridgeshire, the wording quoted [38] requires that he "forthwith ... repaier to the several associated Counties, & put the Sd Ordinance in execution ..." This seems to be quite explicit. As "the several associated Counties" included Essex, Norfolk, Lincoln, Huntingdon and Hertford, it seems to have been the intention of the Commissioners, that is to say Parliament, that Dowsing's theatre of operations should be far more extensive than the two counties, Cambridgeshire and Suffolk, for which we have Journals. This is corroborated by the wording's insistence that Dowsing receive assistance in his activities from, amongst other notables, "all ... Sheriffs". As the Sheriff's office is unique in an English county, the use of the plural again suggests the application of the Commission to a number of counties. However, as our concern is with Suffolk, such matters, whilst interesting and perhaps significant, must be regarded as peripheral. Of course, it was the intention of Parliament, or certainly of the House of Commons, that committees to execute their will as described in the Ordinance would be established country-wide. However, there has been discovered nothing comparable with Dowsing's commission for other parts of the country, although it is known that Richard Culmer received a commission from Sir Harbottle Grimstone. But this was limited to Canterbury cathedral and was also, unlike Dowsing's commission, limited as to time.[39]

In view of the Dowsing connection, the village of Laxfield in Mid-Suffolk is a natural starting point. However, its association with the Dowsing family offered it scant protection when, on July 17th 1644, it was "visited".[40] The note in Dowsing's Journal is as follows:

> Two Angels in Stone, at the Steeple's end; a Cross in the Church; and another on the Porch, in stone; and 2 Superstitious pictures on Stone there. Many superstitious Inscriptons in Brass, *orate pro animabus, et eujus animae proppitietur Deus.* A Picture of Christ, in Glass. An Eagle, and a Lion, with wings, for 2 of the Evangelists; and the Steps in the Chancel. All to be done within 20 Days; the Steps by William Dowsing of the same Town.[41]

Examination of the church today shows that much of this work was certainly carried out. However, the "Two angels in stone", if removed, have been replaced. One is struck on entering the church by the flatness of the floor and the overall paucity of decoration or colour. Another interesting aspect of All Saints Laxfield is the font, which is of an unusual design. However, what is noticeable on close examination of the figures which form its frieze, is that they have been quite literally defaced. There is no mention in the Journal entry, quoted above, that any such work was to be done. Therefore, it must be the case either that it was done "unofficially" at that time, or it had received the attention of earlier iconoclasts during the reign of Henry VIII, or perhaps Edward VI or Elizabeth I. It is unlikely to have occurred in the reign of Mary. This type of anomaly indicates one of the problems facing historians. Whilst there is no doubt that Dowsing was responsible for much damage, it is almost certain that he will have had attributed to him, damage which he did not authorize, or which was perpetrated in an earlier time. Another aspect of his visiting of Laxfield is his apparent determination that the chancel steps be levelled by a Dowsing. Was this an attempt to make it patently clear that no favour would be shown to Laxfield as a result of the Dowsing connection with that place? It could be so. Dowsing's attention to the very letter of Parliament's Ordinance and his Commission mark him out, in Professor Morrill's words, as "The Bureaucratic Puritan" such that:

> ... If something was in the Ordinance it was removed or ordered to be removed. If it was not in the Ordinance, it was left behind ..."[42]

Some may find Professor Morrill over-sympathetic towards Dowsing, and this will be discussed later. For now, we turn away from Laxfield and journey some fifteen miles to the south, to the village of Ufford, which had the dubious distinction of having several visits. The first occasion resulted in the following journal entry:

> UFFORD; Jan. the 27th. We brake down thirty superstitious Pictures; and gave direction to take down thirty seven more; and 40 Cherubims to be taken down of wood; and the chancel levelled. There was a Picture of Christ on the Cross, and God the Father above it; and left 37 superstitious Pictures to be taken down; and took up 6 Superstitious Inscriptions in Brass.[43]

From this entry, it wants but little imagination to begin to picture many of the churches of the time. Filled as they were with bright paintings, painted cherubim, crosses and crucifixes, and supported by music. How could a mind prepared to grapple with the meaning of the Bible fail to understand the sense of wonder imparted by this beauty and ascribe to it something dangerous and distracting? Neither is this an idle aside, for in fact, at Ufford we have a hint that Dowsing was not unmoved by beauty. On his return on August 31st, he remarked on the "glorious" cover over the font which inconceivably, notwithstanding its likeness to "a Pope's Tripple Crown", seemingly went unmolested.[44] Certainly there is no reference to its mutilation or destruction being required, despite the fact that the entries for Ufford, and that of the 31st August in particular, are among the most lengthy in the journal. But it is not enough to consider merely the impact on the church fabric. How did the people, whose churches were so violently used, react to the destruction?

At Laxfield there was no hint of active resistance to Dowsing, but at Ufford we have observed that, whilst instructions were left for further dismantling and destruction to be done, a second punitive visit was felt to be necessary, as matters had not proceeded as required. A progress report in May elicited the fact that neither William Brown nor Roger Small, the Churchwardens, had ensured compliance with the instructions issued after the first visit in January. Were they simply lazy or were they unsympathetic to Parliament's demands and therefore deliberately obstructive? The answer seems to have been that they were not at all anxious to assist in the destructive processes. The journal entry for the August visit, prompted by the unsatisfactory findings of May, speaks of the key being withheld by the Churchwardens and the Sexton, William Gardener. More disturbing should have been that such significant officers in the community as the Constable, James Tokelove, the Churchwardens and the Sexton united in refusing to produce the church key.[45] It should be stressed that, whilst even today Churchwardens have considerable authority, in the mid-seventeenth century they had an authority and respect in the community in excess of that which prevails now. They were leaders and their opposition to, or acceptance of, a given state of affairs would often have influenced the attitude of the community they served.

As we follow Dowsing's progress through Suffolk we shall find that those at Ufford, were not alone in attempting to oppose his work and ignore his instructions, although it must also be admitted that other communities were either more accommodating or more cunning, as shown by the journal entry for

February the sixth, which reads as follows. "At NEWMARKET, they promised to amend all".[46] Did "they" ever carry out the destruction? However at St. Clement's in Ipswich, referred to by Dowsing in his journal simply as Clement's (he consistently refused the use of the contaminating word "saint"), we find that when he arrived on the thirtieth of January "They four Days before had beaten up divers superstitious Inscriptions".[47]

One of the places which suffered severely at Dowsing's hands was the Church at Clare, yet, as at Ufford, we see the pedant or the disciplinarian in Dowsing. His journal entry speaks of the following destruction:

> ... We brake down 1000 Pictures superstitious; I brake down 200; 3 of God the Father and 3 of Christ, and the Holy Lamb, and 3 of the Holy Ghost like a Dove with Wings; and the 12 Apostles were carved in Wood, on the top of the roof, which we gave orders to take down; and 20 Cherubims to be taken down; and the Sun and Moon in the East Window, by the King's Arms, to be taken down.[48]

Insistence on the removal of the "Sun and Moon" may seem rather curious. White, displaying his own aversion to Dowsing but at the same time tacitly acknowledging his intelligence, suggests this was done because they were "emblematic" and therefore superstitious.[49] This may well be so. Another explanation might be that their connection with astrology, an alternative to true religion, would make them heretical devices. In the midst of the heady atmosphere of this destruction, one man, at least, who himself "brake down 200" [superstitious pictures] kept a level enough head to ensure that all was done within his remit but no more than that.

When Tyllotson visited Clare in 1658, the windows erected in memory of the benefactors who rebuilt the chancel in the second decade of the seventeenth century, were intact.[50] These windows carried the names and the armorial bearings of the benefactors, and to the extent that they were not "religious" would have fallen outside the terms of Dowsing's Commission. The pedantic Dowsing almost certainly would have recognized this and ensured that they remained undamaged.

(As an aside it is interesting to compare these events with those which took place in Chelmsford late in 1641. In response to Parliament's Ordinance, churchwardens of the cathedral replaced images of Christ in the great stained glass window, with plain glass. However, like that at Clare this was, in effect a memorial window. It bore the family arms of those who had financed it. It was an example of "good works" which assisted the salvation of those families whose arms appeared in the window. William Hunt believes that the vulgar would have seen it as a symbol of oppressive feudal Catholicism and "the externalization of secular class privilege",[51] and that is why they smashed it. The crowd was undoubtedly in a state of great excitement. It was uncontrolled, and one wonders if those present rationalized on the doctrine of good works or whether they responded to the opportunity simply to smash, as a way of releasing their tension. It is easier to accept Hunt's viewpoint, if one accepts the premise mentioned above that puritanism was something which permeated one's whole being and all aspects of life and society. All ill could be attributed to the ungodly and the least godly, indeed the Antichrist, were the Catholics, therefore all ill could be attributed to them. Such was this belief that petitions were raised and sent to Parliament, such a one as was signed by Dowsing, (noted above) with its reference to "papists ... savage bloodsuckers from Ireland". In this mindset, the economic ills of the time and the truly desperate circumstances with which the poor had to cope daily were, in their eyes, ultimately the responsibility of anything that spoke of Catholicism.[52] A stained glass window would have sufficed.)

Returning now to Clare, it appears that no opposition barred Dowsing and his men there. At least nothing is recorded in the journal to this effect. But the same was not true at Comearth Magna (Great Cornard), near Sudbury. Here, at least one Churchwarden, John Paine, refused to assist Dowsing; further, he refused to make any payment.[53] At Ufford, Churchwardens who refused to assist Dowsing were supported by the Constable. Sadly for him, John Paine seems to have had no such important ally. Having removed some brasses and left instructions for the levelling of the chancel and the removal of a cross from the church steeple, Dowsing reports "I charged Henry Turner, the Constable, to carry him [Paine] before the Earl of Manchester".[54] John Paine was clearly prepared to endure punishment rather than help in, or pay for, destruction of "the church of which he was the legally appointed custodian".[55] On the same day, 20th February, at Little Comearth (Little Cornard), there seem to have been further problems for Dowsing and his men. Whilst there is no reference to individuals, after recording the extent of what was destroyed or ordered to be removed there is in his journal the petulant comment, "Had no Noble".[56]

Preceding events at Great Cornard, a short distance away, had almost certainly been reported, and a course of action determined upon by those at Little Cornard, which resulted in the usual "fee" being withheld. However this was done, it seems to have been achieved without anyone being arrested or otherwise punished, and it furnishes further evidence that East Anglia was not totally or unequivocally committed to the Parliamentary cause, and certainly not when it interfered with the manner in which it worshipped. This point is worth making as, so often, East Anglia has been talked of as a bastion of the parliamentary cause. In 1643, John Hampden writing to Sir Thomas Barrington, spoke of Essex thus:

> ... The power of Essex is great, a place of most life of religion in the land, and your power in the county is great too. The difficulties of this war need the utmost of both ... [57]

Suffolk may, depending upon one's loyalties, have been tainted by, or enjoyed the reflected glory of Essex, being one of its neighbouring counties. However, the fact that the work of Dowsing and his deputies needed to be, and was so extensive in the county, is surely proof that, left to their own devices, many would have had their churches unchanged. By Hampden's Puritan reckoning, it is doubtful he would have regarded Suffolk as of "most life of religion" and the need for Dowsing and his deputies supports this. If East Anglia, using the counties of the Eastern Association as its boundary, was solidly Parliamentarian, one is bound to say that some parts were more solid than others, and more plainly that on the evidence of Dowsing's activity in Suffolk, such a premise is open to question. Moreover, further antipathy to the activities at the heart of the Puritan regime is evidenced in other entries in Dowsing's journal.

At Cochie (now Covehithe) the journal tells "We brake down 200 Pictures". The church must have been quite beautiful for the journal continues:

> ... There was many Inscriptions of JESUS, in Capital Letters, on the roof of the church, and Cherubims with Crosses on their Breasts; and a Cross in the Chancel; all which, with divers Pictures, in the Windows, which we could not reach, neither would they help us to raise the ladders; all which we left a Warrant with the Constable to do, in 14 Days.[58]

Here, is a vignette. The Churchwardens and other villagers present are being unhelpful. Doubtless some would have complained of an injured back, others would have had to attend the cow or pig, and without question there would have been at least one Grandmother needing urgent attention. One may imagine the frustration of Dowsing, the affront to his dignity only slightly assuaged by his leaving instructions with the Constable "to do [the work] in 14 days". How often must this have been the scene? How often, obtaining intelligence of a visit, would parishioners and Churchwardens have removed relics and ornaments to safety?

Sometimes, perhaps anticipating obstruction, a show of force was made. On 9th April, a visit was made to Blythburgh, still known locally and throughout Suffolk as the Cathedral of the Marshes. According to White an entry in the Churchwardens' accounts states:

... 1644 April 8th. Paid to Master Dowson that came with the Troopers to our Church, about the taking down of images and Brasses off the Stones	}	6s.
Paid that day to others for taking up the brasses of Gravestones before the Officers of Dowson came [For concealment?]	}	1s.
And the next day to Edwards and Pretty taking down 26 Rheils		6s 10d[59]

Sadly, the Churchwardens accounts referred to above seem no longer to exist. Information received from the Blythburgh Society indicates that, towards the end of the nineteenth century, by which time the church had fallen into a state of dereliction, a man was found in the church keeping himself warm by burning quantities of paper records which he had found in the church. It is possible that among the many records so used may have been those quoted above.[60] However, assuming the record referred to by Evelyn White is accurate, human nature seems to have changed little in three hundred and fifty-six years. The payment made to those "others" before the arrival of Dowsing's officers was clearly a piece of seventeenth century private enterprise!

The destruction Dowsing wrought in some of Suffolk's villages has been reviewed, and the responses of the people of a number of villages, as conveyed through his journal, has been discussed. It is clear that, whilst he had support, there was also profound opposition to the extent that some would accept arrest and detention rather than assist in violating the churches for which they had either legal responsibility or great attachment. (Some of course will have had both).

In Dowsing's journal, there are references to Churchwardens, Sextons, Constables and other laymen.[61] But one group of persons is missing. Where are the Clergy? In the whole of the known journal for Suffolk there are only two references to Clergy. First, in respect of Linstead Magna:

> ... And gave order to levell the Steps, to Mr. Evered.
> Will, Aldice, Curate, and drunkard ffrancis Evered ... [62]

Presumably Evered was a Churchwarden or some other prominent member of the community. Was Aldice a Dowsing sympathiser or too frightened to intervene? An examination of histories of the Suffolk Clergy reveals no trace of Will. Aldice. There is reference to William Aldous,[63] but he was rector of Copdock in 1643, and can hardly be our man. The next journal entry but one, after that for Linford Parva, is in respect of "Hallisworth" (Halesworth). Here is found a reference to the "Parson of the town" being required to level the steps,[64] but no name is given him. The next entry is for Redsham Magna, dated April 5th and states:

> ... A crucifix, and 3 other superstitious Pictures; and gave order for Mr. Barenby, the Parson, to levell the Steps in the Chancel. He preach but once a day. [65]

This last comment was an admonishment, and Mr. Barenby is also elusive. These apart, no Clergy are mentioned either by name or position in Dowsing's journal. Surely, as at Redsham Magna, he must have encountered other Clergy. If he did not, why not? What other reason might there be for their invisibility?

One possibility which suggests itself is that the incumbents were no longer present. Many had been sequestered, arrested or ejected, and perhaps they had departed before Dowsing's arrival. This can, to some extent be tested by comparing the dates of Dowsing's visits to the various churches as evidenced by his journal, with those given as the dates of sequestration, arrest or ejection. One problem with this test is that it cannot be applied in the considerable number of cases where only the year of removal of an incumbent is given. However, a sample of cases for which there are positive dates, representing approximately twenty per-cent of the churches visited, shows that the incumbents were removed after Dowsing's visits. Frostenden, Little Cornard (where Dowsing encountered opposition as noted above), Laxfield, Eyke, Wixo, Claydon, Bramfield, Aldeburgh, Ofton, Eye, Hadleigh, Hoo and Letheringham all fall within this category.[66] The balance of probability, indicated by the sample, suggests that a percentage for which no positive date for the removal of the incumbent is available, would fall in the category of those listed above. Dowsing records one hundred and forty-nine visits in the journal edited by Evelyn White, with only Ufford being repeated. Thus a reasonable, even conservative, extrapolation would suggest several dozen incumbents still *in situ* at the time of Dowsing's visitations of 1643-1644. Which returns us to the question, why are they not mentioned? Were they all cowed into submission?

This seems unlikely. Thomas Newman, rector of Little Cornard, was "ejected by Manchester, 2 Sept 1644",[67] Dowsing having visited his church in February 1643. He was charged, *inter alia*, with calling Parliament "rebels".[68] Mark Reynolds, rector of Wixo, visited 6th January 1643 and ejected 23rd July 1644, "inveighed in sermons against parliament ... preached against Covt..." [69] These are not the actions of fearful men, and there were in Suffolk others who displayed defiance, to whom we shall return. But there were also among the Clergy those of a less robust spirit who were made wretched. One such was Thomas Honekin, from 1623 rector of Palgrave on the Suffolk and Norfolk border, who was:

> ... Hurried and Frighted into a resignation. After which he lived a Retired and Melancholy Life ... [70]

He died at Thelnetham in 1646.[71] Such histories show the impact on individuals of Parliament's orders; orders carried out by such as William Dowsing. Of course, there is no evidence to connect Dowsing directly with Honekin's death, neither does Palgrave appear in his journal as having been visited by him. However, on August 31st 1644 Dowsing did visit and despoil the church in Hoxne only three or four miles from Palgrave. [72] One can only imagine what effect this, combined with the general atmosphere of the time, would have had on one of so apparently timid a nature as Honekin.

We have seen that, whilst the unfortunate Honekin submitted to the pressure of the time, others, such as Thomas Newman and Mark Reynolds, would not keep silent and used their position to discomfort the Puritan regime. Such a state of affairs would obviously have been an embarrassment to Dowsing, and he would have been unlikely to have given wider dissemination to this sort of opposition by recording it in his journal, which was, in effect, a Parliamentary document. Moreover, he was a meticulous man, and would not have been guilty of oversight. Therefore, a not unreasonable inference to draw from this would be that the Clergy are noticeably absent from Dowsing's journal accounts of his visits because he chose not to include them, in view of what many of them were saying. On page 14 above, the solidarity of Parliamentary support in Suffolk is questioned. If there was more disaffection among the populace, and particularly the Clergy, in Suffolk than was comfortable for them, the authorities, of whom Dowsing was one, would not advertise it. Apart from Newman and Reynolds, there is evidence of others who were prepared to stand up for their principles, despite being in conflict with authority. Thomas Beale (or Beadle), vicar of Ashbocking, ejected in 1644, is complained of as having condemned the execution of the Earl of Strafford (a close advisor of Charles I and one of his strongest supporters), and the taking up of arms against the king. Further, he accused Parliament of "having contrived the war." He was accused of being "a Solemne Cringer and bower towards the alter."[73] Thomas Bond, vicar of Debenham, expressed the view that Parliamentary supporters were "rogues" who "would be hanged if the King came." [74] He was restored in 1660. A number, such as Edward Brewster, rector of Lawshall, and Edmund Boldero, rector of St. Lawrence, Ipswich, refused to give the sacrament other than at the altar rails,[75] and Thomas Ambler, vicar of Wenhaston, refused to accept the Covenant, and is reported to have told his parishioners "all who took it were perjured and would be hanged". He was also charged with having "published in church royal proclamation concerning the King's victories." He was ejected on 24th June 1644.[76] James Buck, one of a number imprisoned, had nothing found against his morals, but was charged with preaching "the Pope was head of the church." Prison (in Ipswich) seems to have benefitted him, for we are told that whilst there a "diet of bread and water cured him of gout." He was restored in 1660.[77] Lionel Gatford, rector of Dennington, was imprisoned at Ely for seventeen months "till exchanged for enemy Minr." He served as Chaplain to the royal army in the west, and was captured at the surrender of Pendennis Castle in 1646. He was banished from England for seven years and was restored in 1660.[78] Alexander Clarke, rector of Iken and Bredfield, is said to have encouraged his parishioners to enlist in the Royal army and to have declared he would give to the King a list of those who encouraged the giving of contributions to Parliament. He also refused to accept that sequestration barred him from his ministry.[79] Finally, John Watson, rector of Woolpit, having been sequestered, is reported to have broken into his own church the following day, where he "read service and preached". Apparently there was then a "scuffle", in which Watson received assistance from parishioners to prevent a "godly" minister from preaching;[80] proof not only of Watson's determination but of that of at least some of his parishioners also. These are but a sample of Suffolk's clerical opposition to the Puritan regime which Dowsing's activities upheld, and they seem to support a view of a county far from solidly "godly".

The Suffolk Clergy responded to oppression according to their convictions and courage. On application, the Committee for Plundered Ministers was empowered to offer the wives of dispossessed clergy one fifth the value of their husbands Livings, [81] small compensation! Some, such as Robert Large, curate at Hoo and Letheringham, were fortunate enough to find patrons to assist them. In Large's case we learn that after sequestration, he was "maintained by Major R. Naunton of L."[82] Thomas Beale (see paragraph above) "went to chantry at Sproughton belonging to Bishop Wren's father-in-law".[83] For those without such benefit, the following years would have been very difficult, though as we have seen, many survived to obtain restoration.

Restoration and Retribution - An Interlude

This section is not concerned with assessing the effect of the Restoration on the government of the church. It is conceived as an attempt, with our second section above, to parenthesize the time of Dowsing. It will be brief, hence "an interlude".

There is no doubt that Clergy sympathetic to the royal cause and those not prepared to assimilate with the changes required by the Puritan regime fared badly during the Civil Wars and the time of the Commonwealth. It has been seen that in Suffolk, sequestration and ejection were carried out widely. Arrest and imprisonment were the lot of others. Some who were fortunate found patrons, whilst others were succoured by friends or family. Yet others were broken by the experience and did not survive.

Much of the damage done to churches went unrepaired. At the Restoration, many Clergy were returned to their parishes or obtained others.

Charles II adopted an attitude of political reconciliation, insofar as this did not compromise his own, or the new regime's safety. In matters religious he appears to have wished for more tolerance than could be accommodated. Quakers in particular, not helped by the intransigence and aggressive words of some of their number, suffered under the law, and were at one point being imprisoned faster than the king's clemency could release them.[84] It is to this period that we owe the works of John Bunyan.

The Act of Uniformity saw the return of both Prayer Book, to which Clergy had to confirm total assent, and Episcopacy. Only Bishops could confer orders. Clergy were also required to accept it as unlawful to arm against the king or to make change in church or state.[85] Charles II was unable to assist Quaker or Catholic. He could not resist and the Bill became law in August 1662. Saint Bartholomew's Day, 24th August 1662, saw between one and two thousand "Nonconformist" ministers removed from their parishes.[86] At least the removal of "malignants" and royalists had been spread over a number of years. Whither Dowsing now?

Conclusion

Monarchy, Prelacy and Uniformity of worship, all restored. How, then, may Dowsing be assessed? Much of what he had represented had, in the space of a few years, been overturned, at least on the Statute Book.[87]

He has been described as being "one of those second ranking Englishmen whom historians and others half know".[88] Certainly, his coming to and going from the stage of England's history was clouded with uncertainty, although his birthplace at Laxfield is now firmly established. He came to such prominence as he achieved by a combination of zeal, ability and ambition. He probably saw himself as a saviour of the souls of the uneducated masses who might otherwise have sunk into the fires of imagery and sacramental worship. In his personal life he was meticulous, even pedantic, though his letter to Mathew Newcomen, (see page 10 above) indicates a fire, a burning zeal. This having been said, is it really enough to place him in even the second rank of Englishmen? What lasts of his efforts are the damaged churches of Suffolk. Damage done for dogma. Nothing was built up by him, his "monument" is despoliation.[89]

It has been suggested that he was not possessed of "blind fanaticism" but rather carried out "resolute enforcement" [90] of the Bible and Parliamentary instruction. Of course, interpretation of the Bible has always been open to dispute. Dowsing followed *his* interpretation admitting of no other and that is arrogant. Some might even regard it as intolerant rather than resolute. It is also disturbing to find his actions, to some degree excused on the grounds of the sincerity and attention to detail with which he carried out his work. Such near approbation on such grounds should come under the closest scrutiny by a world which has heard such reasoning used to excuse some of the most inhumane actions perpetrated by mankind, actions so dire they are given the name "Holocaust". This is not to put Dowsing's activity into that category, but to suggest the need for the utmost care when considering the grounds we employ for justifying human actions.

Perhaps an appropriate final word might come from one who cared for and worshipped in one of the churches given most attention by William Dowsing.

Some time in 1930, Miss Emma Mary Cadmore, of "Parkside" Ufford, petitioned the Chancellor of the Diocese of St. Edmundsbury and Ipswich. In her petition her second request was to have electric lighting installed in Ufford church, "the specification to be approved by the Diocesan Advisory Committee."[91] Her first petition read as follows:

> ... to (a) place a carved wooden figure of Our Blessed Lord in the arms of His Mother under the South East Arch of the Nave of Ufford Church ... [92]

The petition was granted on January 7th 1931. [93]

Notes:

1. G. M. Trevelyan. *English Social History* 2nd edit. (1946), p.101
2. J. Spurr. *English Puritanism* (1998), p.95
3. C. Hill. *The Century of Revolution* 2nd edit. (1980), p.139
4. *Ibid*
5. G. E. Aylmer. *Rebellion or Revolution: England 1640-1660* (1986), *Passim*
6. W. Hunt. *The Puritan Moment* (1983), p.311
7. *Ibid*
8. Scarfe.
9. J. Morrill. "William Dowsing, the Bureaucratic Puritan", in J. Morrill, P. Slack and D. Woolf, editors, *Public Duty and Private Conscience in Seventeenth-Century England* (1991), p.201
10. C. V. Wedgewood. *The Thirty Years War* (1981), p.17
11. A. Woolrych. "Puritanism, Politics and Society", in E. W. Ives, editor, *The English Revolution 1600-1660* (1968), p.88
12. T. Webster. *Godly Clergy in Early Stuart England* (1997) p.96
13. J. Scarisbrick. *The English People and the English Reformation* pp.163-164
14. E. White, editor. *The Journal of William Dowsing ... Parliamentary Visitor.* New edit. (1985), p.12
15. Laxfield Parish Register (Ipswich Record Office, FC80/DT/1)
16. E. White. *op. cit.* p.15
17. Coddenham Parish Register. (Ipswich Record Office, FB37/DI/1)
18. J. Morrill. *art. cit.*p.175
19. *Ibid.* p.176
20. Laxfield Parish Register (Ipswich Record Office, FC80/DT/1)
21. M. Aston. "Puritans and Iconoclasm, 1560-1660" in C. Durston and J. Eales, editors, *The Culture of English Puritanism, 1560-1700* (1996), p.114
22. J. Morrill. *art. cit.* p.199
23. *Ibid.* p.191
24. *Ibid.* p.188
25. *Ibid.* p.201
26. Probably the most clear evidence of this is in the six volumes of sermons given to Parliament between 1640 and 1646, which carry copious marginalia by Dowsing. These are to be found in the study of the Headmaster of Ipswich School, and I am grateful to his secretary for kindly making them available to me on several occasions.
27. J. Spurr. *op. cit.* p.99
28. Sermon by John Arrowsmith, Preacher at Kings Lynn. *Parliamentary Sermons 1640-1646,* Vol. II
29. Part of a draft letter written to Mathew Newcomen by Dowsing, in *Parliamentary Sermons* Vol. VI
30. J. Bletchly, *The Town Library of Ipswich* (1989) p.47
31. Sermon of 25th January 1642. *Parliamentary Sermons*, Vol. VI, Sermon 2
32. *Ibid.* Final page
33. J. Morrill. *art. cit.* p.188
34. Sermon of Stephen Marshall, then of Finchingfield in Essex, dated 15th June 1643 in *Parliamentary Sermons*, Vol. II, p.17
35. *Ibid.* On the front page of the Epistle Dedicatory of Marshall's sermon.
36. J. Morrill. *art. cit.* p.177
37. *Ibid.* p.189
38. E. White. *op. cit.* pp. 6-7 with a note that this is a copy of the original formerly in the possession of "the late D. E. Davey."
39. J. Morrill. *art. cit.* p.189
40. E. White. *op. cit.* p.28
41. *Ibid.*
42. J. Morrill. *art. cit.* p.191
43. E. White. *op. cit.* p.18
44. *Ibid.* p.29
45. *Ibid.*
46. *Ibid.* p.22
47. *Ibid.* p.19
48. *Ibid.* p.15
49. Notes by White attached to *Journal of William Dowsing* p.40
50. *Ibid.* pp.39-40
51. W. Hunt. *op. cit.* p.292
52. M. Aston. *art. cit.* p.120
53. E. White. *op. cit.* p.22
54. *Ibid.*
55. Notes by White attached to *Journal of William Dowsing*, p.46
56. E. White. *op. cit.* p.22
57. W. Hunt. *op. cit.* Prefatory note
58. E. White. *op. cit.* p.26
59. Notes by White attached to *Journal of William Dowsing*, p.50
60. From Mr. David Mackley of the Blythburgh Society
61. For example in respect of those at Ufford, Great Cornard, Covehithe and Redsham Magna. pp. 29, 22, 26 and 25 respectively
62. Notes by White attached to *Journal of William Dowsing*, p.57, and stating the information was obtained form an old MS "in private possession"
63. A. G. Matthews. *Walker Revised* ... (1948), p.235
64. E. White. *op. cit.* p.25
65. *Ibid.*
66. I have arrived at this by comparing dates of arrest, sequestration or ejection of incumbents given in Matthews's *Walker Revised* with the dates given in Dowsing's *Journal* as being the dates on which he visited their churches
67. Matthews. *op. cit.* p.340
68. *Ibid.*
69. *Ibid.* p.342
70. *Ibid.* p.337
71. *Ibid.*
72. E. White. *op. cit.* p.32
73. A. Matthews. *op. cit.* p.327
74. *Ibid.* p.328
75. *Ibid.* pp.328-329
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88. J. Morrill. *art. cit.* p.173
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91. Ufford Parish Register (Ipswich Record Office FC36/E2/4)
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Addendum

Readers will be interested to learn of a new edition of the Journals of William Dowsing. *The Journal of William Dowsing: Iconoclasm in East Anglia during the English Civil War,* edited by Trevor Cooper, was published in 2001 by the Boydell Press in association with The Ecclesiological Society.

This edition gives a history of the sources of the text of the journals, explaining that for the Suffolk entries the text used is the Martin transcript. It also provides for the first time an index to the Dowsing *Journal.* In my paper I have used the text of the Evelyn White edition. As there is a direct link from Martin to Loder to White (depicted by means of a flow chart on page 139 of the Cooper edition), one would expect there to be little variation in the text of the journal entries, and such proves to be the case. In the (very few) instances of significant difference, these are remarked upon with the relevant commentary. Two such refer to entries for Orford, (page 222 in Cooper, page 17 in White) and for Linstead Magna (page 289 in Cooper and page 25 in White). Nonetheless, as Trevor Cooper says (page 146) "Given the history of multiple transcriptions ... there is little to be gained from paying attention to the fine details of the text of the journal". What matters is "to provide a readable edition, with enough apparatus to track only those variants which change the meaning of what is being reported ..." Few will argue with such a sentiment. The section of the book in which the journal is presented supplies, in addition, commentaries immediately following each journal entry. These prevent this section of the book becoming simply a "list" of entries. The commentaries are informative and interesting, adding to the colour and texture of the work.

Of the contributors, the works of Dr. Blatchley, former Head of Ipswich School, and of Professor Morrill, Fellow and Vice Master of Selwyn College Cambridge, will be well known to Dowsing devotees. Dowsing's personal life, the extent of his authority and his clash with the Dons at Cambridge are all portrayed. There is also much to encourage the statistician and the demographer. I was especially interested in the contributions by Dr. Sadler (Chapter 5) and Trevor Cooper (Chapter 9).

I have suggested that the terms of Dowsing's Commission from the Earl of Manchester indicated he was intended by Parliament to operate beyond Cambridgeshire and Suffolk. Thus I was particularly interested in Trevor Cooper's study of this topic. Dr. Sadler, whose lectures I was fortunate to attend as an undergraduate at Anglia Polytechnic University, not only gives us the feeling of the confrontation between Dowsing and the Cambridge Dons; she also shows what this meant at the time, in society in general, with regard to new attitudes to previously unchallengeable authority.

If you are interested specifically in William Dowsing, Suffolk history, Suffolk churches, the Civil Wars, or more generally in the seventeenth century, you are likely to find that which will appeal to you in this new edition of the journal.

THE EARLY YEARS OF THE PARISH COUNCIL IN FRAMLINGHAM[1]

By Beryl Whitehead

The Local Government Act of 1894 completed the reform of local government in the nineteenth century. Towns had been given elected councils by the Municipal Corporations Act of 1835, which ended the reign of the Justices of the Peace in local administration. The County Councils were established in 1888. The Act of 1894 gave Parish Councils to villages of over 300 residents and Parish Meetings to those under 300. The Act also gave women, whether married or not, the right to vote and to serve. Its passage through the Commons and Lords was strongly contested, and the severe limits, placed on the revenue-raising powers of the new councils, meant that few of them had much room for action. Remnants of past history continued after the Local Government Act of 1894 in the form of the Overseers and the Highway Surveyor. The Overseers appear to have been given charge of the allocation of finances, for the precept was referred to them. The Highway Surveyor seemed to be a locally based post and paid by the Parish Council.

The powers of the Parish Councils were to:-

- Carry out various Acts; e.g. the Burial Act and the Public Improvement Act to name just two.
- Deal with Parish Property
- Raise certain rates
- Acquire and manage land for allotments

The first Parish Meeting in Framlingham under the Act of 1894 was convened by the Overseers and held in the Castle Hall on Tuesday, 4th December 1894 at 6 p.m. It is stated that a large number of Parochial Electors were present but no numbers were recorded. The purpose of the Meeting was to elect 15 Parish Councillors. Mr Henry Mallows chaired the meeting and asked for nominations to be handed to him. The following people were proposed and, since all were prepared to stand, were duly elected:-

John Bridges – of Albert Place, a Tailor

Thomas Twidell Buckmaster - owned the Victoria Mill, was a corn miller, farmer and benefactor to the Town. He built the Railway Terrace, his house and store-house in Victoria Mill Road.

Samuel Green Carley - built Winston House in Double Street. He was a Grocer and Italian warehouseman and supplied wine and spirits in his shop off the Market Hill.

Charles Harper - Labourer

John Howard – Tailor living in Station Road.

George Edwards Jeaffreson – Surgeon JP, also a farmer.

John Martin - lived in Double Street . He was Clerk to Justices in the Magistrates and County Court. He was Tony Martin's Great Grandfather.

Benjamin Norman - of Church Street was a Gunsmith, cutler and mechanical iron worker.

James Hulme Pilkington (Rev) – Rector was also the secretary of the Horticultural Society and several others.

William Pipe - of Rose Farm, a Farmer

Joseph Savill - Farmer

Calvin Denny Smith – of Hatherleigh Farm, which qualified him for being a Councillor for Framlingham, but apparently he did not live in the area for he resigned very soon, because it was too far for him to travel on a winter's evening.

John Robert Watson - of the Oaks, Herbshaw Green, Farmer

Reuben Whitehead – Miller, Merchant and keeper of the annual weather reports; in *Lambert's Almanack*. He had married the daughter of the owner of the mill which stood in the garden of Hill House, Mount Pleasant. (He was no relation of mine but strangely enough, when we moved to Framlingham twenty-five years ago, we lived in Hill House, so I have always felt an affinity with him. There must have been something about Hill House for we bought from Mr. Henry who was a Councillor until the time he moved away from Framlingham, and it was not long before I was to join the Town Council!)

Samuel Wright – Piano tuner and musical instrument dealer, in charge of the territorial band.

The occupations of Councillors were given in these minutes, and again when there was an election two years later. After that, only names were recorded. An election seems to have taken place every year at least until 1897. I use the term election but there was no poll for many years. Those who were willing to stand were declared to be elected.

The first meeting of the Parish Council was held in the classroom of the Boys' School in College Road on Friday 14th. December, 1894, when all the Councillors were present. As happens today, they all signed the Declaration of Acceptance of Office. At this meeting Mr Jeaffreson was unanimously elected as Chairman and Mr Martin as Vice-Chairman. Mr Ling and Mr Damant (who were not Councillors) were proposed for the Office of Clerk to the Council. Mr Ling was elected and was asked what remuneration he was willing to accept. Mr Ling replied that "he was not able to answer the question as he had not considered the matter". It was proposed that the matter be referred to a committee to report to the next meeting of the Council. Mr Ling had been the Clerk to the late Burial Board and would continue the ordinary duties of Clerk to the Burial Board. He was requested to present the books for inspection at the next meeting of the Council. It seems from this comment that there was a simple follow-on from the way in which the parish had been run in previous years.

The next item was the first accounts which were presented to the Council:-

Henry Damant for stationery	4s 3d
James Waller for carriage of seats, hire of chair, Coal	7s 7d
Trustees of Foresters Court (interesting title)for hire of seats	6s. 6d
	18s 4d

The "seats" in the Boys' School were obviously not suitable for the Councillors and presumably the "chair" was for the Chairman.

The next meeting was to be held on December 31st when items on the agenda were to be:

To appoint a Treasurer to the Council.
To issue a precept to the Overseers of the Parish for the expenses and expenditure of the Council
To fix the remuneration of Clerk to the Council
To receive accounts of the late Burial Board and take over the affairs of the Board

It is interesting that this was only a fortnight away from the first meeting. In fact the Minutes in May 1897 state that a proposal for the Council Meetings to be held monthly on the last Tuesday of every month, was carried. Strangely enough though, after this motion was passed the next recorded Council Meeting was not until three months later! The Minutes of the meetings show that only one or two items were discussed each time. Most minutes were only two foolscap sides of large hand-written details, in flowing English so that the meetings must have been very brief – a half or three quarters of an hour at the most.

At the next meeting Mr Buxton of the firm of Gurneys and Co., Framlingham, was elected to be Treasurer to the Council. It appears that they used an external treasurer at that time, in contrast to the practice today. A precept of £20 was set. The Committee recommended that the Clerk's salary should be £6 per annum. "The appointment to be without any claims for compensation for disturbance on the part of the Clerk". His election was to be yearly. The Clerk was the only person who received payment for work with the Parish Council. In fact in 1896 the Council was surcharged for paying Councillors to do work, namely winding and attending to the clock. This was not allowed. It is still the case that Councillors are not allowed to be paid for any tasks they perform. The Accounts of the Burial Board were produced showing cash in hand of £8.5.6. It was resolved that the books and papers belonging to the Burial Board be kept until March 1895 in the Clerk's Office, and these books are still held in the Council Office today.

Sewage was an item discussed at the next meeting on 5th February, 1895, as was the state of repair of the steps on the Causeway next to Church Lane. A Committee was also set up to sort out the books and papers belonging to the Parish. At this meeting it was suggested that the County Council be asked if the Parish Council could hold their meetings in the Court House, a move which was made in April 1895.

At the next meeting on 6th March 1895 the first reference is made to a "Committee" of the Parish of Framlingham pre-dating the setting up of the Parish Council. Plans sent by the Rural District Council for sewers and sewage disposal works prompted the Council to write regretting that the recommendation that the "Committee" had made in 1880, suggesting that a system of scavenging should be adopted, had been neglected by the Rural Sanitary Authority.

The Annual Meeting of the Parish Council was held in the Court Room on 17th April, 1895 when Mr Jeaffreson was re-elected as Chairman with Mr Martin as vice-Chairman. Mr Henry Mallows, and Mr John Jeaffreson were appointed as Overseers for the following year, and Mr Charles Goodwin was elected as Surveyor of the Highways at the salary of £20. Mills Grammar School, Town Charity, Bread Charities, Keeping the Parish clock chiming out of Parish funds, and repairs to the Church Wall next to the Church Gates, were all topics mentioned. Mr. H. H. Lanman (Philip Lanman's father) presented his bill for winding the clock. Since the bill could not legally be paid by the Council from the funds, each member contributed an equal share towards the payment. The contract with Mr Lanman had terminated on 3rd October. The maintenance of the Clock could not be transferred from the Burial Board to the Council. It needed a faculty from an Ecclesiastical Court, and this would be surcharged by the auditors! However a letter from Local Government Board suggested that the Council could get a faculty to take over this maintenance, or the Rural District Council could be approached to defray the cost. The Council took the latter path, and on 22nd July 1896 a letter was received stating that the Plomesgate Rural District Council were granted permission to maintain the clock in Framlingham Church forever. It is Suffolk Coastal District Council who maintain it now.

A letter was received informing the Council that a public water supply, that is a well and a pump, would be put in Horn Hill (College Road) on the footpath at junction of Earl Soham and Dennington Roads, and they asked for council comments. The Council, after discussing the law concerning the provision of providing water for dwelling houses, voted against this, as there were other areas destitute of water in the town. It is not reported whether any notice of this comment was taken.

At the Annual Meeting of the Council in 1896, the Highway Surveyor was asked to water the streets late in the evening and early in the morning rather than at midday. He was also requested to get the roads into the best possible state before the time they were handed over to the District Council. The roads at this time were not tarmacked. In October 1911 the question of the surface of the roads was discussed, and application was made to the District Council that the following roads should be tarred:-

From the College back gates (this would be the College Road entrance to the College near to Pembroke Road) to the Railway Station.

From Millbridge past the Post Office to Dammant's Corner (today's Riverside).

From Mr John Self's shop corner (where Clarke and Simpson are now) through Bridge Street, over Market Hill, Church Street and Castle Street to Hannings Corner (spelt without the y).

From Hannings Corner down Fore Street to Dammants Corner (or Albert Place)

This enhancement of the town was expected to be done before the spring of 1912.

At the Annual Meeting of 1896, there was an item regarding trespassers in the Churchyard and Cemetery,

> that the caretaker place pegs in the grass where paths have lately been made by trespassers and that the Police be instructed to give attention to keeping the Churchyard free from all trespasses and nuisances, more specially to prevent annoyance to mourners and others attending funerals.

In May 1896 there was concern over the Hitcham's Charity because of a decrease in income. The Council wanted to know what steps were being taken by the governing body to remedy the situation. At the meeting in February 1897 a proposal was made and carried

> that this Council deeply deplores that the old people in the Hitcham's Almshouses have been for a long time past and still are, chargeable to the Poor Rate and believes that if the Estates of the Charity were properly managed this need not be. The Council therefore earnestly requests the Master and Fellowes of Pembroke College (the Trusteees of the Charity) to make a searching enquiry into the administration of the Charity and rectify such a deplorable state of things.

A deputation went with this petition but apparently were convinced by the arguments put before them, of the difficulties under which Pembroke were working, due to the economic situation of farmers. A written report was given at the next meeting though it is not in the records exactly what it said, but the comment that the Council "desires to record its appreciation of the kindly spirit and open-mindedness in which it was written." A committee was set up to consider the question of Hitcham's Charity, and next month it was reported that the Committee had met with Pembroke College and had shown them how extra money could be raised from rented land whose rents were too low (the Calves Pytle, the Sale Yard, the Home Park, the Wormwood Hills Farm and Great Lodge Farm were some that were mentioned).

In July 1896 Reuben Whitehead made a motion that "steps be taken to cleanse and beautify the Castle Pond and set aside any offensive drainage that may empty itself into it and line the bottom with clay etc." As the Council were not competent to deal with the matter, the District Council was to be asked to attend to it. The owners of the pond were considered to be Pembroke College, and the Clerk was instructed to write to them, drawing their attention to the state of it and whether they claimed ownership. If so "would they be good enough to have the same cleaned out and generally put in proper condition". At the next meeting a letter from Pembroke College stated that "No doubt the site of the Pond belongs to the College, and they give permission for it to be cleaned out and are prepared to contribute £1 towards the cost".[2]

It was in November 1896 that a letter was received stating that Miss Anne Jeaffreson wished "to provide a public water supply in the parish in the form of a pump or fountain with stone shelter at the corner of the Badingham and Saxmundham Roads," as a memorial to her father,. The letter written by George Jeaffreson of The Moat House, Framlingham stated that he had her authority to carry out her wishes. He asked "for leave to try to sink a public well on the waste ground on the Highway at the triangular green spot indicated in the accompanying rough sketch". Mr John Martin proposed and Mr.Reuben Whitehead seconded that an application be made to the District Council to grant this request. A month later a meeting had been convened to consider two letters received regarding the public water supply at the Haynings Corner. One was from the District Council stating that they "readily accede to the request for their sanction to the well being made on the spot indicated and that they will in every manner possible assist in carrying out the desire of the generous donor always provided that as the water supply is to be a public one, and the well and pump become vested in the proper legal authority for the time being". Dr. Jeaffreson wrote to the Council stating "the District Council do not give me leave to try and sink a well. Unless!" This was construed as a refusal so the chairman and vice chairman were "to form a deputation to wait upon the District Council in this matter" The meeting with the District Council had taken place, and it appeared that the waste land referred to for the sinking of the well was really highway, so they had withdrawn the application to place the well there. A letter confirming the triangle as highway was followed by a statement that the matter "had been brought to a successful climax" Presumably they were permitted to proceed. In reply to a letter asking whether the Parish Council had the power to accept the gift of the well "the powers and duties which were vested in the Rural District Council, in relation to the water supply of their district," the Local Government Board suggested that the Council bring the matter before the Plomesgate Rural District Council. This was with the view to ascertaining whether they would take charge of the works and entertain a proposal that they should undertake such development. Another letter from the Local Government Board told them that under the Local Government Act 1894 the powers of the Parish Council in relation to water supply were limited. Even then, things were so complicated and they obviously decided to by-pass the regulations and passed a motion that the Parish Council should accept the gift of the well and asked the Clerk to notify the Local Government Board of their intention. This wrangling went on and it was not until 29th March 1898 that it was reported that Dr Jeaffreson had been granted permission to sink a well, and later he wrote that

> a well had been sunk with the result that an inexhaustible supply of good water rising through chalk and iron tube from a depth of 250 feet to within 65 feet of the surface and a pump which any child or woman can use, has been fixed. A shelter for the comfort and rest of those using the well has been built. On behalf of John Jeaffreson, myself and family I ask you to accept the same and take charge of and develop it for the *parishioners*. I enclose a cheque of £100 to enable you to do so in perpetuity without charge to anyone.

This announcement was met with acclamation and it was resolved that a meeting of Parishioners be convened for the purpose of expressing their thanks.

Going back to 9th December 1896, it was reported that, following a report of the bad state of the road passing the College at the previous meeting, there was a response from the Highway Surveyor, stating that he has already called the attention of the gas company to the bad making up of the road and, "fortified by your request I will again write"!

On 25th February 1897, the Celebrations for the 60th year of the Queen's reign were discussed and it was suggested that a meeting of townspeople should be summoned to discuss what steps should be taken, this meeting to be held in the Corn Hall, at the back of the Crown, on March 10th.

At the May meeting 1897 it was agreed that the Clerk to the Parish Council "will hold the post until he resigned or until his appointment is broken by the Parish Council and was not for any particular period."

Until then the clerk was re-appointed every year.

At the meeting in September 1897 a letter from a Mr Roe was read

> Are we compelled as Ratepayers to pay rates to have our roads made dangerous to our lives as well as to our horses. I hereby lodge a protest against the raised path across the road near the Post Office that is by no means level with the road, there are large stones considerably higher than the road, and in the middle the bricks are worn below the stones making it very dangerous for horses going over them; my horses have several times stumbled over these stones and one fell and threw me out and hurt me as well as the horse, it also makes the cart quite hop in going over them. Several complete strangers to the town have complained about these stones. Also are we compelled to send our money *foreign* for stones when there is plenty in our town to repair the roads and keep our money at home. Your kind attention to the matter will greatly oblige.

The letter was sent to the Surveyor of Highways and so at the next meeting his reply was read.:-

> I happened to witness the spill of Mr Roe near the Post Office, the horse fell several yards before the crossing was reached and from the furious pace it was going it slid three yards before the crossing was reached, leaving the hair on the ground. Mr Roe did not shew much mercy to the poor animal but drove on in the same rapid manner which was remarked on by several who stood by.

In December 1898, the first reference to planning is made, but only inasmuch as it was necessary to connect to a drain and permission was being asked for this. The College Hill Estate abutting the highway leading from Dennington Road to Saxtead Road (what is now called Pembroke Road) already had two dwelling houses twenty yards from the sewer. This was deferred to the next meeting and then referred back to the District Council with questions about who would pay the cost of connection.

In January 1899, the closing in of the Castle Pond was proposed and carried but obviously not carried out.

In 1899, the cemetery was still a target for the vandals, for, to quote the Minutes,

> Certain deprivations having been committed in the cemetery to the Glass of Memorials and other damage having been done in various other ways, the Clerk was directed to request Police Sergeant Durrant to caution the parents of children who have committed such deprivations to prevent any recurrence thereof.

Mr Henry Fairweather, the sexton, was instructed to cut the grass of the cemetery forthwith.

In April 1899, a Committee was set up to enquire into ways and means of extending the cemetery, but at a special meeting held a fortnight later reported that the owners of the adjoining land had declined to sell. It was not until June 1900 that the Burial Ground Committee, still looking for land for the extension of the cemetery, passed a Resolution that the meeting be held in private. This was in order to discuss the offer of just over two acres of land having a frontage onto Fore Street, valued at £400. After discussion, it was decided to ask the solicitor Mr Welton to proceed with the purchase at a price not exceeding £400. In August a Parish Meeting was to be called to approve the purchase of this land. At this Meeting it was carried unanimously that land – 2 acres 2 roods 29 perches - should be purchased, and a loan procured. At a later meeting, the itemised account for the cemetery land purchase with costings for setting up drainage, fencing, legal expenses of £10, paths, trees and shrubs, as well as compensation to the tenant, plus £20 for contingencies, amounted to the £550 they wanted to borrow.

On the 21st May 1901 it was reported that an Inquiry was to be held by a Local Government Inspector in relation to the loan wanted for the extension to the cemetery. Trial holes had to be dug and the Inspector wanted to see these on Thursday 18th July 1901 when the inquiry was to take place. On the 27th August 1901 a Special Meeting was called to receive the result of the inquiry. They approved the loan, but said the land that was not required for burial purposes was to be resold. Part of the loan would only be for a short period, which would represent the value of the land to be resold They also asked why the Council needed to buy the land, since it would not be required for Burial purposes for several years, and suggested that it might be let for grazing purposes until it was needed for interments. The Council carried a motion that the laying out of the burial area should be done immediately, and there was a Resolution that the surplus land should not be sold off. But the response from the Local Government Board in September was adamant that the land should be resold. The Council then replied saying that

> it would be extremely inconvenient if the portion of land, not required for burial purposes were sold as suggested. Such portion of the land is frequently used for Fairs and Balloon Ascents, and the Board will

appreciate that these are objectionable in close proximity to a Burial Ground. Further, the Council are anxious to secure a Roadway by means of such portion to the cemetery for the carting of gravel, monumental stones and heavy materials, instead of using the present approach to the cemetery which is unsuitable for such purposes and the surplus land could only be sold subject to restrictions which would prejudicially affect the price that could be obtained for it on a sale.

In November 1901 consent from the Local Government Board for a loan of £550 was received, but it is not recorded whether they continued their request for part of it to be sold. It was not until 21st October 1902 that a plan of the new cemetery with the path down the middle was presented and adopted. by the Council. In the minutes of the November 1902, it is recorded that some of the cemetery land was laid down to nine allotments. The Clerk was directed to number the allotments and take the nine people to them where they would draw a number to decide which one they would each have.

Another committee was formed, to look at the repairs which were necessary to the floor of the Jeaffreson Memorial and to repair same. This was only one year after approval was given for its erection.

At the meeting on 29th January 1901, because Queen Victoria had died, the chairman made the following resolution:-

- The Parish Council of Framlingham desire to record their deep sorrow and keen sense of the unspeakable loss which the whole Nation has sustained by the death of our dearly beloved Queen Victoria, and to express their heartfelt sympathy and condolence with His Majesty King Edward and the Royal Family in their bereavement.

·The Resolution was put to the meeting and carried in silence, all upstanding. An invitation was received from the Rector inviting the Parish Council to a Memorial Service for Her late Majesty Queen Victoria. on February 2nd 1901

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In the Minutes for the Annual Parish Meeting on 20th March 1901 the accounts of the charities were recorded in the ledger, and the resale of coal features. under the Town Lands Charity:

1899/00 bought 49.5 tons of coal was bought for £58.3.2.
(resold in quarter ton lots) income from resale £7.7.9
1900/01 bought 53.5 tons of coal was bought for £75.9.0.
Income from resale £8.0.6

This coal was sold to the poor of the Town for less than purchase price to ease the poverty of those people who needed it.

Also the Bread Charity Accounts appear:

Expended in the purchase of bread Viz	Dew's a/c	May 1900	3. 6.4.
	Gibbs' a/c	Aug 1900	3. 6.4.
	Middleton's a/c	Nov 1900	3. 6.4.
	Bonney's a/c	Feb 1901	3. 6.4
	Balance in hand		13.12.8

They were obviously very careful that they kept all the traders happy.

In May 1901, a list of the attendances made by Councillors during the past year was laid before the meeting. This may sound draconian, but since it is recorded that on the 12th July "Only seven members were present." it was obviously necessary. .

The King's Coronation celebrations were discussed at the Annual Parish Meeting, held on the 25th March 1902. It was proposed that a "Subscription be raised to provide the necessary funds for carrying out the celebration of the Coronation of His Majesty Edward V11 and that any surplus remaining be devoted to the purchase of Convalescent Home Tickets". An amendment "that the surplus remaining be applied to a starting fund for the acquiring of a Recreation Ground for the Town", was defeated. Plans that a Dinner be given to the old people and a Tea for the Children, with sports in the afternoon and evening for all were made.

A Special meeting was called on the 6th May 1902 of the Assembly of the Parish Meeting to discuss the desirability of applying to the County Council for Urban Powers for the Parish under the Local Government Act 1894. This would give them the "power of passing certain resolutions for the improvement and development of the town." The Press was allowed to be present following the electors'

agreement. After discussion this motion was voted on with 53 for and 18 against. A poll was demanded, which was taken in the Foresters Hall on 16th May, resulting in votes of 191 for, with 110 against. The application was turned down.

In March 1903 there were more repairs to the Jeaffreson Memorial Pump. These seemed to occur every month. In April a deputation to Mr G.E Jeaffreson in regard to the development of the Water Supply at the Jeaffreson Memorial Pump reported that he "appreciated the compliment paid him by the Council in referring the matter to him but having presented the Pump to the Parish he had nothing whatever to do with it and that it rested entirely with the Council to do what they liked." The Jeaffresons Memorial Pump Committee was asked to get an estimate of the probable cost of replacing the pump with a more efficient one and present the estimate to the next meeting. When it was replaced the old pump and cistern was put into the Framlingham Sale and realised £2.1.6.

At the meeting in April 1904 the Chairman proposed that a letter of condolence be sent to the family of Sir Henry Thompson, whose death had been announced in the press. To quote from the minutes the Chairman stated that "By his skill and ability he had won for himself a position of great distinction and honour in the country. It would be remembered that the splendid clock in the Church Tower, was his generous gift to the town, and would keep his memory green for many years to come" An acknowledgement of the condolences from Lady Thompson was received in June.[3]

In June 1904, it was decided that a notice was to be placed in the Cemetery saying that :-

> "No person shall sit or lie upon the Grass, enter the Borders or touch the Shrubs, or gather Flowers or Grass of any Kind. Children shall not behave disorderly, nor shall the Grounds be used as a place of Amusement for such. No children admitted to this Cemetery unless accompanied by either their Parents or an Adult Friend."

In July 1904, a sample of water from Saxtead Road, taken by the Medical Officer of Health, was found to be unfit for drinking purposes in its present state.

From the few examples that I have highlighted, it can be seen that things that the Council was discussing between 1894 and 1904 have not changed that much, although the expectations and the amount of work we are expected to fulfil have greatly increased.

Editor's Notes:

1. This article is an abridged version of the paper given by Mrs. Whitehead to the Society at its Annual General Meeting on 31st October 2001. An Appendix containing a list of parish books and papers, a tabulation of councillors' service since 1894, and details of the present Town Council, will appear in our next issue.

2. It was not until many years later, after the Second World War, that the much vilified and maltreated Castle Pond was transferred by Pembroke College into the ownership of the Town Council.

3. See also pp. 5-6 of this issue of *Fram*.

"Manstone Manor"
22 Manstone Lane
Sidmouth

27th December 2001

Dear Editor,

I referred in my article [The Simpson family connections to Framlingham] to my Great Grandfather as Thomas Simpson whereas I should have called him William Simpson. I apologise for misleading anybody. My Grandfather was Thomas Walter Simpson. Mr. Leslie Gillett, one time Master at the College kindly supplied me with further information for which I am very grateful.

William Simpson (1833-1921) was appointed according to the College Records in 1864. He had served in the 44th Foot at Alma, Inkerman and Sebastopol. He was Framlingham's PC when he was appointed porter etc.

1871	Appointed to wind and oil the turret clock
1872	Board wages 8/- a week. Drill instructor 5/- a week
1873	Appointed to clear cess pools and to ensure supply of clean water
1879	To lock gates at 9 p.m.
1880	Not permitted to leave grounds without permission of Headmaster. His whole time belongs to the College!
1881	Gardener and engine man informed that Simpson is their Master
1882	Decreed that Simpson could have up to one month's holiday a year.

Is there any more information out there?

Yours faithfully,
John Simpson

April Cottage
Kettleburgh Road
Framlingham

19th February 2002

Dear Editor,

With reference to John Black's interesting article on the "Letter Boxes of Framlingham".

The wall box by W. J. Allen, now housed in the Lanman Museum, *did* come from the railway station. When the station was finally closed to freight traffic, the offices and terminal platforms were purchased by Framlingham Tractors, from where they ran their business for a number of years.

On taking over the buildings, Mr. Martin Irving purchased the post box and presented it to the Museum.

Yours faithfully,
Bill Flemming

Shimmens Pightle
Dennington Road
Framlingham

7th February 2002

Dear Editor,

As you, and many of our members know, Phyllis and I run a Bed and Breakfast establishment. We often have visitors who are checking their family history, or just coming to have a look at the area, where their ancestors lived.

Last May we had a lady called Lizbet Schäfers. and her mother, from Western Australia, staying with us. They are directly descended from the Revett family, of Brandeston Hall and the Sheppard family, of High House, Campsea Ashe. Lizbet is researching the history of a certain Revett Henry Bland, descended on his mother's side from both the Revett and Sheppard families. He, in 1829, at the age of eighteen, set sail, for "The Swan River Colony", Western Australia. He had an extremely varied and successful career, finishing up as "Resident Director" of the "Port Phillip and Colonial Gold Mining Company" in Victoria. Revett Bland died on 18th February 1894, aged 83, without having any family in Australia. In his will, it was stated, that his family portraits should be sent back to England, with his silver and household items, to be divided among his nephews and nieces, one of whom was living near Woodbridge. Lizbet would love to know if anyone from this part of Suffolk has any knowledge of these items. She would particularly like to know what happened to a three-foot high silver table ornament, an epergne, manufactured by Edwards and Kaul of Melbourne, with the inscription, "Presented to R. H. Bland esq., in recognition of his valuable services, in developing the mining resources of this district, for the past twenty-two years. Clunes, March 1880".

I have a forty-two page, hand-written, précis of Miss Schäfers' work, which I am sure could be of interest to some of our members. Anyone interested can contact me.

Yours faithfully,
Brian Collett

Departure Point

Our legacy is the result of an amateur fad for restoration that has seen the twentieth century redesigning a 5,000 year old landscape that had no importance attached to it for more than two millennia. Yet the heritage industry has latched on to the fascination early antiquarians had for prehistory with complete disregard for a closer past and the equally important issues that surround it. Such has been the impact on the landscape that the monuments of Avebury and Stonehenge which future generations will inherit are neither the creation of prehistoric peoples nor of the communities who have occupied these lands during history. The future will instead inherit something constructed by the heritage industry.

From: Brian Edwards, "Avebury and other not-so-ancient places: the making of the English heritage landscape".

In: Hilda Kean, *and others, editors. Seeing history: public history in Britain now* (London, 2000).

"History is five minutes ago"

THREE THOUSAND PEOPLE IN THIS TOWN
ARE MAKING HISTORY

Framlingham and District
Local History and Preservation Society

RESEARCHING

RECORDING

SUSTAINING

history and heritage in Framlingham and mid-Suffolk through

LECTURES

VISITS

CAMPAIGNS

PUBLICATIONS

Join our Society and make history

BETTER