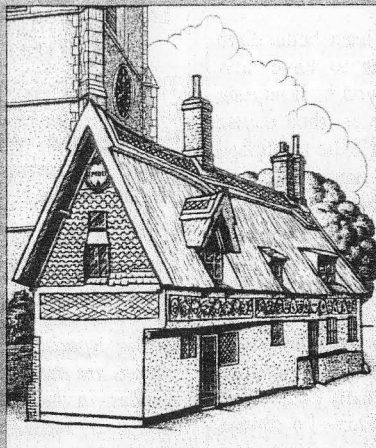


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AUTUMN 2006

Dereham's  
Local  
History  
Group



Educational  
Charity No.  
293648

# Dereham Antiquarian Society

Newsletter Editors—  
Cliff Allwright &  
Kitty Lynn



Quick Quiz

What do the object and the photograph have  
in common? (Answers inside on page 23)

Dear All,

I hope you are well or at least better than our hot spot which seems to have now ceased to be—pity—I enjoyed it. If anyone does wish to write one for us, then please send it to the editors and it'll be published in this newsletter. Surely someone must have some memories of what they've done over the years, some little juicy bit of gossip or something, please.

Thanks to everyone who has helped at the last Special Event held in Church House on 5th August—Old and New Handicraft Experience—it certainly was an experience—I for one didn't know how many people had no handicraft skills whatsoever—I'd always thought that everyone had at least one; goodness Kenny will tell you I've had thousands over the years and still have a few score now, and needless to say the unfinished projects. My personal stumbling block for the afternoon was a dear lady who just couldn't make a half hitch—a knotty problem? Yeah, do you get it? I'm sure the only reason I had a bottleneck around me at the event was the fact that the tea and coffee stall with cakes! was next door to me—and I resisted temptation all afternoon—I went home with a halo—didn't last long—tucked into a full three course meal that night.

So thanks to all the following who helped on 5th August—Margaret Davies, Joan Cole, Sue White, Anne Gerrish, Joya Gilbert, Di Lambert, Michael & Leslie Griffin, Pat Skittrall, Ron Clark, Sheila Jones, Kim Scrivener, Heather Halliwell, Hazel Hillyer, Joyce Morris, and of course the two Marshalls in the Museum for that day—Bob Davies and Liz Walker. Thanks to Peter Bradbury for advertising it in the Press and Cliff for recording it pictorially.

Kitty

## Winner and Answers to last issues Competition

Answers: - **Winners:** - Bob & Margaret Davies

1). Starlings 2). Pork 3). 8 4). Fox & Hounds 5). It will bring you good luck. 6). Group Two 7). 1952 8). Lord William Paston, 2nd Earl of Yarmouth. 9). Bishop Bonner's Cottage Museum. 10). An Anglo-Saxon Urn 11). Wool dyed in Woad 12). Michael Walpole.

## SOME FURTHER INFO ON HAROLD HEMMENT

Thanks to a letter that I have received from Joan Cole, we now know some more about Harold Hemment, the Sweet Shop Man, who was the subject of an article in the Summer Newsletter. Volume 3 Issue 2.

Joan writes:

*When reading your article about Harold Hemment, it brought back many memories of his Christmas window display. As well as having wonderful boxes of chocolates (fancy ribbons on them in days gone by), and other goodies, in the centre of the window there was always a mechanical reindeer with Father Christmas seated on his back. In one of his hands he held a stick with which he used to tap on the window, whilst at the same time the reindeer nodded his head, which needless to say caught people's attention.*

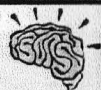
*I wonder if anyone else remembers this attraction.*

Well, do you? Or perhaps this has jogged your memory about some other shop, person, place, or incident, that you think may be of interest to us all. If so, why not do as Joan has, and drop me a line. After all, it's all part of the history of Dereham, and further grist to the mill.

Meanwhile, thanks again to Joan for happily starting the ball rolling.

Cliff

## Food for thought



- 1) He had a photographic memory that was never developed.
- 2) A plateau is a high form of flattery.
- 3) The short fortune-teller who escaped from prison was a small medium at large.
- 4) Those who get too big for their britches will be exposed in the end.



## Visit to the Lincolnshire Aviation Museum

By Peter Bradbury

9<sup>th</sup> August, 2006

The weather was decidedly on the damp side when the coach containing Society members and their friends left Dereham to journey to the Lincolnshire Aviation Museum. For some of us it would prove to be a trip down memory lane when the whole world was at war and nearly everyone living in it was wearing a uniform. While for other members they were given the chance to gain an impression of those far off days of bravery and of the great sacrifice of young lives made in the cause of freedom.

The sun broke through the clouds as our coach pulled into the Lincolnshire Aviation Museum which was on the site of a wartime airfield on the outskirts of the village of East Kirkby. We were welcomed by some of the museum staff and directed to the NAFFI building which housed a restaurant/snack bar where we all had lunch before gathering outside to see the main attraction which was a fully serviceable Lancaster Bomber of World War II days. The aircraft stood on the concrete apron outside its hanger resplendent in its camouflage paint and wartime markings and we were then treated to the spectacle of four engines being started up to carry out power checks before the aircraft was taxied around to check out the hydraulic system



and brakes. Those in the audience who strayed behind the aircraft received a bit of a surprise when they felt the full force of the 'propeller wash'.

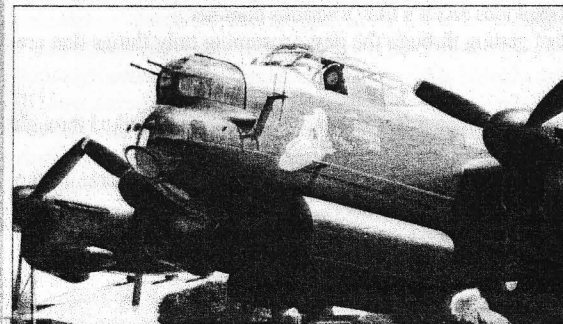
After the ground runs and taxi tests the aircraft was parked again and we were allowed to climb on board to see what it would have been like for the aircrew in what was quite a very confined space.

A large museum was housed in the main hanger containing very interesting displays of artefacts recovered from wartime crash sites (including some German ones). These included such interesting and diverse items as engines - propellers - cockpits - pilots' flying boots and helmets - navigation maps - machine guns, even photographs of the aircrew together with their stories and the history of the event.

Next to the Air Traffic Control Tower is a beautiful chapel dedicated to those who lost their lives while serving at RAF East Kirkby where all the names of Nos 57 and 603 Squadrons' missing personnel are listed. It was interesting to note the number of Australian and Canadian aircrew listed.

The Control Tower offered a realistic view of the activities of the Operations Centre during those hectic far off days with uniformed figures performing their duties while in the background we could hear the radio transmissions between the pilots and controllers.

Our thanks to Sheila and her 'assistant' (husband Tony!) for organising such an enjoyable day out.





## Programme details By Sheila Jones

11 <sup>th</sup> October	Event	-	D.A.S. Annual Dinner
	Place	-	Hill House, Dereham
	Time	-	7.30pm
14 <sup>th</sup> October	Event	-	Arcadian Club Autumn Meeting—All are welcome.
	Place	-	Meet at Scarning Church
	Time	-	2.30pm.
	Speaker	-	Lyn Stilgoe
	Topic	-	Tour of Scarning Church
8 <sup>th</sup> November	Event	-	D. A. S. November Meeting
	Place	-	Trinity Church Rooms, Dereham
	Time	-	7:30pm
	Speaker	-	Jonathan Dutton
	Topic	-	History of Wedgewood
13 <sup>th</sup> December	Event	-	D. A. S. December Meeting
	Place	-	Trinity Church Rooms, Dereham
	Time	-	7:30pm
	Topic	-	A Visit from the Medieval Trust.



### Reading Room

&

### Research Group

All Members welcome.

We will be meeting at the Archives during the winter once more.

1<sup>st</sup> Thursday of each month 11am—3pm beginning on Oct.5<sup>th</sup>

Phone (01362) 695397 or 693357

## Comedy Corner from Cliff Allwright



This is the latest bit of nonsense we've received from the States, from which you'll gather insanity runs throughout the Allwright family. Enjoy it. The Washington Post's Mensa Invitational once again asked readers to take any word from the dictionary, alter it by adding, subtracting, or changing one letter, and supply a new definition. Here are this year's winners. Read them carefully. Each is an artificial word with only one letter altered to form a real word. Some are terrifically innovative.

- 1) **Bozone** (n): The substance surrounding stupid people that stops bright ideas from penetrating. The bozone layer, unfortunately, shows little signs of breaking down in the near future.
- 2) **Cashtration** (n): The act of buying a house, which renders the subject financially impotent for an indefinite period.
- 3) **Hipatitis**: Terminal coolness.
- 4) **Osteopornosis**: An A! degenerate disease (This one got extra credit.)
- 5) **Karmageddon**: It's like, when everybody is sending off all these really bad vibes, right? And then, like, the Earth explodes and it's like, a serious bummer.
- 6) **Decafalon** (n): The Gruelling event of getting through the day consuming only things that are good for you.
- 7) **Glibido**: All talk no action.
- 8) **Arachnoleptic fit** (n): The frantic dance performed just after you've accidentally walked through a spider web.
- 9) **Beelzebug** (n): Satan in the form of a mosquito, that gets into your bedroom at three in the morning and cannot be cast out.
- 10) **Caterpallor** (n): The colour you turn after finding half a worm in the fruit you're eating.

And the pick of the lot:

**Ignoranus**: A person who's both stupid and an a\*\*\*hole.

## VISIT TO SALLE CHURCH

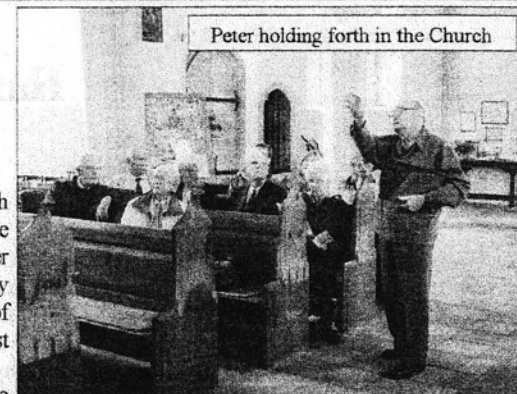
By Cliff Allwright

20<sup>th</sup> August 2005

This was another of Peter's "Church Visits", this time at another of his favourite places of worship, the Church of SS Peter & Paul at Salle, in Norfolk, attended by fourteen of his faithful followers, most of whom had been at Walpole St. David last year for the first such outing with Peter.

Peter had warned us beforehand that he wouldn't be dealing with the structure and fabric of the Church, but would be sticking mainly to its history and the people who were involved with it.

He began with the three wealthy families, the Boleyns, the Fountaines, and the Briggs, who, using their vast wealth won from the East Anglian wool trade, built this magnificent cathedral-like edifice in a village that had a population that numbered less than two hundred. The construction of the Church, with its six Trade Guilds, wasn't done in a hurry, but lasted throughout most of the fifteenth century, so presumably none of those initial sponsors would have lived to see it in all its glory.



Peter holding forth in the Church

Peter had obviously spent a lot of time preparing his extremely wide-ranging discourse. As he moved through the Church, pointing out and describing the various items of interest in a lecture that kept his audience absorbed for over an hour and a half, limited only by the lure of the promised tea that was to follow at the old station at Reepham. We all piled out to be greeted by a dull and overcast afternoon for the short trip to where Peter had arranged refreshments to finish off a most congenial afternoon.

Thank you Peter – where are you taking us to next year.



## Chairman's Corner by Tony Jones

It doesn't seem possible that the autumn is just around the corner. I daresay, like me, you find time seems to flash by. They say that this is increasingly the case as one gets older. Whether this is so or not I hope you have found time to enjoy the summer and been able to do at least some of the things you had planned.

I must pass on the sad news that Ben Norton of Etling Green died recently. He was not a member of our Society, but would be known to some of you. Ben regularly attended our W.E.A. lectures, was really interested in local history and wrote 'The Story of East Dereham'. Although details are included elsewhere in this Newsletter, I should like to draw your attention to the next Arcadian Meeting in October. Lyn Stilgoe, now one of our members, will be conducting a tour of Scarning Church. Join us there if you can.

And perhaps a reminder of our Annual Dinner would not be out of place. This year it will be held at Hill House. I do hope it will be well attended for it is our opportunity to have a good get-together. I look forward to meeting many of you then.

In conclusion, please bear in mind if you have a point to make, do write to the Newsletter and us, if you wish. To contact me, please phone 01362 820580

Until next time, good luck and best wishes to you all.



## Old & New Handicraft Experience

by Cliff Allwright

5<sup>th</sup>, August 2006

Church House was once again the venue for another of our Spectaculars, which this time was a demonstration of a variety of old-time craft, but with a difference. Whereas most Craft Fairs simply display the various crafts, this gave visitors a chance to try their hand at them, and we were delighted how many took the opportunity of doing so, as evidenced by the young lady in the picture.

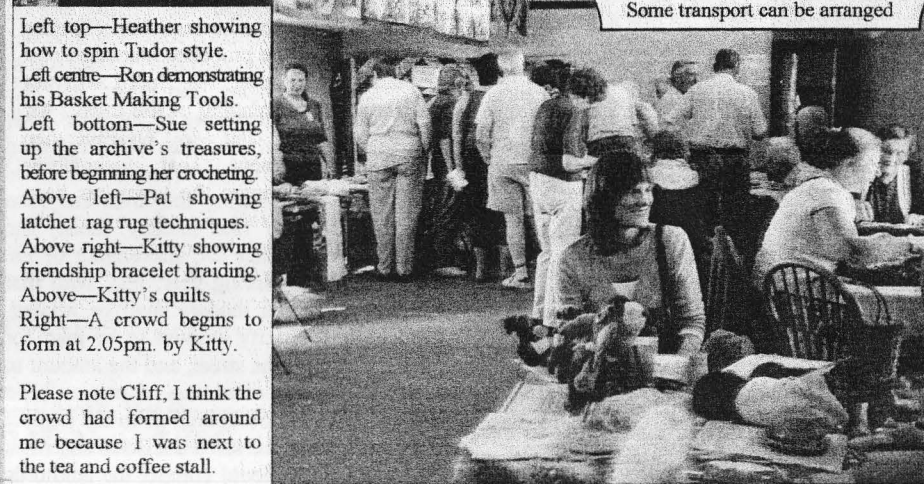
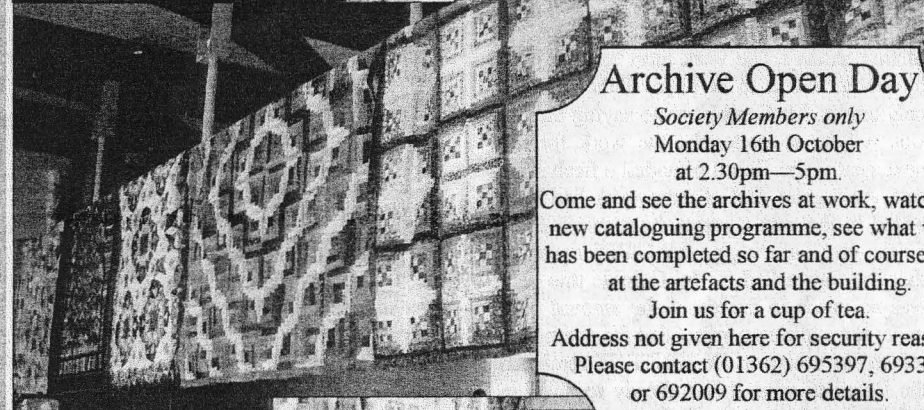
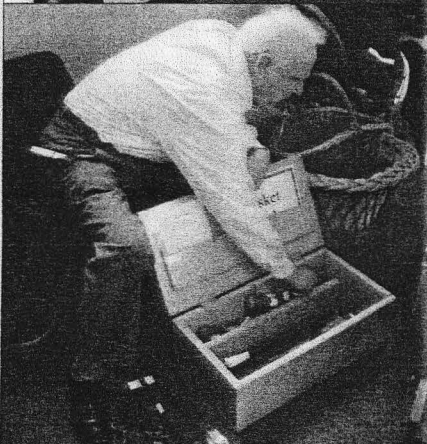
On entering the hall your eye was immediately drawn to the row of brightly-coloured quilts hanging from the balcony, all of which were Kitty's work.

Usually most of the equipment being demonstrated, other than that owned personally by the people demonstrating them, are just exhibits in the Museum, or are in store in the Archive. It was a pleasure to see them actually in use, and to see visitors asking questions and trying their hand at them, and how ready our members were to help. Sue with her textiles, Anne with her encaustic art, Ron with his basket-weaving tools, Margaret with her various forms of knitting, Joya with her spinning wheel, plus the ladies with their lace-making bobbins, all fielded the visitors' questions magnificently.

However, I'm sure that the others won't mind when I say that the one who attracted most attention was Kitty herself, who was demonstrating a wide range of crafts – about five different ones I believe – and people were packed so densely round her

table that the photographer from the press apologised afterward that he just couldn't get near enough to get a decent photo. He spent a lot of time with Joya and Margaret though, and there were photos of both in the following week's issue of the Dereham & Fakenham Times.

Whether or not the display was a success financially I don't know, but I'm sure that it was a success for the Society, and requests have already been made for a repeat next year. Good one Kitty.



## Archive Open Day

*Society Members only*

Monday 16th October

at 2.30pm—5pm.

Come and see the archives at work, watch the new cataloguing programme, see what work has been completed so far and of course look at the artefacts and the building.

Join us for a cup of tea.

Address not given here for security reasons.

Please contact (01362) 695397, 693357

or 692009 for more details.

Some transport can be arranged

Left top—Heather showing how to spin Tudor style.

Left centre—Ron demonstrating his Basket Making Tools.

Left bottom—Sue setting up the archive's treasures, before beginning her crocheting.

Above left—Pat showing latched rag rug techniques.

Above right—Kitty showing friendship bracelet braiding.

Above—Kitty's quilts

Right—A crowd begins to form at 2.05pm. by Kitty.

Please note Cliff, I think the crowd had formed around me because I was next to the tea and coffee stall.





# Old News

by Kitty Lynn

*This article has grown from my research whilst cataloguing the old Dereham and Fakenham Times which started in 1880.*

*Continuing from last time—the Scavenging of Dereham Town in 1880. I have quoted the Dereham & Fakenham times precisely so you can get an idea of just what the Town Board was like.*

The Clerk was directed to call the attention of the medical officer to the matter, and subsequently to communicate with the agent, Mr Horner. Mr ELVIN said before they adopted the report: The Board should have a little more information concerning the rejection of Mr Gamble's tender. Was this, the only tender? And why did the committee recommend the rejection of this tender? The work must be done, and by whom was it to be done, if this was the only tender. Mr Gamble wrote saying that he was willing to undertake the work for the next year if the Board provided a fresh slush cart. As a great deal of extra work had been added to the new contract, he required £150 for the year's scavenging. Mr GIBBS remarked that the sum asked for by Gamble this year was so much in excess of the amount paid under the expiring contract that the committee refused to accept it. Dr VINCENT reminded the Board of what it had already resolved in reference to this matter. At first it was decided that the scavenging of the town should not be done at the public expense, but then it was thought that it would be a hardship upon the poor if the work was not done by the Board, and it was resolved to invite tenders for the work, in order to ascertain its probable cost. Mr ELVIN was of the opinion that the Board was bound to do the work this year, inasmuch as the estimated cost of scavenging was included in the new rate. Mr STEBBINGS elicited from the Surveyor that when, last year, the Board undertook scavenging of the town, a charge for it had not been included in the then current rate. Mr BRETT said the Board had thereby acted dishonestly to the ratepayers in spending for one purpose money which had been raised for another

purpose. Mr COOPER was of opinion that the Board was bound to do the work, from the fact that the new rate included the estimated cost of doing it. The Clerk was of opinion that there was an equitable, if not a legal, obligation cast upon the Board by the item included in the rate; but he pointed out that the estimate did not specifically set out the charge for scavenging, and in fact it was not a detailed estimate. In replying to Mr GIBBS, the Surveyor stated that some of the ratepayers had intimated that they should take proceedings against the Board if, having charged them in the rate for scavenging, they did not then do the work. Mr GIBBS said he felt very keenly upon this matter, because, living out of the prescribed district, he should receive no benefit, though being a large ratepayer. And there were many others who were situated very similarly to him. Mr STEBBINGS said that the increased work, the charge for which would necessitate an addition of a penny rate, arose from the faulty structure. It rested with the landlord to remedy these defects, and not with the tenant and it would be a hardship upon the tenant to inflict upon him an extra penny rate for the default of the landlords. He was sorry that the scavenging scheme had turned out so expensive, because since the Board had undertaken the work the town had never been healthy and clean. He moved the adoption of the report, which, being seconded, was carried, and Dr VINCENT then moved a resolution affirming "that in view of the proposed increased cost of public scavenging, the Board will not undertake the scavenging of the town." Mr GIBBS seconded, and Mr COOPER then moved as amendment, "That, inasmuch as the cost of scavenging the town has been included in the rate already made, the Board do undertake the scavenging of the town for the ensuing year, and, with that object, that fresh tenders shall be invited, which shall specify amount to be paid for the scavenging the street, and the amount to be paid for the cleansing of privies." He agreed with Mr Stebbings as to the neglect by the landlords, and said if the Board undertook the work they should compel the landlords

to remedy the structural defects complained of. The Rev. B. J. ARMSTRONG seconded, and Mr BRETT contended that inasmuch as the estimated cost of scavenging had been put in the new rate at £100, they could not exceed the expenditure of that amount, and, therefore, could not accept Gamble's tender, which Mr Cooper's amendment would force on them. The CHAIRMAN said there would, he supposed, be a fresh tender. Votes were then taken and the motion was carried by six to three, and the amendment was lost. After some discussion Mr ELVIN moved "That the question of sweeping the streets and removal of refuse be referred back to the Sanitary Committee."

## Saturday, October 16<sup>th</sup>, 1880 THE LOCAL BOARD AND THE HEALTH OF THE TOWN. TO THE EDITOR

Sir, The health of the town is to be endangered for a sum of £75. Such was the decision of the Board when it rejected Mr Gamble's contract, and refused to undertake the scavenging of the town. Many of the ratepayers will be surprised by this action, since they had every reason to expect that the contract with

Gamble would have been renewed. The Board had in fact made provision in the new rate for paying the estimated cost of doing the work for the current year, and it, therefore, seems that the Board had assumed a moral if not a legal obligation to do the work. The sum included in the new rate for the purpose was £100, and Gamble demanded what is said to be equivalent to £175 for the year's work. This sum the Board refuses to pay, notwithstanding that it is admitted that the town was never so healthy and clean as it was during the continuance of the scheme now abandoned. It is, moreover, admitted that the price stipulated in the first contract was absurdly low, and that £175 will leave a very small margin of profit to the contractor. The only argument, and that hardly an intelligible one, advanced against Mr Cooper's motion was that ratepayers living outside the lighting area would not be benefited by the scheme. It is as well to say that the police should only be supported by thieves, and lunatic asylums by lunatics. Some members of the Board fondly flatter themselves by posing as the Guardians of the public health, yet they seem incapable of

*(Continued on page 20)*

## D.A.S.

## Past Newsletter Competition Volume 3, Issue 3



*(Block capitals)*

Name .....

Address .....

Post Code ..... Tel: (.....)

**Closing date**  
**25<sup>th</sup> Nov. 2006**

Please return the competition answer slip form to: -  
Spring Competition, c/o Kitty Lynn, Well House, Paper  
Street, Clint Green, Yaxham, Dereham, Norfolk, NR19 1RY.

# Competition

Be warned — keep those old newsletters, you could win £5.

O.K. so not many responses last time, so I'll try it from another angle this time. All the answers to this quiz can be found in the last newsletter—but to find them you'll have to re-read some of the articles. Ha, Ha!

Lost it—shame it's only a month ago, the museum sells them at £1 each, if you really need one. The prize is a voucher for £5.00 which can be used either as money off the 2006 outings or a year's subscription for the Dereham Antiquarian Society. All correct entries will be put into a draw and the winner notified and given their voucher in the next newsletter. Correct answers will be in the next newsletter along with the winner's name.

- 1) What was Sue dressed in on May 27th?
- 2) What type of sky denotes rain and gales are on the way?
- 3) What is allowed by the Elders on a Sunday, just so long as you don't enjoy it?
- 4) How often were the Arcadian newsletters released?
- 5) Why would you kiss a stranger on a Tuesday?
- 6) How many went digging in the old vicarage?
- 7) What basically is the Moot Hall in Aldeburgh according to Cliff?
- 8) Why did my aunt take her cat to her wedding in the 60's?
- 9) Where did Tony visit on the 24<sup>th</sup> May this year?
- 10) Where were the three private dwelling places the Medical Officer was unhappy about the conditions of in June 1880? (Just name the places)
- 11) What shrivels up in good weather? (no wise comments please)
- 12) Why was Harold a 'sweet' man? —give the two reasons.

## Answers (Block Capitals Please)

- |           |           |
|-----------|-----------|
| 1) .....  | 2) .....  |
| 3) .....  | 4) .....  |
| 5) .....  | 6) .....  |
| 7) .....  | 8) .....  |
| 9) .....  | 10) ..... |
| 11) ..... | 12) ..... |

# Churchyard Lore

researched by Kitty Lynn

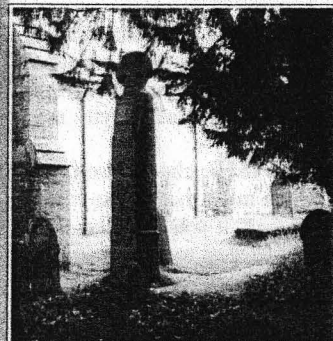
As focal points of centuries-old beliefs and superstitions, churchyards harbour a wealth of information on the traditions of our forebears.

Christianity became the official religion in Britain in the fourth century AD, about 100 years before the Romans left, but the sites of many Christian churches have been holy places for thousands of years. The missionaries who came to convert the heathen British weaned them from their pagan beliefs by absorbing many of the established rituals into the new religion. Pagan gods and goddesses were renamed and canonized as Christian saints and many highlights of the Christian calendar echoed much older rites. The name Easter came from the goddess 'Eostre' whose feast was celebrated at the spring equinox; Christmas coincided with the winter solstice and Halloween, originally the witches' night, became the eve of All Saints.

Similarly, many of the new churches were built in places which had been revered since ancient times. Purified of 'devil-worship', they were simply reconsecrated and dedicated to the new God. That there may have been an element of compulsion in this far-sighted policy is suggested by the many legends about the building of new churches which involve the foundation stones being moved, secretly and at night, from their intended place to another. Such deeds were popularly credited to 'the Devil' – a convenient cover for disgruntled pagans proclaiming their allegiance to their holy places.

Many churches have been built on the burial mounds of Bronze Age chieftains, and tumuli – also burial chambers – are frequently found in or near churchyards. The circular or partly circular nature of many churchyard boundaries may indicate the presence of a henge – the circular ditched enclosure of New Stone Age peoples.

Standing stones are often found in churchyards – further confirmation of their extreme antiquity. one, at Rudston, East Yorkshire, may be as much as 3000 years old. Persistent pagan beliefs and superstitions are often centred on such features. Old stones from previous buildings or from grave memorials are also common in churchyards. Some Saxon stones still bear readable inscriptions and several coffin slabs, headstones and sarcophagi have survived from the same period. But the most impressive of these ancient artefacts are the majestic Celtic crosses with their mysterious intricate carvings of interlaced patterns, spirals and motifs, and the beautiful Northumbrian high crosses. Some of these crosses would have been erected as a collective memorial to the dead; others pre-date even the earliest church on the site and may have marked a meeting place for services given by itinerant priests.



A Celtic Cross amongst some yews.



Ancient Stones—Early Christian churches were often built in places which had been sacred since ancient times.

## HOLY WELLS

Water has been significant in all religions. In pre-Christian times rivers, lakes and, in particular wells were sacred. In the early Christian church, water was important for baptism, which often took place outdoors, and many pagan wells were rededicated to Christian saints. Holy wells – which are most common in the west of England and in Ireland, where there are at least 3000 –



are often found inside churches, in churchyards and in or near churchyard boundaries. They were frequently credited with magical or at least medicinal powers and remnants of a kind of well-worship are found to this day in the existence of wishing wells, the Scottish 'cloodie' wells where strips of rag are tied to surrounding bushes and left to rot, and in the Derbyshire custom of 'dressing' wells with elaborate flower pictures.

The presence of yews in so many British churchyards has never been satisfactorily explained. They were certainly deliberately planted in most cases, since most of them are younger than their churches. Brittany is the only other region where they are similarly situated, and the heaviest concentrations of the old churchyard yews are in Wales and the West Country, so it may well be an ancient Celtic practice. Being not only exceedingly long-lived but also evergreen, yews provided a potent visual symbol of immortality, and like the rowan tree – also planted in churchyards – they were thought to be a remedy against witches and evil influences, and to keep the dead from rising and returning to haunt the living. One 17<sup>th</sup> century writer declared that the yew tree 'attracts and imbibes putrefaction and gross oleaginous vapours exhaled out of graves by the setting sun.'

Other more worldly possibilities have been suggested. Some say yews were planted to provide wood for longbows; others that their poisonous foliage, bark and seeds necessitated their being enclosed within the secure boundaries of the churchyard to ensure the safety of grazing animals. Their dense winter foliage may also have helped shelter the building from the elements, especially in the exposed positions favoured by many churches in the Celtic fringe.

### ALMS AND ALES

The medieval church played a central part in everyday life serving not only the spiritual needs of its congregation but also a host of social, educational, commercial and even judicial functions. In many villages the church was the oldest building and certainly the most substantial. It was also the only public building in the community, and as such it was much more heavily used than most of these buildings are today.

By today's standards an extraordinary range of activities took place in the church itself, and the churchyard was a busier, much livelier place. The church porch might house the village school and was a favourite spot for negotiating business transactions. It was also the place where charity in the form of alms and bread – dole – would be dispensed to the needy, and dole tables can still be seen in some yards.

Markets and fairs were customarily held in the churchyard and entertainments in the form of games, elaborate dramas, pageants and processions would be held on feast days and Holy Days – the origin of the modern 'holiday'. On such occasions, between the 15<sup>th</sup> and 17<sup>th</sup> centuries, 'church ales' would sometimes be held, when there would be communal drinking and dancing with ale being sold in the churchyard.

Another, more serious function of the church was to provide sanctuary for fugitives. From the moment they entered the churchyard gate, they were safe from their pursuers – whether the legal authorities or the mob – for about a month. The church was also intimately involved in



**Well Dressing**— The pictures are made from thousands of flower petals and leaves, lichens, mosses and other natural objects gathered from village gardens and the surrounding countryside



**Receiving Dole**—The 'dole' which could be bread or money, used to be handed to the deserving poor in the churchyard. What began as charity in some places continued as custom until more recent times.

the farming year, in blessing the plough and celebrating the harvest, and in ceremonies like beating the bounds – to mark the parish boundaries.

### DECENT BURIALS

Apart from ministering to people's spiritual needs the most important function of the church was the sanctification of the main stations in a person's life – birth, marriage and, especially, death. In an age of general low life expectancy, high infant mortality, virtually no public health facility and in a population riddled with disease and malnutrition, death was an ever-present fact of life. Death was thought of as a transition from the miseries of this world to the glories of the next and the precise manner of burial itself was important in every detail. In this area as in others, Christian customs had been grafted on to much older belief leading to a tangle of ancient folklore, superstition and Christian burial practices.

Burials almost always took place in consecrated ground – this was usually, though not always, the churchyard. The exceptions were those who by the manner of their death or their deeds in life had removed themselves from the church's blessing – suicides, for example, were buried at crossroads at dead of night, and murderers were usually left hanging on the gibbet until they rotted. The north side of the church was reserved for 'difficult' cases – criminals and unbaptized children – so most other people had an aversion to lying beside them; the north side was also in the shadow of the church and to country people this meant that the Devil was bound to be lurking somewhere. The south and east sides were the favourite resting places but even there, nobody wanted to be the first to be buried in a new churchyard – in Devon they said the Devil took the first corpse, but there are other stories about the first buried in the graveyard. (See



**Graveyard Guardian section)**

When the funeral procession entered the yard, the coffin would be rested momentarily in the lych gate – from the Old English *lic*, meaning 'corpse' – until the priest was ready. Until the 17<sup>th</sup> century only the rich were buried in coffins. The poor were buried in shrouds – usually of linen until an Act of Parliament in 1666 dictated the use of woollen shrouds to promote the wool trade. Sometimes the dead would be buried in their new clothes – gypsies were said to turn the clothes inside out.

There was a common belief that the soul would endure eternity in its bodily condition at the time of death. For this reason mutilation and amputation were greatly feared – in some places extracted teeth were saved and placed inside the coffin for use in the afterlife. This aversion meant that early anatomists had great difficulties in procuring suitable subjects for their researches and they sometimes resorted to grave-robbing.

The orientation of the grave was also important. In many churchyards it is still possible to discern the favoured pattern whereby the feet were laid to the east and the head to the west so that the corpse 'faced' the rising sun. Sometimes the corpse was buried upside down because it was thought that the world would turn over on the Last Day. This position would also confuse any uneasy spirit tempted to return. In Lincolnshire, to prevent this universally dreaded possibility, bodies were buried with their feet tied together.

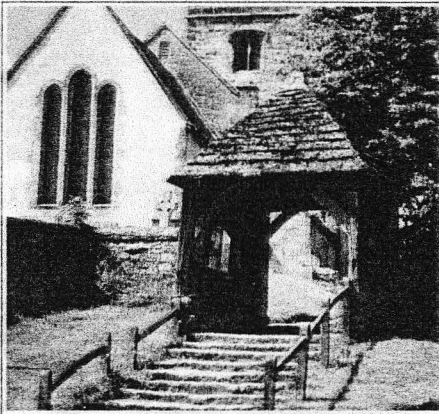
At one time flowers and plants were placed inside the coffin as well as on the grave. In many places sprigs of rosemary (for remembrance) wrapped in white paper were thrown into the grave; if the person were old, branches of yew and box would be added. If an unmarried girl died, a wreath of fresh or paper flowers would be carried in her funeral procession. These 'maiden's garlands' were later hung up in the church or on her tombstone until they faded and decayed.

**TOMBSTONE SCULPTURE**

Tombstones, except for the rich, were a relatively late development. Until the late 17<sup>th</sup> century a



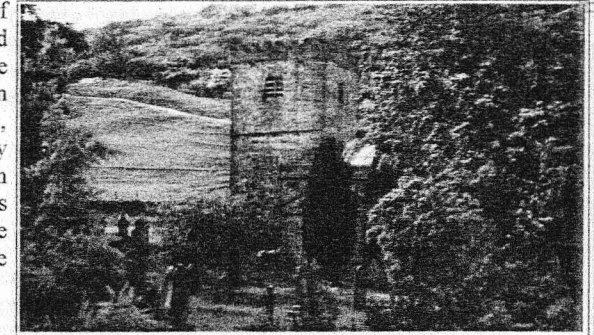
**Headstones**—Permanent markers were not common on the graves of ordinary folk until the 18<sup>th</sup> century when wonderfully carved chest tombs were produced.



**Lych Gate**—The bearers would rest the coffin here on the way to the graveside.

mound of earth and plain wooden cross were considered enough for most people. The Puritans of the Post-Reformation period had discouraged tombstones as 'idolatrous'. But in the 18<sup>th</sup> century there was a growing interest in tombstones and many of the most beautiful examples still in existence date from that period. Wonderfully carved memorials in local stone or slate, or even wood, were often inscribed with long rhyming epitaphs, which could be moving, humorous or simply bizarre. Throughout the

19<sup>th</sup> and 20<sup>th</sup> centuries the art of tombstone sculpture sadly declined producing a multitude of grotesque and portentous monuments often in hideous imported marble, machine-hewn and mechanically inscribed. The Victorian churchyard was a sombre, sometimes macabre place, a far cry from the ales and joyous revelries of the medieval church.



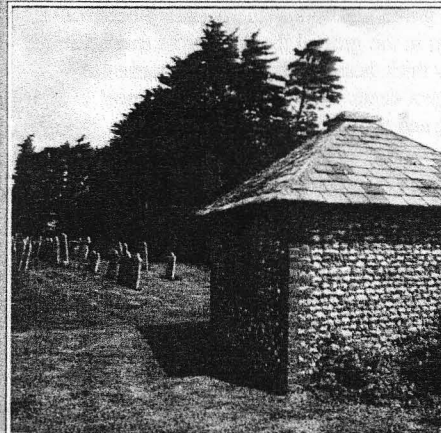
**The Dragon Slayer**—Churches built on pagan sites needed special protection from the ancient gods, so many of them, like this one in Yorkshire, and those on Glastonbury Tor and St. Michael's Mount, were dedicated to St. Michael, the dragon-slayer.

**THE GRAVEYARD GUARDIAN**

A graveyard seems the natural place to find a lot of ghosts. However there is actually only one ghost in it according to legend, that of the 'Graveyard Guardian'. This is the spirit of the first person buried there. The guardian's task is to keep away evil spirits and unwanted intruders. An ancient ritual in Western Europe was to sacrifice a living person when a new burial ground was established, to make sure that it would have a virtuous guardian.

**CHURCH OMENS**

One of the most sinister omens associated with churches is that a bird seen perched on the weather vane signifies a death in the parish in the following week. On a happier note, if a bird flies into a church while a service is taking place it will bring good luck to all those present. In many districts it is said that you will have twenty unlucky Sundays if you turn over a hassock in your pew; you should use it whatever way up it is to avoid misfortune. The sound of a church door rattling when there is no discernible cause is said to be a signal that it will be opening before long to admit a coffin. Anyone brave enough, and perhaps one might think ghoulish enough, who wants to see those from his parish who are going to die during the next twelve months has merely to sit in the church porch at midnight on Halloween and the forms of those



**Churchyard Lookout**—This hut once housed a night watchman whose job it was to foil the nocturnal exploits of would be body snatchers.

who are to pass on will be seen entering the building as the clock chimes twelve. In Scotland it is believed that the names of the doomed are actually called out and the person situated in the porch can save them from their immediate fate by throwing off an item of clothing at each call. One hopes that the night would not prove too cold for such a noble strip-tease.

**DEATH CUSTOMS**

If you've wondered, as I have, why people are buried so quickly, the reason is that ghosts shouldn't be encouraged to hang around too long. A classic superstition about death and dead bodies is the notion of putting coins, or coppers



(old pennies not the village bobby), on the closed eyes of the deceased. People still do that today, for numerous reasons. Centuries ago, people thought that the soul left the body through the hollow eye sockets and since the Devil could enter that way, the coins were to close the holes. In classical Greece and Rome, the coins were payment to the god of the Underworld for his chore of ferrying the soul to the land of the dead.

Before someone dies:

A dog will howl

An owl will screech

A picture may drop

There will be a rapping sound at the window (husband's playing jokes excluded)

The sound of church bells will ring in your ears (being in the belfry doesn't count)

You'll see a falling star (falling stars or just seeing stars circling – one too many)

You'll dream of muddy water (make sure you're not in a ditch – see above).

Or any other of a thousand such signs, but there will always be a sign.

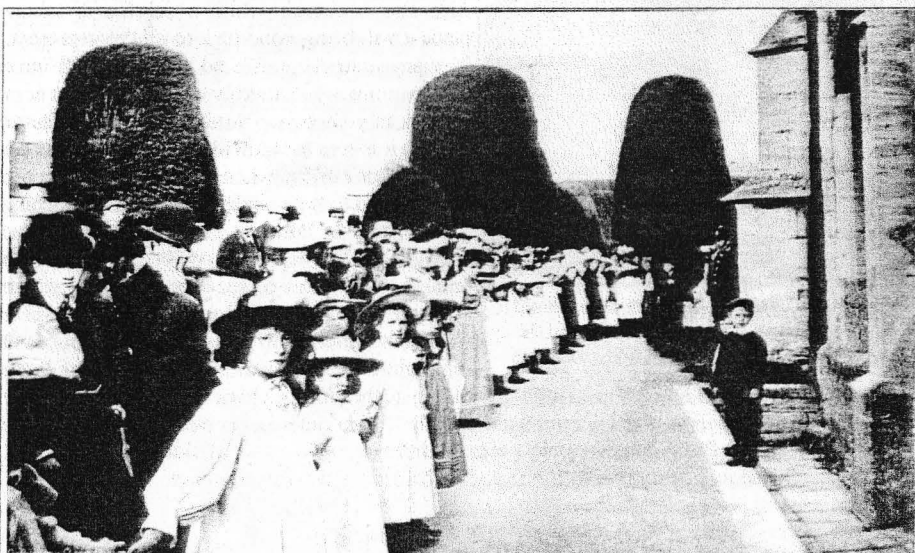
**About cremation:** An early idea was that evil spirits lived inside dead bodies and had to be burned. The Greeks, however, thought that by cremating the body the soul was liberated and that the souls of buried bodies were outcasts and would probably never get to Paradise.

We know that in ancient Egypt mummification was the preferred burial procedure. The Egyptians believed that the dead spirit would return to the body, and it was preserved for future use.

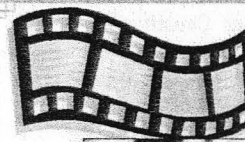
The Romans didn't believe in an afterlife and didn't bother with mummification.

Today's tombstone is used to mark the site of the grave and to say the person's been in this world. Yesterday's tombstones were designed to keep in the ground the evil spirits that inhabited the dead body. That was also the reason for the extremely thick, heavy coffins we see in museums.

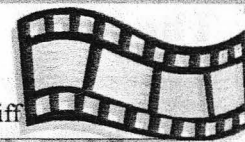
Remember, in ancient times people firmly believed that death was contagious, and most of their efforts were to keep the dead from getting at the living and taking them away with them.



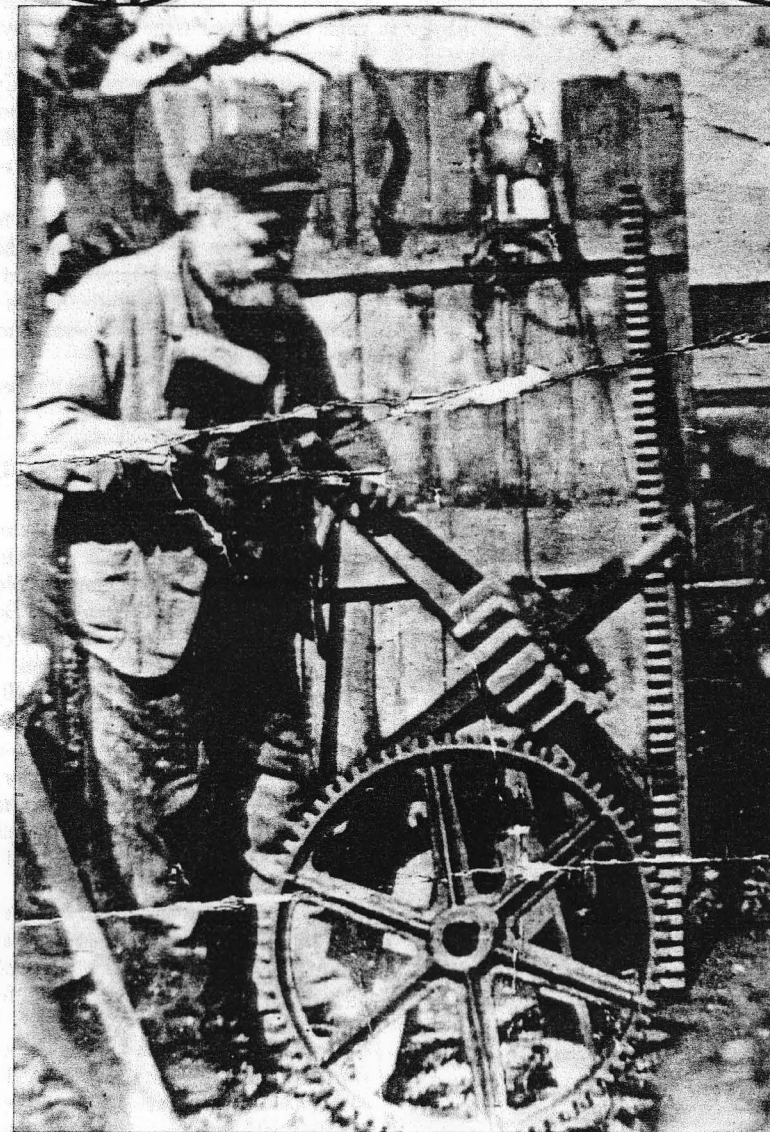
**Clipping the Church**—In this ceremony in Gloucestershire, the congregation joins hands in a circle to embrace or 'clip' the church. They surge forward and back three times, then an open air sermon is delivered at the foot of the tower.



## Picture Parade



This time a clipping that is puzzling Cliff



A note on the back of this photo, which is amongst those that were given to me by Shirley Davy, tells us that he is Richard Bowles, landlord of The Bell at Etling Green from 1883 to 1912, but can anyone tell me what the apparatus is, and what it is, or was, used for. Is it something to do with the pub, or did he have a second occupation, as so many publicans did?

## The Vault

I consider myself so lucky at having the hundreds of documents, photos, maps, etc stored in the Archive to rummage through. It's where I've unearthed so many of the articles that Kitty and I have included in the newsletters, amongst which is the following.

It was in a Photostat copy of an unknown and undated newspaper cutting – though if we take the date of her birth in 1843 under the title, and add the 91 years of her life, we come up with 1934.

### DEREHAM NONAGERNARIAN LATE MRS. J. STEWARD'S WONDERFUL MEMORY.

Described as the woman whose memory never failed her, one of Dereham's native nonagenarians died at the home of her son and daughter-in-law, (Mr. & Mrs. W. Steward, The Bungalow, Scarning Road) on Thursday.

She was Mrs. Jemima Steward, familiarly known as "gran", who could recall practically all the principal building developments of the town. Aged 91, she had only been indisposed two days prior to her death.

Born in Dereham in a cottage at Washbridge on December 27th 1843, Jemima Eastoe went to the Church School until about twelve years of age, and then (for school attendance rules were not made at that time) she went into service at "Whitehall", then occupied by the Rev. Alexander. After about two years there she worked in London for about three years, and then returned to her native town. Since 1857 she had never been out of it. In 1862 she married Mr. Steward, a hawker, who died in 1916. She leaves three sons and two daughters.

Many changes have come over Dereham since Mrs. Steward's young days. She would talk of the Market Place, and tell you that she could "see it as it was" in her mind's eye, though she found it difficult to describe the exact differences in words. She remembered the building of the Corn Exchange, and the butcher's shambles which formerly stood on the site. The Post Office was in Church Street in her young time, and Cowper House



stood where Cowper Church now stands; and all the shops had small-paned quaint display windows. Curfew was rung at eight every night, and her grandfather, Henry Cooper, was sexton and bell-ringer. His name is inscribed in the bell-loft today.

Denominationally, she was a church woman, but for some time she attended the Cowper Congregational Church. She always spoke in terms of appreciation of the kindnesses showered upon her by members of the congregation there.

Many of her old friends attended the funeral at Dereham Cemetery on Monday, when the Rev. H.G. Lillingston (curate) officiated.

The article concludes with the names of all those who attended the funeral, most of whom were family members.

What a remarkable lady, and what a remarkable life.

*Cliff*

### DEREHAM MUSEUM IN OLD COTTAGE PLAN

"Plans for a museum in Dereham was announced on Wednesday at a meeting of the Dereham and District Archaeological Society. The chairman (Canon Noel Boston) said it was hoped to have the use of one half of Bishop Bonner's Cottages – the historic buildings near the Guildhall. The departure of a tenant to Halsey House had made these plans possible.

Canon Boston explained that if their offer was favourably received by the trustees, they might turn the cottage into a museum headquarters on the lines that had been followed at Southwold.

He gathered that there would be no rent to pay, but said that they would not be able to look to the Norfolk and Norwich Archaeological Society to pay down any money for the project.

It would have to be the Dereham society's concern, said Canon Boston, and they would have to be responsible for the upkeep. He recalled, however, that in recent years about £700 had been spent on re-thatching the building.

A small committee was set up to investigate the possibilities.

One of the largest gatherings of the Society for an outdoor meeting heard a talk on "Smuggling In Norfolk" by the Kennington born author Mr. Neville Williams, who has written several books on the subject. Now living in Hertfordshire, he is Assistant Keeper of the Public Record Office in London. Mr. Williams traced the history of smuggling in this part of the country through the ages, and said that down the centuries the English smuggler had been regarded not so much as a criminal but as a national benefactor.

Some people might have thought the smugglers were wicked, but they did not hesitate to buy their goods at cut prices. East Anglia was always popular with the smugglers because, unlike London, it was not under the eye of the central government.

FOOTNOTE – The suggestion that Bishop Bonner's Cottages should be turned into a local museum was mentioned in Tom Quill's column some months ago.

*This is a transcription of an article by Jim Webb which was printed in a newspaper, possibly the Eastern Daily Press, date unknown. The original, attached, was very hard to read, hence this attempt to make it more legible.*

*Cliff*

Last year whilst clearing up in the archives I found a road sign saying Silly Road. I asked various people what it was but nobody knew for certain, well now I've got the answer.

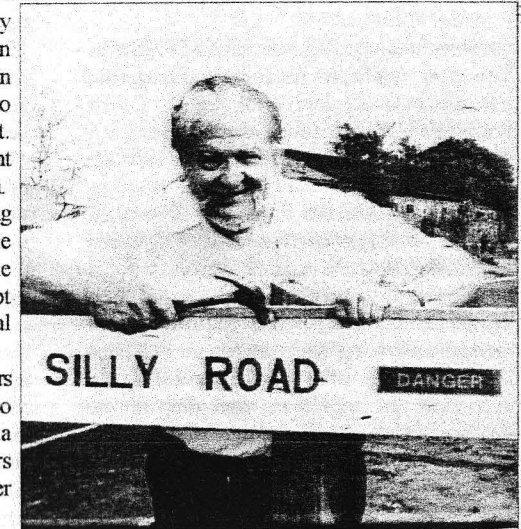
### SILLY ROADS PARTY AIMS FOR A SEAT

A not-so-serious party is preparing to make a serious bid for a seat on Dereham Town Council

And it is planning to be quite active and make a name for itself in the town. The new party was due to be inaugurated yesterday at a ceremony to unofficially name the town's new link road.

The Dereham Silly Roads Party was expected to put up the name Silly Road at the entrance. And a candidate is expected to be chosen to stand in the next town council elections.

The party's founder, Mr Graham Arnold,



Mr Graham Arnold with the Silly Road sign which was due to be erected yesterday.

who works from an office in the High Street, said: "I felt ridicule had a lot more effect than petitions, letters and sit-downs. Making a joke out of something so ridiculous as a road where traffic cannot pass in both directions at once should get more attention than a strong protest."

One supporter, printer Mr Bob Everett, said: "I think what he is doing is comical but the varied problems that Dereham has with the new roads, especially with the new road, is not comical."

A comment on the plans by the Dereham Silly Roads Party was not available from Norfolk County Council but a previous letter from the county surveyor to Dereham Town Council said the link road should be open to traffic by the end of the year.

Explaining the junction problem, the letter said it had not been possible, due to difficulties in acquiring land, to provide a junction to full highway standards at the London Road end of the link road.

*Does anybody know which link road they are talking about? The only other information I have is the newspaper cutting was dated 31.08.1990 but as to which paper it was taken I have no idea.*

*Kitty*



(Continued from page 9)

understanding the first principles of sanitation. The cost ought to have been disregarded altogether in the face of a matter of such importance as the health of the town. It is cheaper to pay a sanitary rate than a doctor's bill.

By their conduct the Board has invited the censure of the ratepayers, as it has already received that of the medical officer, who, in his report, used language rarely applied to a public body by its servant. The truth is that members show a greater capacity for quibbling and wrangling where matters affecting the individual are concerned, than they do for dealing boldly with matters of first-rate importance to the town. It is hoped that the Board will see that it has made a mistake, and hasten to repair it.

Yours, &c.,

H. M.

September 14<sup>th</sup>, 1880.

**Saturday, October 16<sup>th</sup>, 1880**  
**THE SANITARY CONDITION OF**  
**THE TOWN.**  
**THE MEDICAL OFFICER**  
**CONDEMNNS THE BOARD.**

The Medical Officer had reported to the Sanitary Committee that during the past three months there had been two deaths from scarlet fever, and that at the present time there are a few cases of scarlet fever. In other respects the health of the town was good. The report of the Medical Officer continued: - "It is a matter of regret that the Board had thought fit to relinquish the scheme of systematic house to house scavenging after a most successful experiment. That it should have been given up on the score of expense alone shows a decided retrograde action in matters affecting the public health, for the due protection of which the Board was mainly constituted. We heard of money voted without reluctance for various local improvements of entirely secondary consideration in comparison with the question of the means to be adopted for the removal of human excreta and house filth from our midst. Ought not something to

be done to render the privy accommodation of a large number of poor of the parish fit for a human to enter. Whilst the system of scavenging was being carried on there was a very marked improvement in this respect. This provision has been without warning cut off, and many people expecting the return of the scavenger in his due course are left with their privy pits full, and themselves without the means to pay for the emptying of the same. To give one illustration of the hardship, or perhaps I ought to say, the peril, to the public health, entailed by the abolition of the system of scavenging. In Bate's cottages, consisting of fifteen tenements, holding sixty inhabitants, at the present moment there are six offices only and two dustbins only. With so many people, who is to pay for the emptying of those privies? Are things to be allowed to get into such a state that the Surveyor would be called upon to serve a notice upon the owners, causing a delay of some days? This is not an isolated case. I could cite five or six cases of inadequate accommodation, and it is only by personal inspection that we could believe that such wretched lean-to's could by any stretch of the imagination be called privy accommodation fit for human beings. That the first contract was much too low in price, cannot for a moment be doubted, but it was entirely tentative. The contractor did his duty well. I am of the opinion that the tender sent in was not too high for the improvement which must be conferred upon the poor (for the rich in this respect can help themselves) by the adoption of the scheme.

"In pursuance to an order from the Board, I inspected Mr Lain's well in Church Street. The water is decidedly unfit for drinking purposes, owing to structure defects in the well itself, and also owing to the entrance of sewerage matter into the well itself, behind the brickwork. I hand in a rough analysis made for me by Mr Page. I think the Board ought to take action at once under section 70 of the Public Health Act."

The Surveyor had reported to the Sanitary Committee as to the scavenging of the streets and gullies. The Surveyor advised that the best means for cleansing the streets

(viz., sweeping or scraping) and emptying the gullies, would be by employing the men in the daily employ of the Board, and letting out to a contractor the removal of the deposit, after being swept or scraped into heaps, the contractor to provide horses and men, and a suitable place on which to lay the deposit. He had carefully gone through the cost of scavenging as related to the streets and gullies, and found that for the half year now ending, it averaged 16s 10d. per week. The time usually occupied in removing the deposit varied according to the number of times that the streets are swept, which occasionally, or rarely, is less than twice in the week - in all, about two days' work for two men and one horse and cart or slush cart in wet weather. The slush cart would form a consideration in the letting of the removal, it being the property of the Board.

The committee recommended the Board to invite separate tenders for scavenging the town proper, and for sweeping the streets.

Mr BRETT asked how the medical officer harmonised the statements in the report, that the late contractor had done his work well, and that the privies were now full, and pointed out that the contractor had only just finished his contract. Mr Vincent (the medical officer) said the privies of those persons which would have now been attended to in the ordinary course if the contractor had been continued, now deserved attention. Mr ASKEW remarked that there was plenty of accommodation as deficient as that cited by the medical officer, who admitted that was so, and had, in fact, pointed out this in the report. In answer to Mr STEBBINGS, the medical officer answered that there was a good deal of surface water in the vaults complained of. Mr STEBBINGS then alleged that Mr Nankivell (the Surveyor) had not done his duty. In reply to Mr BRETT the Clerk stated that the medical officer was bound to transmit to the Local Government Board the report which had just been presented. Mr BRETT thought that full particulars of each instance of defective accommodation should be given in order that they might be inquired into by the Board seriatim. - It was

stated by the Surveyor that he had issued hand bills inviting tenders for scavenging the town proper, and for cleansing the gullies and street. Mr STEBBINGS complained that the Committee, in inviting tenders, had acted hostile to a resolution of the Board carried at a recent meeting, deciding that the Board should not undertake the scavenging of the town. The Clerk said that the notice inviting tenders was not binding upon the Board, for at the foot of the notice was the statement that the Board was not bound to accept the lowest or any tender. If the Board did not approve of the action of the Committee, and did not undertake the payment of the cost of printing the notice, it would fall upon the Committee to defray the cost. But the Committee had acted fairly within their powers in this matter. He read the byelaws bearing upon the matter, and pointed out that the Committee simply recommended the Board to do as it thought best. The Board had no alternative but to receive the Medical Officer's report, Mr STUDD and Mr ASKEW said that they had moved and supported in Committee to recommend the Board to invite tenders for cleansing the streets and gullies, and not for scavenging the town proper. The Surveyor said he had received the instructions from the Committee to issue the bills in the form presented, and the Clerk read the minutes of the Committee upon the point, but Mr STUDD and Mr ASKEW adhered to their statement that they had no intention that the Committee should invite tenders for scavenging the town. Mr GIBBS said the Surveyor had gone beyond the province of his duty in issuing the bill, and Mr STEBBINGS questioned if the tenders, having been informally and illegally invited, could be considered by the Board that day. The report was then received, and the next business was passed on to, as Mr Cooper had no notice paper, a motion dealing with the scavenging of the town.

*Next time—someone resigns and things go from bad to worse.*

*P.S. Before anyone writes in to ask—no, I don't know who the author (H. M.) of the letter is.*

## Doctor Jessopp, Scarning Vicar

*Continuing the with the article from the Arcadians' first newsletter of October 1998.*

After his death, H. Irwine Whitty published his personal reminiscences in the Eastern Daily Press. Mr Whitty was a Master at the Norwich School. This is now recorded in full:

### Personal Reminiscences

We buried him this afternoon beneath the shadow of the little church where he ministered so long, and beside the wife he so deeply mourned. And today is Valentine's Day. What memories it recalls of the kindly pair in those far gone days at the Grammar School. Every boy in the house—there were over thirty—received three Valentines, duly delivered one by one, amid thunderous knocking at the school house door, and boisterous expectation and laughter of the waiting crowd within. Merry were those days and pleasant, if flavoured with sadness, their memory to us old fogies who saw and shared.

It is just thirty-seven years now since I first joined that friendly band at the Grammar School, of which he was the head, and of which by his death, I am left the sole survivor. He was a schoolmaster indeed, and many a boy has trembled at his nod, but he was also a genial companion and the kindest of friends. Kind-hearted and generous were he and his incomparable wife, as no one can testify better than myself. For a while still a comparative stranger, only a few months after I had joined, I was seized with a severe illness at the school. But I was peremptorily forbidden to return to my lodgings—a room was got ready for me in the school-house, and there by week of tender personal care was I nursed back to health; nor did the kindly friendship ever fail during the years which have passed since then.

Pleasant is the memory of the Sunday walks, when morning chapel being over, the doctor and his wife and we of the staff used to wend our way up the Thorpe Road and back by the river, discussing all things both

in Heaven and earth. The doctor's criticisms were mostly trenchant and he would rise to the heights of sublimity in denouncing what was not to his taste, but underneath it all was a charity, deep and wide, so wide that he was at times almost impatient of creed.

I well remember his telling us his famous ghost story the evening after he returned from the scene of it. To say truth it seemed to me, though a curious and interesting experience, to be one of a type by no means unknown, and why it should have created such an extra-ordinary sensation when published in the "Athenaeum" has puzzled me from then till now.

Yesterday's "Daily Press" quotes his words with regard to the feeble old men and women watching hungrily the coming of the relieving officer, lest their allowance should have been stopped by the Board. Could the doctor have done so; as it was he softened the necessary asperities of the Poor Law as much as possible to the old folk beneath his care. He allowed those in receipt of relief to meet weekly in their own church and arranged that they should receive their allowances there. Well do I remember one such gathering on a cold day in January. First the old folk met at a short service in the church, where hot cocoa was served out to them. Then their allowances were given them and they made their way home, refreshed in soul and body.

Anyone, again, who would realise what were the doctor's dealings with his poorer parishioners can find a vivid picture of such in his book "Doris". The furniture in his library at Scarning had been presented to him by the old boys of the school on his resignation of the headmastership; and many a friend, old and new—though old ones had, I think, the warmer place in his heart—recalls with delight, as I do, the hours spent there talking to the doctor, or listening, perhaps, while he read aloud, in a style so peculiarly his own. I do not think I shall ever forget his reading of



Rudyard Kipling's story of Purun Bhagat, and the description of how the brown hand of the little brother was put forth to warn the sleeping saint of the impending landslide.

A great joy to him was the building of his own village hall, and there is no doubt the pleasure and well-being of his parishioners was largely enhanced thereby. It was not a case of building a hall and then letting it take care of itself, for every detail of its management was looked to by the doctor, in conjunction with Mrs Jessop during the early days of its existence, and later with his devoted niece, Miss Pycroft. Indeed the traditions of the hall tell of one husband who stated that he was more than willing to arrange for his wife's attendance at the entertainment evenings there as it kept her so happy and helpful during the rest of the week.

Well, the doctor has passed away and the world seems to some of us a poorer and colder place; his memory, however still lives in Norwich, in Scarning, in Norfolk, and throughout England, and it is the memory of a cultured scholar, a brilliant conversationalist, an able preacher, a generous and kindly friend.

H. Irwine Whitty

*This next section comes from the Arcadian's Newsletter Issue 2, May 1999.*

### Early Background

It does not seem six months since we produced our first newsletter of the Arcadian Club. It is amazing how varied is the information we are collecting, not only on Jessopp himself, but also on what others of his time, thought of him.

Augustus was born in Cheshunt, Hertfordshire in 1823, but the Jessopp family hailed from Waltham nearby, and had connections in both Waltham Abbey and Waltham Cross.

John Sympson Jessopp, Augustus' Father and his Grandfather came from that area. The Cheshunt property was purchased in 1808, and on John Sympson's death in 1851 other properties owned by him in London and Essex were sold. John Sympson Jessopp was called to the Bar, and practised as a Barrister until he accepted a post as a Director

General of Taxation during the Napoleonic Wars, a post he held for eight years until after peace was declared, when his position became redundant in 1815.

He spent many years trying to obtain other Government posts, and complained bitterly of his pension of £400 a year, which he considered insufficient to maintain his large, and ever growing family, Augustus being his youngest.

The children of John Sympson Jessopp and his wife Elizabeth were: -

Eliza Tucker Jessopp	(later Elwell)
Augusta Bridger Jessopp	(later Maryaat)
Fanny Goodrich Jessopp	(later Fulton)
John Jessopp	
Catherine Sympson Jessopp	(later Wynne)
Rachel Harriet Jessopp	(later Beddek)
Louisa Jessopp	(later Soames)
Goodrich Jessopp	
Margaret Bridger Jessopp	
Augustus Jessopp	

John Jessopp also took Holy Orders, Goodrich, Augustus' other brother appeared to have had no serious profession, and it is not known if Margaret married after her Father's death in 1851.

Elizabeth, the children's mother, pre-deceased her husband.

D. Bunting

*I find myself here with a funny coincidence; my name if I should list it the same as above is: - Catherine Jones (later Lynn) look at the fifth on the list above.*

Kitty

### The Quick Quiz on the Front Page—

Common Link is the King's Arms Hotel.

The picture shows the Cowper Road Car Park with Woolworth's in the background 2005. Before this it was the rear gardens and bowling green of the King's Arms Hotel. The WC's now stand were the bowling green once was and Woolworth's was built on the actual site of the former hotel.

The Jug (gravy boat) has the King's Arms Hotel, Dereham on the side and was once used in the Hotel. Both belong to the DAS Archives.



## Dereham Antiquarian Society

### Dereham's Local History Group

#### Society Committee

**Chairman – Mr Tony Jones**  
(01362) 820580

**Vice Chairman – Mr Ron Clarke**  
(01362) 687370

**Secretary – Mr Gordon Powell**  
(01362) 697318

**Membership Secretary – Mrs Joan Cole**  
(01362) 693688

**Programme Secretary – Mrs Sheila Jones**  
(01362) 820580

**Publicity Officer – Mr Peter Bradbury**  
(01362) 690096

**Sue White – (01362) 695652**

**Margaret Davies (01362) 692009**

#### D. A. M. S. Committee

Dereham Antiquarian Museum Section

**Chairperson/Curator – Mrs Kitty Lynn**  
(01362) 695397

**Vice Chairman – Mr Bob Davies**  
(01362) 692009

**Museum Treasurer – Mrs Pat Skittrall**  
(01362) 695195

#### Newsletter Articles & Letters Address

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Charity No. 295648

## Well I Never by Kitty Lynn.



Some more sayings for you.

### ITCHING

What causes an itch? People in ancient times couldn't explain it except to consider it a craving. Thus the following sayings were born:

About an itching ear—  
Left for might, Right for spite,  
Left or right, good at night.

About an itching nose—  
If your nose itches, your mouth is in danger—  
You'll kiss a fool, and meet a stranger.  
If your nose itches, if your nose itches,  
A stranger is coming, with a hole in his britches.

About an itching eye—  
If you left eye itches, it's itching bad;  
If your right eye itches, good luck is coming.

About an itching palm—  
On your left one—you're going to spend money (you can break this spell, though, by rubbing your hand on wood).  
On your right one—you'll receive some money or some important news.

### CUTTING YOUR FINGER NAILS

Cut nails on Monday you'll get good news,  
Cut nails on Tuesday will bring new shoes,  
Cut nails on Wednesday and you'll travel,  
Cut nails on Thursday and you'll get more shoes,  
Cut nails on Friday and there's money (or a toothache, or sorrow) on the way,  
Cut them on Saturday and you'll see your lover on Sunday.  
But cut them on Sunday and the Devil will get you.

### BEARDS

Beware of that man, be he friend or brother,  
Whose hair is onecolour, and beard another.

That last one's my favourite  
this time round.



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**13<sup>th</sup> December**  
**2006**