

Newsletter free
to Members of DAS

Dereham's
Local
History
Group



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AUTUMN 2007

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Dereham Antiquarian Society

Newsletter Editors—
Cliff Allwright &
Kitty Lynn



Southwell's Cathedral—more details of this year's outings on pages 3 & 4.



Letters

Copy deadline—Any articles for the next newsletter to be received by 14th November 2007

1st Sept.

Hi

Is there anyone there? Well I know that at least one person reads this newsletter as Jean Pearce has kindly replied and sent in a letter. Thanks Jean I was about to jack this newsletter in due to the lack of response. I personally can't see the point of doing it if I don't know if you like it or not—so send in something even if it's only—Yes I like it!

Well last quarter's mistake was I forgot to change the Issue number on the master page. If you know computer's you'll know what I'm taking about if not, don't worry (very basically it's the page under the top page which shows up on every page i.e. page numbering etc) Whoops, wonder what it'll be this time. On to a more curious item—

Last year just before Christmas Pat Skittrall and myself were busy trying to get the 'Days of in Breckland Brochure' details filled in and returned before the deadline. We entered the details of our special events for inclusion at the back—Ancient History Discovery Fair, Handicraft Experience and Images of Dereham were all included. We've had meetings since then to discuss the events in greater detail and when planning the Images of Dereham, Peter Bradbury kindly said he'd help organise a photographic competition for the day. We decided to call the photo entry an

A Letter, A Letter—thanks Jean, and thanks to Joyce Dixon for another letter to me personally.

On greeting a visitor to the museum a few years ago, we got chatting, and she said she was born in Dereham and had connections with Jentiques. Since then we have corresponded and meet when she visits Dereham, she is always so interested in what's going on in the DAS.

Jean Pearce.

Image of Dereham (and on reflection it should have been Images of Dereham Today). So image my surprise when on 19th July I read in the Dereham Times that there was a competition for the best Image of Breckland amongst others and the competition was running at exactly the same time as ours with the same entry deadline. I find this very curious and personally I shall be very careful who I tell my ideas to in the future. Poor Peter has only had two present day photos submitted and 2 others. It would appear that people obviously aren't interested in preserving the memory of Dereham and with this type of anomaly I'm not surprised. Incidentally even though I've ask the Dereham & District Tourist Association for a copy of the brochure they can't find one and haven't seen or been given any to their knowledge. So what is happening at Breckland I'm not sure but I for one am puzzled.

On to cheerier notes, in this issue Cliff and myself have been looking at things that go bump in the night—ghosts, witches etc. There are quite a few articles on them; sorry if it's not your cup of tea but I think we have it out of our systems now. Well I will have once I've been to the Arcadian meeting in October—I'm looking forward to that.

I'll say bye for now and hope to see some of you at the WEA lectures in September.

Kitty

One Armed Jack

I always found him O.K. when most were scared of him.

When I was working in Yules in the High Street, he came in to buy ladies thick denier stockings or tights (I can't remember which). He was always polite. When he went to Gressenhall workhouse, he walked to Dereham most days.



Chairman's Corner

by Tony Jones

16th August 2007

At our last Society Committee Meeting on 12th July, I paid tribute to Gordon Powell who, sadly, passed away recently. Gordon was a person I and many others admired. His integrity and keen sense of duty were well known. He served our Society well as Secretary, standing down at this year's A.G.M. He will be greatly missed.

Also at the meeting, I felt it necessary to emphasise the fact that the museum account continues to lose money. It is self-evident that we must be especially careful with the funds that we have got. In some cases I believe it should be contingent on getting

outside funding.

On a somewhat lighter note, in the last Newsletter I mentioned the possibility of our applying for accreditation for the museum. Well, we are going ahead and at the time of writing there are copies of the application and supporting documents at both the museum and archive to be viewed and, I hope, approved. If, indeed, approval is the outcome, this has to be formally agreed by the Society Committee—the governing body. The documents will then be passed to our curatorial advisor for onward transmission to the Museums, Libraries and Archives Council. In the meantime we must keep our fingers crossed!

Please remember our Annual Dinner on 10th October when I look forward to meeting those of you able to attend.

Message from Sheila

Please note **coach leaves 8a.m.** for **Bletchley Park. THAT IS EIGHT A.M.**

Programme Guide



by Sheila Jones

Wednesday—September 12th

Event— DAS outing—Bletchley Park

Time— Leaving from Cherry Tree Car Park at **8am** prompt.

Cost— £23

Details— Home of the 'Enigma' machine. There is a great deal to see here and a pleasant cafeteria for coffee, teas and light lunches.

Sunday—September 16th

Event— Peter's Church Visit—Tour of St Nicholas Church, Dereham.

Place— Meet at the Church

Time— 2 p.m.

Details— Peter Bradbury will conduct the tour.

Saturday—September 22nd

Event— Bishop Bonner Cottage Event—Images of Dereham.

Place— Church House, Church Street, Dereham.

Time— 11am — 5 pm

Cost— Admission ½ price to DAS

Details— Museum also open at the same time for the day. For more details please see advert on page 5.

Wednesday—October 10th

Event— DAS Annual Dinner

Place— Hill House, Dereham

Time— 7.30pm

Cost— TBA

Details—



a. Why is Chancery Lane like your nose?



b. Why is St. Paul's like a bird's nest?

Saturday—October 20th

Event— Arcadian Club Meeting—
 Place— Scarning Village Hall
 Time— 2.30pm
 Speaker— Neil Storey
 Talk— 'Ghosts, Witches and Folklore'

Wednesday—November 14th

Event— DAS Meeting—
 Place— Trinity Church Rooms, Dereham
 Time— 7.30pm
 Speaker— Clive Wilkins-Jones
 Talk— Dr Jessopp.

Wednesday—December 12th

Event— DAS Meeting—
 Place— Trinity Church Rooms, Dereham
 Time— 7.30pm
 Speaker— TBA
 Talk— TBA

DAS Activities by Peter Bradbury

(P)



Sandringham House

Visit to Sandringham—13th June 2007

The Norfolk home of Her Majesty the Queen at Sandringham was the destination of a bus load of Society members. Although many of us had visited Sandringham more than once over the years the beauty of the gardens and house still proved to be a powerful attraction.

Arriving around mid-morning most of us took advantage of the Estate Tour provided by a "Land Train" and enjoyed a ride around the grounds complete with an added commentary by our affable driver. After lunch at the Visitor Centre we set off to explore the House where we were made welcome by the friendly and informative staff, who cheerfully answered all our numerous questions. The Museum was the next port of call, this is sited in the old coach house and stable block, where an enlarged collection with modern displays caused many of us to linger longer than we expected, and the museum staff were excellent.



A cup of tea and a bun in the Stable Tearoom revived our energy before setting off to visit the Church of St Mary. The path from the museum to the church passed by the beautiful lake where a lovely view of the house may be seen, and to obtain more views some of us climbed the path to Queen Alexandra's Nest, a summer-house which was built for Queen Alexandra on the lakeside rockery in 1913. For most of us St Mary's was the last place to visit before the return home, and provided a restful spot to "catch our breath" while we took in the magnificent surroundings. All in all, a very enjoyable visit to Norfolk's Royal Estate for which we give our thanks to Sheila for organising.

Colchester Visit—11th July 2007

This month's coach trip was to Colchester, the oldest recorded town in Britain. Founded in 43AD by Emperor Claudius it was rebuilt in 60AD after the town and its temple were burnt to the ground by Queen Boudica.

The foundations of the Roman Temple can be seen in the vaults of the Castle Museum. The castle was built by the Normans on the site of a temple. The prime attraction for most of our members and their friends proved to be the Castle Museum, and after lunch we assembled at the Museum to collect our prepaid tickets, for what proved to be a most fascinating experience. The whole history of Colchester, from the early days to the medieval times, was displayed using the latest audio and visual presentations. Two

(P) © Peter Bradbury

IMAGES OF DEREHAM NOW AND THEN

Saturday 22nd Sept. 2007
11.00 a.m. - 5.00 p.m.
Church House, Dereham

Admission £1* including
free entry to museum on day

Historical photographs, maps, paintings and posters
from the Museum's Archives Collection

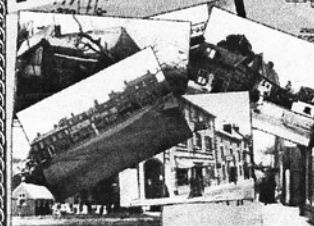

Winning entries in the Dereham Times Photographic Competition.

Family History and Local History Groups present

New For Sale Now & Then Dereham Calendar 2008 &
a further series of 30 photos of Old Dereham

Refreshments

*Dereham Antiquarian Society
Members half price,
please bring
2007 membership card



Inmates going into Colchester Castle?

gigantic Roman Mosaics were on display together with exhibitions showing different aspects of Roman life. The hundreds of locally found artefacts on display included skeletons, burial goods, jewellery, household equipment, clothing, and military weapons.

The whole museum area was enclosed within parkland having beautiful floral displays and water-features.

The town built on a hill offered panoramic views of the surrounding countryside and was a fascinating mixture of architectural styles, from a gleaming white Victorian Town Hall to ancient medieval wood framed buildings.

Colchester's High Street still retains its small alleyways down which hide a collection of wonderful specialist shops and restaurants.

After a pleasant and informative day out we arrived back in Dereham in time for tea.

Southwell Workhouse and The Cathedral—August 8th

The bus trip this month saw forty members and their guests travelling to Nottinghamshire for a visit to the small market town of Southwell near Newark. The first stop was to visit a virtually unchanged workhouse owned by The National Trust. The Workhouse, opened in 1824 was self-supporting and stands in its own grounds of 10 acres. Built to accommodate 158 poor people, men were housed in the eastern wing, women in the west wing and the children were kept in quarters at the back of the building. The purpose of the institution was to discourage the poor from claiming poor relief. On entering the workhouse inmates had their

clothes taken away, were bathed, and issued with a uniform to wear. In order to earn their food, inmates were expected to do work of some description. For men this could be stone breaking, bone crushing, digging holes (only to be refilled), and working in the corn mill. Women would be set to work cleaning, polishing, scrubbing, sweeping, mending. Men, women, and families were kept apart during their stay in the workhouse until, of their own accord, they left to find employment.

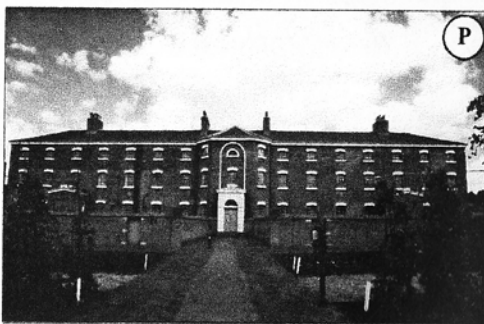
The second stop was Southwell Minster a 12th century cathedral in the classic Norman style.

Southwell is England's smallest cathedral city and was part of the huge Diocese of York.

Some parts of an earlier Saxon church of 956AD can be seen in the cathedral. The entire nave and transepts are constructed using beautiful cream coloured Mansfield stone; while the famous stone carved Choir Screen, and Chapter House, include Nottingham alabaster columns.

The magnificent 16th century Eagle Lectern in the choir originally belonged to Newstead Abbey, and during the Dissolution of the Monasteries the monks threw it into the lake. In 1805 a Dean of Lincoln Cathedral bought it from an antique dealer and presented it to Southwell.

Our thanks are due to Sheila for arranging such an interesting and informative day out, which was enjoyed by all.



Southwell Workhouse—were they should have gone!



Why is a lady in a sedan like the equator?

Special Day Events by Kitty Lynn

Just a very quick word about a few events that have passed in the last quarter—they say a picture says a thousand words so welcome to a 5000+ worded article.

The Ancient History Discovery Fair—22nd June

I sat there all dressed up as St Withburga and hardly anyone came. Sue White put on a fabulous display concerning the Roman period in Norfolk but unfortunately not all the people who helped last year were able to this year. This left a good portion of the hall looking somewhat drab. Matters didn't improve so far as I was concerned for when we ventured out of the museum for the afternoon walk and stood by the sewer pipe at the end of the cottage—well this is what I said on the day — “It would have been nice if God hadn't decided to pull the plug from his bath just now”. It was like a bucket had been tipped out and so the walk was cut short—never mind, Michael and Lesley Griffin did some welcome food and a hot cuppa satisfied most people.

The Handicraft Experience—4th August

Don't Panic Don't Panic—the roads being cut off during the 4/5th September. I phoned the council to find out what was going on and yes of all the days to do it—they decided to resurface the road right outside Bishop Bonner's Cottage on the very day of the Event. Brilliant!!!

Did this stop us—NO. An enjoyable day was had by all—well so far as I know. Plenty of you there and a different lot of handicraft people too, as well as a few stalwarts from last year. No spinners—did they get lost or just not come—I've no answer and doubt I'll get one. However, there was plenty to see and the two Liz's showed off their handicraft as my waist proved the following day. **CAKES!**

Thanks to all who either helped on or came along to either of the occasions.

A Weird Affair

On arriving at the archive one Thursday morning I was followed by a Konnect Bus, so there you have it ladies a bus service to the archives—only joking but it would be good wouldn't it? I took a photo (right) to prove it.



Winner and Answers to last issues Competition

Winner: - None—no one bothered.

Answers: -

1). The top left hand corner of Church Street by the Post Box: to the north—the Market Place (WH Smith): to the east—Woolworths etc: to the south—Town Sign and the High Street: To the west—Church Street.

2a). Black Horse—Lloyds TSB. 2b). White & Red Diamond Symbol—HSBC. 3). They are both Banks. 4). Church Street. 5). W.H. Brown 6). Shoe Zone.

The Vault

THE BIG SWALLOW BOTTLE

Here's yet another newspaper cutting, date unknown, that might interest you. Actually, as you can see, this particular bottle didn't come from Dereham, but I thought it was quite amusing and worth bringing to your attention. It reads:

"Once the top was off the bottle in the picture, one had little alternative but to sink the lot at one go, it would appear from the shape."

This ancient green glass bottle was ploughed up by Mr. R. Norton at Great Massingham, and it bears the name of Fraser C. Moore & Co., New Cavendish Street, King's Lynn. It describes its contents as "Erated waters", but no doubt Mr. Moore's "pop" was better than his spelling.

These bottles, of course, stood perfectly well in cases and in racks, and it has been suggested to me that this shape made these particular bottles suitable for using out of doors as the bottles could be firmly pressed into the earth. It's a nice thought anyway"

This type of bottle is known as a Codd Bottle, and the Museum has a number in its collection which bear the names of well-known Dereham companies such as Blomfields. Most of ours are made of clear glass, and not green, as the one in the picture seems to have been.

I've been looking through copies of our own old newsletters from the Terry Davy days. When I first started in the museum I kept asking people why the rooms had been named after people and who were they? Well here's the answer to two of them—as Terry writes in Issue 8/Winter 1990.

In October, Mrs Margaret Webb passed away. Due to ill health she had not been an active member for the past six years, but had been a very keen participating member from the early days of the Society. She was an enthusiastic helper at Bishop Bonner's Cottage



Museum and made the first attempt at cataloguing the collection. In fact her notes are proving extremely helpful during the present concerted cataloguing effort. One of her last pursuits, on behalf of the Society was to spend two summers helping to record the tombstone inscriptions in the Parish Churchyard. Some time ago the listing was re-discovered, and later a typescript copy was unearthed. Over the past few months this has been checked for accuracy and is now being typeset. The Society intends to publish a limited number of copies for the use of genealogical researchers—a fitting memorial to the work of Margaret Webb.

A few days before Christmas octogenarian Mrs. Christina Craske died. She was an original member of the Society. She was known by her childhood name of Chrissy Harrold to her contemporaries, and in her school-days helped to build up the reputation of the Girls' Secondary School (later the Girls' High School, now the Neatherd High School). She took up a career in teaching and taught at many of the surrounding village schools. She retired as Headmistress of Gressenhall School. Mrs Craske was an Urban District Councillor and always had the town's welfare at heart. When her parents' business in the High Street finished and the premises were demolished, she gave sufficient Norfolk red panments to the Museum to re-floor the first large room. She also gave several interesting items to the Museum. Mrs Craske also assisted in the compilation of the memorial inscription record by listing those inside the Church, which had been omitted from the original survey.

So where is this book or listing we can't find it in the archives—so what's happened to it?

Kitty

INFORMATION

As an illustration of how we might receive some of the stuff in the Archive, I thought you might be interested in the following letter that our late Chairman Terry Davy received from one of his friends. Attached to it is a photocopy of the January 1974 issue of the Journal of the Norfolk Industrial Archaeological Society, which contains "extracts from a biographical account of Mr. Frederick Savage written during his lifetime by Mr. W. Sparkes, an employee and friend of the family" It would be interesting to know more of the people, places, and companies that he mentions.

FREDERICK SAVAGE

HUBERT DAWSON
20 MALTHOUSE COTTAGES
NORWICH ROAD
DEREHAM
NORFOLK
NR20 3AW

DEAR TERRY,

FIND ENCLOSED THE COPY FROM THE JOURNAL OF "THE MANNING MOB" HE TOLD ME ONCE, THE YOU USED TO BE BOOSING PARTNERS.

ON PAGE 5 IT MENTIONS HIS FIRST INVOLVEMENT AT DEREHAM, AT QUEBEC HOUSE BEFORE GOING TO THOMAS COOPERS PAGE 6 I HAVE JUST REMEMBERED THE NAME

OF THE FIRM, AT FOUNDRY SQUARE, BARNEY SIMMONS, ONE TOLD ME THAT HE WORKED THERE AS A BOY. THE NAME AT THAT HE TOLD ME AT THAT TIME WAS I THINK (ISAAC)!!? BURTON,

BUT WHETHER HE RAN IT AS A FOUNDRY I DO NOT KNOW, OR WHO PRECEDED HIM! THE MANNING MOB, HAVE IN THE PAST MADE A STUDY, OR RECORD OF NORFOLK FOUNDRIES, BUT HOW MANY THERE WERE IN DEREHAM I DO NOT KNOW

Yours Sincerely

H Dawson

PS. HOPE THAT YOU'ND SOMETHING IN THIS USELESS LOT OF INFO!!

HD





A HISTORY NUTSHELL OF

Researched by Kitty Lynn

Those of you who were members in 2006 will remember the articles that I researched then and placed in the centre pages. The titles of that year were called: - Natural Dyeing, Weather Lore, Churchyard Lore and A Potted History of Herbs. Well now they're back and I've now given them a collective title of *A History Nutshell of...* (what ever it is). We start with a topic close to my heart which I notice is part of the topic covered at the next Arcadian meeting —

WITCHCRAFT

Three centuries ago, witches were very much a part of British village life. Living on the fringes of society—literally and metaphorically—they were a force for both good and evil.

Superstition plays such an insignificant role in 21st century life that it is hard to imagine how witches could ever have been considered both powerful and influential figures. It is all too easy to forget that in a pre-science age, the whole process of nature was a mystery: the birth and development of children and animals, the germination and growth of seeds, the fermentation of beer and the rising of bread—were all observable, but little understood, aspects of daily life. And when nature's cycle was broken, there were none of the modern palliatives and remedies to lessen the blow. Losing one child could be attributed to a vague 'act of God', but when three, four or even five successive offspring died, even the most godly optimistic parents would have looked around for a sinister or malevolent explanation. As often as not, they turned to the witch.

The 'typical witch' was usually, but not always, a woman, and often living alone. Perhaps she was a widow or unmarriageable. She was probably gifted in some way: perhaps she was brighter than average, or maybe she had lived long enough to observe cause and effect in the events that other villagers would ascribe to magic. If three children in a family died of dysentery, and the witch told



PRESENT AT BIRTH

Not all witches were evil. Any able woman with specialist knowledge used constructively, such as a midwife, would also be regarded as a witch—albeit, a good one.

the parents to draw their water from a different well, the cure must have seemed supernatural. Besides their role as healer of people and animals, such wise women were also often ascribed with the power to cast spells to make people fall in love; to make barren women fertile; to locate lost or stolen property, to unmask a thief. In short, it was believed that a witch had powers to put right problems that could be solved by no earthly agency. But it is also likely that some witches did seek to achieve magical powers for evil purposes through a deliberate rejection of the Christian Church and be forming an alliance with the devil.

THE DEVIL'S DISCIPLES.

So although some wise women were thought to be saints inspired with the powers of God, others were thought to have acquired their powers from a pact with the devil. Such witches were believed to have met Satan, in one of his countless different guises and as part of their initiation into the black arts, they would have almost certainly indulged in the most unspeakably disgusting sexual acts with him. As a sign of the deal they had struck, Satan would then have marked such witches in some hidden place, with a scar, a birthmark, or a mole.

It was also widely held that, to aid the witch in her activities, the devil gave her a 'familiar' - an imp, a sprite or a minor devil, in animal form. The familiar might be as small as a fly, or as big as a goat. Most witches, though, not surprisingly, seemed to favour more common domestic animals such as dogs and cats—especially black ones. The thought that the women might have kept the animal to protect her as a dog would or to catch vermin as cats would never entered the locals' heads. These women weren't like them thus they were evil or at least slightly weird.

From the earliest times, bad witches seem to have outnumbered good ones. It was a simple matter, of course, for the witch to use her powers for evil and, in many cases, what seemed good for one

village might be catastrophic for another. But, more often, a likely witch simply made a convenient scapegoat.

The accusations levelled against witches were faddish: similar stories would crop up again and again. A recurring theme, though, was that bad witches caused children to be possessed by the devil, and put curses on people or beasts that subsequently died. Witches were always on the doorstep begging and borrowing; they were burdens on the parish; they had wicked tongues for most spoke the truth without any reservations, never popular. Witches were frequently single, so they posed a threat to marriages in the village—promiscuity was a common accusation. The witch's bastard daughters were also seen as a threat, and were usually witches themselves. And because the local people feared her, no-one dared deny the witch what she asked.

WITCH HISTORY

The late Dr Margaret Murray traced back and saw Witchcraft's origins in Palaeolithic times, 25,000 years ago. Being an anthropologist she believed that it was a sympathetic variety with similar things having similar effect: like attracts like and it had been in existence since time immemorial, both in pre-Roman times, and during the centuries between 43BC and AD410, when Britain was part of the great Roman Empire. The Romans, indeed, had their own stern laws against the practice of magic, especially charms and incantations intended to harm ordinary people, or any attempts made to discover the length of the Emperor's life.

In fact by the time of the Anglo-Saxons Kings in England, the king would never think of acting on any important matter without consulting the Witan; the Council of Wise Ones. And indeed the Wicca did have to be wise. They not only led the religious rites but also had to have knowledge of

herbal lore, magic and divination; they had to be doctor, lawyer, magician and priest.

When Christianity first

KILLING BY PROXY

A bottle found at Paul's Pier Wharf in London contained a heart made of cloth stuck with nails. Such devices for 'sympathetic' magic were the stock in trade of many witches.



PET HATES

Familiars were often domestic pets and many suffered the same unhappy end as their unfortunate owners.



began to spread slowly through the land in early Anglo-Saxon times, the official view of witchcraft was radically changed by the attitude of the Church. Whereas before black and white magic had had separate meanings the church now taught it was all essentially evil. In an attempt at mass conversion Pope Gregory the Great thought that one way to get the people to attend the new Christian churches was to have them built on the sites of older temples, where people were accustomed to gathering together to worship. He instructed his bishops to smash any 'idols' and to sprinkle the temples with holy water and rededicate them. To a large extent he was successful. Yet the people were not as gullible as he thought. When the first Christian churches were being constructed, the only artisans available to build them were from among the pagans themselves. In decorating the churches these stonemasons and woodcarvers very cleverly incorporated figures of their own deities. Many of these figures are still in existence today—the classic being the Green Man and the Sheil-na-Gig. As early as towards the end of the 7th century, Theodore, then Archbishop of Canterbury, drew up his 'Liber Poenitentialis'; one of the earliest known collections of English ecclesiastical laws, which included a number of punishments for witchcraft, none of which were severe.

In the following three or four centuries, the anti-witchcraft laws slowly stiffened. King Edgar, in the mid-tenth century, ordered every priest in the land to promote Christianity with the utmost zeal. A little later, the Witan of King Ethelred, following

The Sheil-na-Gig (top) and the Green Man provide clues of ancient beliefs and practices.



the laws of Edward and Guthrum, directed that wherever witches, magicians and certain offenders were found in the land they should be 'diligently driven out of this country and thus people be purified'.

William the Conqueror declared his own views on witchcraft before he had actually earned the title of Conqueror, and while his final victory over King Harold was still uncertain. On the morning of the Battle of Hastings, he accidentally put his *lorica* (protective tunic) on back to front. This was a very bad omen, and some of his followers shook their heads about it, but William roundly declared 'If I believe in sorcery, I should not go to battle today, but I have never put my trust in sorceries'. However, four years later he did resort to witchcraft when fighting Hereward—but that's another story, suffice to say it backfired nearly costing him his life.

William I's son, William II aka Rufus (1050-1100) was a believer faithfully following all the rituals. It's ironic that he should be killed on Lammas day, the day of the Corn Lord's (*Lugh*) death.

OLD RELIGION MONACHS

It has been asserted that many English monarchs were members of a witch cult, especially the Plantagenets/ The family name derives from the broom plant, which was used in the making of the besom, the broom on which witches were believed to fly.

The well known story of 'the Fair Maid of Kent' is a case in point, her garter fell to the floor while she was dancing and was restored to her, gallantly, by



King Edward III (1312-77) with the immortal words, 'Honi soit qui mal y pense'. Garters were a hallmark of witches of rank and by his words, which

UP, UP AND AWAY

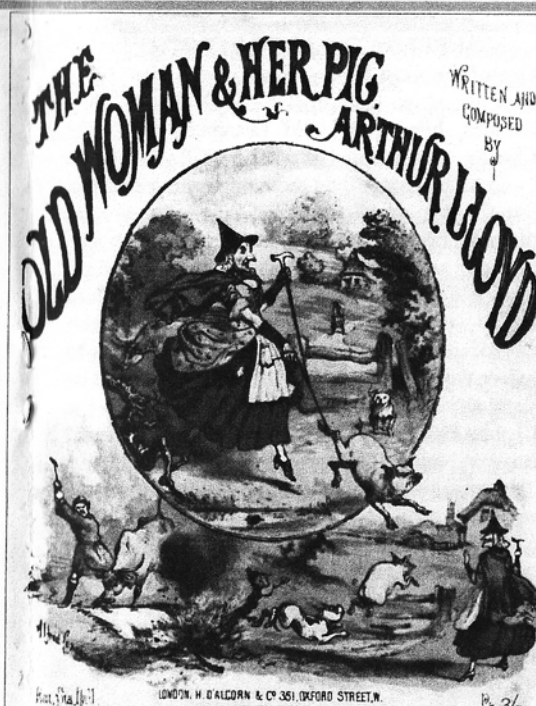
Naked witches ride a broomstick aloft into the night with an owl looking on. Goya's famous etching encompasses many of the popular beliefs about witches: mostly old women (here, with an air-sick novice) wantonly abandoning modesty; with superhuman powers to fly astride their symbol, the broomstick; accompanied by a familiar, hovering in the darkness of the witching hour.

roughly translate as, 'Evil be to him that evil thinks', Edward issued a cryptic challenge to those assembled. He subsequently founded the Order of the Garter, Britain's premier chivalric order, with twelve knights for himself and twelve for his son, who was interestingly called the Black Prince. This meant there were two groups of thirteen—a witchy number, also allied to the Moon, as the moon makes 13 yearly cycles.

There are several other examples of royalty and witchcraft, for instance the mysterious meeting of Elizabeth Woodville and Edward IV (1442-83) in the eerie Whittlewood Forest, their marriage on May Day and Elizabeth's later accusation of witchcraft. The White Boar (a pagan symbol) on the flag of Richard III (1482-85) had the crescent-shaped tusks associated with the Moon. Richard, as the last of the Plantagenets, was maligned by the incoming Tudors and misrepresented by Shakespeare who of course was writing his plays for Elizabeth I.

THE INQUISITION

From the 13th century onwards, when the Church was fighting the spread of heresy everywhere, and witchcraft was, slowly but steadily, acquiring a darker look, England was fortunate in that she was without the Inquisition. The powerful organisation could not work freely without the support of the secular authorities of the country in which it functioned, and England had had the great good sense to refrain from inviting it to establish itself here. At the beginning of the fourteenth century, when Philip the Fair, King of France, attacked the Knights Templar for reasons of his own, and accused them of sodomy, blasphemy and idolatry, certain Inquisitors were admitted into this country, as a special concession, for the purpose of examining the members of the Order here. They did not however, succeed in obtaining any confessions from the accused men, because the use of torture was not permitted by the Common Law of England. It was, indeed, used upon occasion, but only when sanctioned by an act of the Royal Prerogative, which was not forthcoming in this case.



ONCE UPON A TIME

Witches have now mostly been relegated to the realms of folk-lore and make-believe. The once potent force in society has been reduced in our century to a harmless fictional character in fairy stories and nursery rhymes. (picture from the BBC Hulton Picture Library)

WITCH HUNTS

In 1484 Pope Innocent VIII produced his Bull against Witches. Two years later two infamous German monks, Heinrich Institoris Kramer and Jakob Sprenger, produced their incredible concoction of anti-Witchery, the *Malleus Maleficarum* (The Witch Hammer). However, when this book was presented to the Theological Faculty of the University of Cologne—the appointed censor at the time—the majority of the professors refused to have anything to do with it. Undaunted, the authors forged the approbation of the whole faculty; a forgery that was not discovered until 1898. Gradually the hysteria kindled by them began to infect all of Europe resulting in between 50,000 and 100,000 so called witches being burnt on the continent between the 14th and 18th centuries.

In Britain the detection and punishment of sorcery and witchcraft had been in the hands of the clergy until Henry VIII dissolved the Church and declared

himself Defender of the Faith. In 1542, his government passed a law making treasure-hunting by witchcraft a felony. The legislation was little used, and was repealed after only five years. New laws were not introduced until 1563, in the reign of Elizabeth. Ironically, these statutes actually stimulated witchcraft or, at least, dramatically increased the number of accusations.

Courts accepted the flimsiest of evidence for conviction, even from witnesses who were clearly hysterical or who had an axe to grind. Children were often the accusers, as in the case tried at Warboys in Huntingdonshire in 1593. Alice Samuel was accused of being a witch by the children of one of her neighbours, Sir Robert Throckmorton. The parents evidently dismissed the idea when it was first suggested as a reason for the sickness of one child, but when the other children fell ill they pointed the finger at Alice and the woman was tried for the crime. The evidence was flimsy in the extreme, and inconsistent. It was claimed that the children first had fits when the 'witch' was in the house; but also that they suffered when she stayed away. Alice Samuel initially denied the charges, but eventually became worn down by the process of inquiry, and confessed. Although she later retracted her confession, and attributed the children's accusations to 'wantonness', she went to the gallows, together with her daughter and her husband.

Accusations of witchcraft, and the resulting trials spread with frightening rapidity. One of the reasons was probably the willingness of the courts to look leniently on a witch who confessed her crimes, then named others who were guilty. Thus it was all too easy for a single case to degenerate into—quite literally—a witch-hunt.

A LIBERAL BACKLASH

Though there was plenty of support for these appalling trials, the popular zeal was not necessarily echoed in all parts of society, and there was what might today be described as a liberal backlash. This was led by Reginald Scot. He observed several cases of mischievous accusation of witchcraft, and became increasingly sceptical about the whole climate of opinion on witches and their trials. His reading of superstition had equipped him well to cut through humbug, and he saw this as his duty. In his book *Discoverie of Witchcraft*, Scot dismissed much witchcraft and sorcery as conjuring and illusion, and mustered an impressive



SINK OR SWIM

One of the two proofs of witchcraft accepted by James I was that witches would float on water. So 'swimming' the witch in a nearby river became one of the more popular tests. As their innocence could only be proved by drowning, many so-called witches chose to confess.

pack of evidence, including card tricks and theology, to support his theories.

Scot's tireless agitation in defence of the wretched women who had been accused was partially effective, and courts became gradually more lenient, or more willing to acquit. Sadly though, Scot's influence did not last. When James I came to the throne, he ordered Scot's book burned, and persecution of witches began again earnest. The king took intensely personal interest, which some have attributed to his belief that plotters used witchcraft in their attempts to drown him on his return from the Continent with his bride. James made it quite clear not only that he believed in the prosecution and execution of witches, but also that the end justified practically any means. With royal encouragement, witches suffered the most horrific tortures in an attempt to secure confessions. Their nails were torn out, their hands and feet crushed, and rope wrapped around their heads was progressively tightened.

James supported two 'proofs' of witchcraft: that the witch showed a mark on her body as evidence of a pact with the devil, and that she would float when pitched into water. Freedom from marks, though, was no proof of innocence, because it could also be constructed as evidence that Satan trusted his disciple. James strengthened Elizabethan legislation against witchcraft: formerly the death penalty was prescribed only for killing by witchcraft; now anyone conjuring up or consulting a wicked spirit was guilty of a capital offence. Lesser crimes such as locating lost property carried the death penalty only for the second offence.

SUPERNATURAL PROTECTION

One of the most famous cases of this period was the Lancastrian witch trial of 1612. Two feuding families, headed by 'Old Demdike' and Anne Chattox, were accused of witchcraft. Both did little to deny the charges; on the contrary, it seems that some of them actually ran a protection racket among the neighbours, threatening supernatural damage to those who would not pay. The trial opened many old wounds, but was nominally over a third family—the Nutters, who became drawn in when one of its members attempted unsuccessfully to seduce the married daughter of Anne Chattox. The slighted would-be lover threatened to evict the Chattox family, who then allegedly put a mortal curse on Nutter.

The principal characters in the story painted a strange picture, the highlight of which was a feast on Good Friday at the home of one of the witches, the Malkin Tower in the Pendle Forest. The



THE WITCHES SABBAT

For centuries, what could not be explained by the few known laws of nature and the teachings of the Church was ascribed to Satanic knowledge. As their Sabbat (not necessarily connected to the Sabbath), witches gathered to indulge in their diabolic rituals—essentially a revolt against the repressive powers of the Church and a possible reversion to more voluptuous pagan rites.

assembled company discussed how to release their imprisoned companion from Lancaster castle, and eventually disappeared riding foals (which contemporary accounts suggest were their familiars.)

In all, 35 people were accused of witchcraft, and ten of them hanged. The trial caught the public imagination because it drew in practically every aspect of witchcraft—clay models, imps, familiars, blood-pacts with the devil. The story could, in fact, have been compiled by a novelist, and parts were almost certainly pure fabrication.

After James I's death, there was a reduction in the number of cases brought before the courts, and there were fewer executions of witches. The Civil War, though, brought a fresh scourge: Matthew Hopkins, the self-appointed Witchfinder General. Under his guidance, witches were stripped, deprived of sleep and starved in an effort to make them confess. The technique was frequently successful, and literally hundreds of innocent women died during Hopkins' two year reign of terror.

AN END TO TRIALS

Hopkins was eventually discredited, and charged with lining his own pockets from the crusade to the tune of £150,000. Once he had retired from the scene, the persecution of witches declined and never again reached anything like the Civil War levels.

After 1660, many more trials ended in acquittals or reprieves than formerly and fewer executions are recorded. Charles II, like his father before him, usually took a tolerant view of witchcraft matters, and in any case, was far more interested in the scientific findings of the Royal Society, of which he was Patron, than in magic.

The last execution for the crime of witchcraft was that of Alice Molland, who was hanged at Exeter in 1684. The last witch to be condemned to death (though she did not die) was Jane Wenham of Walkern, in Hertfordshire. She was tried in 1712, by Sir John Powell, who obtained a Queen's pardon for her. In 1717 a woman named Jane Clarke was committed, along with her son and her daughter, for trial at Leicester after being subject to certain traditional witch-test, like scoring above the breath and swimming, but no trial followed in the case because the Grand Jury threw out the Bill.

The Act of 1736 removed the crime of witchcraft from the Statute Book, and made the prosecution of any person supposedly guilty of it impossible. Although the law had abandoned witch hunts,

THE WITCHFINDER GENERAL

A discontented lawyer, Matthew Hopkins took a personal crusade against witches, extracting information under severe interrogation and torture.



superstition and fear still took their toll, and throughout the 18th century, mobs periodically took it upon themselves to test witches—usually by 'swimming' them to see if they floated. Gradually, though, witches disappeared from the limelight as public wrath focused on other more vulnerable or conspicuous targets. But sadly, persecution of religious, political or racial minorities recurs in every generation, and is fuelled by the same fundamental ignorance, and fear of the unknown that characterized the original dread of witches. Witchcraft trials may have ended in the 18th century but it wasn't until 1951 that the law against witchcraft was repealed completely and it was safe to declare yourself of the Wiccan faith.

A FINAL NOTE

Unlike on the continent no witches were ever burnt in this country for the offence of witchcraft alone. It is true that some were burnt but these involved other crimes such as heresy, poisoning or treason.

Next time— Crime and Punishment, Unwillingly to School or whatever I've got a mind to research. Unless of course someone sends in something else for this spot—have you got a nutshell of a history?

Old Dereham

By the Editors

THE LAWN'S CORNER GHOST (Cliff's)

Another bit of Dereham history, as usual from the Archive. There is an original copy in long-hand scrawl which someone has kindly typed out for us, but unfortunately there's no mention of this kind benefactor or the date of the item. Anyway, this is what it says:-

It was the winter of 1942, when everyone was inches deep in hard furrowed snow. The town was full of evacuees. A meeting was called in Miss Harrington's at the corner of Cowper Road and Wellington Road to plan a programme for a concert by the school children.

As I started out I was asked to deliver a message in Crown Road. Hurrying along Wellington Road I could see Mrs. Galloway coming from Neatherd Road. Good, I thought, I'll have word to say why I shall be late. I glanced down to avoid a lump of snow, and on looking up again there was no-one in sight ! There was no doorway or gateway into which the figure might have disappeared.

I finished my errand and returned to Miss Harrison's. I knocked and entered, full of apologies for being late, only to be told that I was the first to arrive. I explained about Mrs. Galloway and was told I was stupid, as the front door could no be unlocked until the light was out ! I told what I had seen and she said many people had heard footsteps, but I was the first to see a figure.

We had our meeting and life went on. Although we worked together we never mentioned the subject again.

Now the oddest part. Some years later several of us sat chatting. Someone said ghosts were impossible, so for fun I said I had seen one. Imagine the bombshell ! I finally told the honest truth as I tell it to you.

Minutes later my mother, then about 70, said quietly "Your grandfather made me promise never to tell anyone, but he saw exactly the same thing on his way home from work one February evening about 1895"

Terry Davy always intended to compile an



article on Dereham ghosts, but unfortunately never made it. I wonder whether this was one he'd collected.

I was on duty in the Museum around 1997-98 when an old chap came in who said he had a collection of Dereham's ghosts, and I gave his address to Terry hoping that he would follow it up, but he never got round to it. Has anyone else got a ghost story we could have or borrow? I promise we'll give it back.

DEREHAM WITCHES (Kitty's)

In 1879, William Bulwer, of Etling Green in Norfolk, was charged at East Dereham Petty Sessions with assaulting and abusing an eighteen-year-old girl named Christiana Martins, who lived in the same parish. This girl stated in evidence that he had come to her and started to abuse her without any provocation; she retorted in kind, and the quarrel passed from words to blows. Bulwer struck her on the hand with a stick. When asked by the magistrate what she thought was the cause of this sudden assault and abuse, she said she knew of no reason whatsoever for it, and to this statement she adhered throughout the proceedings.

William Bulwer had a different tale to ell. He declared that the girl's mother was a malevolent witch, and she was just as bad. He said, very angrily:

Mrs Martins is an old witch, gentlemen, that's what she is, and she charmed me, and I got no sleep for her for three nights, and one night at half past eleven o'clock, I got up because I could not sleep, and went out and found a walking-toad under a clod that had been dug with a three-pronged fork. This is why I could not rest; she is a bad old woman, and her daughter is just as bad, gentlemen. She would bewitch anyone; she charmed me and I got no

rest day and night for her, till I found this walking-toad under the turf.

The Chairman of the Bench asked the local police superintendent whether Bulwer was quite sane, and was told that he was; and of course, there is no reason for supposing otherwise. He was simply giving expression to old traditional beliefs that were once practically universal in that district, and may still have been shared, if only in secret, by many of his neighbours. Sixty-eight years later, in 1947, a rather similar

case was heard in the same court. Gordon Sutton, an Army pensioner living at East Dereham was summoned for assaulting Mrs Spinks, who was his neighbour. He did not deny the charge, but justified his action by asserting that she had



CONJURING UP A STORM
Witches cast a spell to change the weather, a power once attributed to the wind goddesses of the East.

bewitched him. 'A witch has been in the witness-box', he told the magistrates after she had given her evidence, and went on to say, 'Many a time she has tied a bunch of flowers on my front gate, and I have spat* on them and thrown them away! and he added darkly, 'I dare not tell you half the terrible things she has done to me. I have been tortured for five years.' Mrs Spinks, who was an old age pensioner, denied that she had ever practised any witchcraft upon Sutton, or anyone else, but

admitted that they had quarrelled over some parsley. The magistrates bound them both over to keep the peace for six months.

* from time immemorial human spittle has been regarded as a strong defence against evil.

Competition

This year the quiz is different. I've been busy recording Dereham on Camera, something Cliff or I do every year, so we have a yearly record of Dereham for the archives. This time I've taken a few extra which are not the standard type of photograph and then had a play in Photoshop CS on my computer. I can promise that none of them are more than five minutes walk from the centre of Dereham. (Nunn's

Place seems to me to be fairly central these days).

The prize is a voucher for £5.00 which can be used either as money off the 2008 outings or a year's subscription (2008) for the Dereham Antiquarian Society.

WELL I TRIED but none of you are interested so as a last valiant attempt I've made it even easier. Normal photographs of where I can see and then I've even filled in some of the letters for you in the answer section. What more can you want?

.....

D.A.S. **Where am I?**

(Block capitals) **Competition Volume 4, Issue 3**

Name

Address

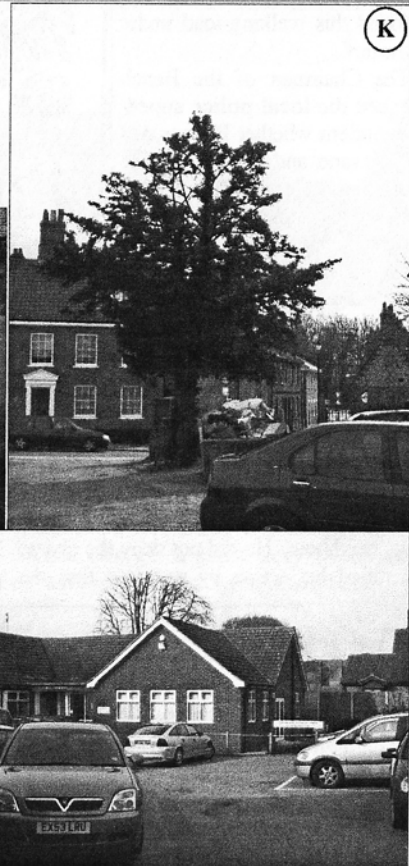
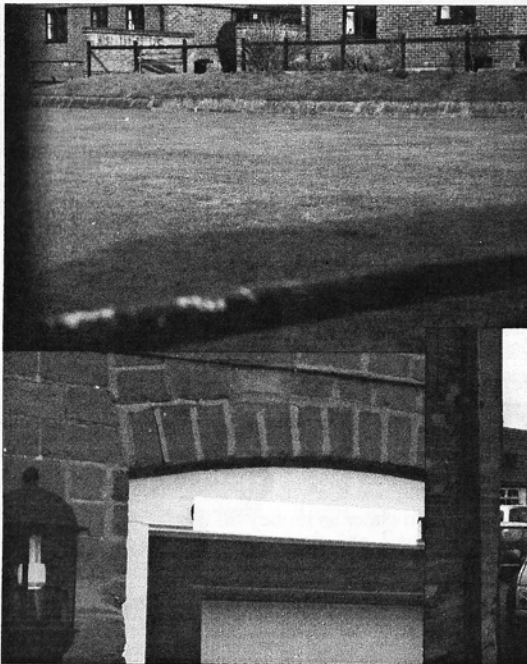
.....

Post Code Tel: (.....)

.....



Anyone can answer it as the only person who sets it is me and all my computer files are protected so that even my family members don't have access. 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.



(K)

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

Closing date
10th November, 2007

Answers (Block Capitals Please)

Where am I _ H _ _ ' S / _ A _ D .

East _ W _ _ _ / _ E _ . South _ A _ _ _ / _ O _ _ _ .

West _ R _ _ _ / _ A _ _ .

North _ _ _ E _ / _ E _ _ E / _ E _ _ E .

/ = separate word begins

Comedy Corner

from Cliff Allwright



COMMON SENSE

A friend of ours found this article tucked into a library book, and has lent me a copy. I thought it might be of interest in this day and age, when so many things that were accepted in past years seem no longer to hold sway.

A RATHER REMARKABLE OBITUARY

Today we mourn the passing of a very old friend, Mr. Common Sense. Mr. Sense has been with us for many years. No one knows for sure how old he was, since his birth records were lost long ago in bureaucratic red tape.

He will be remembered as having such valuable lessons as knowing when to come in out of the rain, why the early bird gets the worm, and that life isn't always fair.

Common Sense lived by simple, sound policies (don't spend more than you earn) and reliable parenting strategies (adults, not kids, are in charge). His health began to deteriorate when well-intentioned but over-bearing regulations were set in place - reports of a six-year-old boy charged with sexual harassment for kissing a classmate, ten suspended from school for using mouthwash after lunch, and a teacher fired for reprimanding an unruly student, only worsened his condition. Mr. Sense declined even further when schools were required to get parental consent to administer Aspirin to a student, but could not inform the parents when a student became pregnant and wanted to have an abortion.

Finally, Common Sense lost the will to live as the Ten Commandments became contraband, and criminals received better treatment than their victims. Common Sense finally gave up the ghost when a woman failed to realise that a steaming cup of coffee was hot; she spilled a bit in her lap and was rewarded a huge financial settlement.

Common Sense was preceded in death by

her parents, Truth and Trust, his wife Discretion, his daughter Responsibility, and his son Reason. He is survived by two stepbrothers, My Rights and Ima Whiner. Not many attended his funeral, because few realised that he was gone.

No further comment needed.



Church Clangers

Thank God for Church ladies with typewriters. These sentences actually appeared in church bulletins or were announced in church services. We have broken the list into five topics the second being

Organisations that use the Church's premises. Why? We don't know.

1. Scouts are saving aluminium cans, bottles and other items to be recycled. Proceeds will be used to cripple children.
2. The Low Self Esteem Support Group will meet Thursday at 7pm. Please use the back door.
3. Weight Watchers will meet at 7pm at the First Presbyterian Church. Please use large double doors at the side entrance.
4. The eighth-graders will be presenting Shakespeare's Hamlet in the Church basement Friday at 7pm. The congregation is invited to attend this tragedy.
5. The ladies of the Church have cast off clothing of every kind. They may be seen in the basement on Friday afternoon.

Next time—Actual Church Events—imagine !!

Brain Teasers



Answers

- Page 3a—It is near the Temple.
- Page 3b—It was built by a wren.
- Page 6—She is between two poles.
- Page 9—It is a bad habit.

Doctor Jessopp, Scarning Vicar

This article is taken from the May 2000 issue of the Arcadian Newsletter and is of interest to this readership in more than one way for not only is it about Jessopp's views but it mentions Walter Rye in detail. Walter Rye who was he? I hear you ask? Well he was an antiquarian who restored Bishop Bonner's Cottages in the early 1900 to the glory of today. Not sure if glory is the correct word today as they are deteriorating once more but it certainly was in 1904.

Nelson at North Walsham

These are two letters which Augustus Jessopp wrote to the press giving some vital background information. Mr Walter Rye to whom he refers in the letters was elected by the Corporation of Norwich to be its Mayor in 1908. We are indebted to Mr R.C. Fiske for this item.

To the Editor

Sir, I am always sorry when my friend, Mr Walter Rye, takes up his pen to write in his worst manner, - and he always does so—when he writes as a dogmatist and not an antiquarian. In his letter in your issue of this morning Mr. Rye takes upon himself to decide a question about which he is not one whit more entitled to deliver his verdict than any “man in the street” who may chance to swell the crowd that will assemble in the Cathedral Close tomorrow morning.

1). I entered upon the headmastership of King Edward VI School, Norwich in May 1859—that is forty-six years ago. The first gentleman who called upon me when I became settled in the school house was Major-General Sir Robert Harvey, KCB who had served as aide-camp to the Duke of Wellington in Spain and France and was 74 years old, having been born in 1785.

Of course I was complimented by so distinguished a personage as Sir Robert calling upon me so early and greatly interested at the turn which the conversation took. I distinctly remember being told that though there had been some strong feeling as to the wisdom of removing Nelson's statue from the Market Place some eight years (?) before, “Yet,” said Sir Robert, “that is the proper place for it, look-

ing upon his old school!” Also I most distinctly remember Sir Robert assuring me that he had spoken with those who had been at Norwich School with Nelson “seventy-eight years before.”

My very strong impression is that he named two of these gentlemen, but these names have passed from me.

2). When was Nelson at Norwich School? He entered the Navy in November, 1770, he was born 29th September, 1758. I suppose there can be little or no doubt he left school and went to sea when he was in his 13th year, as many another boy did in those days.

3). The Master of Norwich School at that time was the Rev. George William Lemon, a man of very considerable learning, with a great reputation as a scholar. In the year 1755 he left the University of Cambridge, and was presented by Edward Spelman, Esq., to the vicarage at East Walton with Gaythorpe on the 9th December. Here he took pupils and wrote books of some merit till on the 23rd December 1769 he was elected to the Mastership, always spoke of him with respect as a scholar and man of learning, but goes out of his way to tell us he was not good as a “teacher,” nor successful on that capacity.

4). My strong impression and firm belief is that when Lemon removed from Walton he carried many of his pupils with him, as is the wont of schoolmasters when they make a move from one post to another; I believe that Nelson was one of these. Whether the lad of 12 learnt any Greek from the sensible little Greek Grammar for boys which Lemon published in 1774 I cannot undertake to say, the book is a rarity.

Lemon resigned the Mastership of Norwich in 1778, and was followed by the far more illustrious scholar, Dr. Parr. Lemon held his livings of Walton and Gaythorpe with the Mastership of Norwich, and he died at Walton in 1797, where I am told that a monument to his memory is still preserved.

5)..But how about North Walsham? I have been endeavouring to find out something or



anything about North Walsham School for more than forty years, and I have discovered just nothing. But that Nelson was ever a boy at that school I no more believe than I do that the Duke of Wellington was there as Nelson's schoolmaster.

On the other hand, I do strongly suspect, and in my own mind, am firmly convinced, that Horatio Nelson was a pupil of Mr Lemon at WALTON, and that he went with Lemon to Norwich, after the Christmas holidays of 1769, and remained there as a school boy till November 1770. The confusion between the name WALTON and WALSHAM explains the idle story that has, in my opinion, no real foundation; unless indeed the obstinate dreams of my magnanimous old friend Walter Rye are sufficient to account for anything.

Augustus Jessopp.

That letter was later followed by a further letter from Jessopp in which he apologised to Walter Rye and gave further information. It reads as follows:

Sir: It must be clear to any careful reader of correspondence on this subject which has appeared in your columns during the last few days, that I, as a contributor to that correspondence, come out of it very badly.

Mr Rye has smitten me hip and thigh, and if he asks for an apology, here it is at his disposal. Nevertheless, I cannot regret that I rushed into the fray so rashly, for the cause of truth has been served, and all your readers have had new light thrown upon Nelson's early school days which, but for my presumption, might never have shone upon us.

The main results of enquiries which I hope and believe have been pursued in the interests of truth, and of truth only, are these: -

From Nelson's own words (quoted from Clarke & McArthur's “Life of Nelson” by your correspondent “S.H.L.” we learn that Nelson

1). was sent first to the High School at Norwich and

2). afterwards removed to North Walsham

3). It was from North Walsham that he went to sea in the Raisonable.

The conclusion is inevitable, viz., that Nelson was certainly NOT a pupil under Mr Lemon. So far from that, it appears pretty clear that he must have been at North Walsham a year or

two before his removal in 1770, for Mr. Rye's quotation from “Browne's Life” shows that he was high up in the school, i.e. in the second class, from 1769 till he went to sea.

Allow that Nelson was in Norwich School in 1768, and it becomes difficult to decide who was his schoolmaster there. The Rev. Edward Simmonds, of Corpus Christi College, Oxford, became a Fellow of that college in 1758, and appears to have been elected to Norwich in 1760, and he held his mastership there till March, 1768, when he was presented to the rectory of Halcott, in Buck. His successor was Mr Lemon, of whom I wrote in my last letter, and who at the time of his election was submaster of the school at Bury St Edmund's. Whether Nelson was removed from Norwich in the days of Mr Simmonds or Mr Lemon will perhaps never be known, nor why he was so removed. Simmonds appears to have been unsuccessful as a schoolmaster, and, accordingly to Dr. Parr, Lemon was a poor teacher. We must take this for what it is worth. The conclusion of the whole matter is this: -

1). Nelson was at Norwich School before 1769.

2). He was removed from Norwich in his eleventh year, and had certainly not been an idle lad, for he took a good position in the school at North Walsham, and in his later years corresponded with his old schoolfellows the letter to Mr M. Arthur, sent to you this morning by “S.H.L.” is a good illustration of this trait in the great man's character.

It will serve as a kind of expiation for my own indiscretion if I venture to send you another such letter, which has been kindly forwarded to me this morning.

It is a letter written to General William Earle Bulwer, of Heydon Hall, grandfather of an accomplished president of the Norfolk and Norwich Archaeological Society, and is now preserved among the preiarchives at Heydon.

Your readers will be glad to receive a copy of this treasure, which I believe has never till now been printed.

“St George, Baltic, May 7th 1801

“My dear Sir—I not only remember you most perfectly well at North Walsham, but am

(continued on page 22)

Old News by Kitty Lynn

It's time for something different as promised in the last newsletter.

These excerpts have been taken from the Dereham and Fakenham Times 1880 onwards.



DRUNKEN BEHAVIOUR

March 13th 1880

At the Petty Sessions, Dereham

Robert Parsons, was charged by P.C. Nobbs with being drunk and using obscene language in the Market Place in the 22nd ult., and was fined 10s and 13s costs, in default seven days' imprisonment.

April 10th 1880

At the Petty Sessions, Dereham

George Eke, fish dealer, was charged with being drunk in the highway, on the 19th ult. The charge was laid by P.C. Nobbs. Defendant was also charged with being drunk and breaking several panes of glass in the windows of a house in the occupation of his mother, in the 27th ult., John Eke, defendant's brother, stated that at about midnight on Saturday last, he heard a great noise in the street, and on looking out of the window he saw his brother breaking the windows of the house with his fist. He was very drunk at the time. The damage is about 4s. Committed for one month in Norwich Castle.

Frederick Stamford, drover, was charged with being drunk and incapable. Information was laid by P.C. Nobbs, who stated that on the 19th ult., he saw the defendant, who was very drunk, laying against the gate on the Norwich Road. Defendant did not appear, and was fined 6s and costs.

April 24th 1880

At the Petty Sessions, Dereham

Charles Faux, blacksmith, of Dereham, was charged with being drunk and disorderly in High Street, at near midnight on the 6th int. P.C. Flint stated that he saw the defendant very drunk, and heard him using offensive language. He told the defendant to go home, but he refused to do so, and after further misbehaving himself and assaulting the police, he was locked up. Defendant denied the

charge of using bad language, as there were no other persons in the street at the time. He charged the police with pushing him off the pavement, and said they had a grudge against him ever since he was charged with assaulting the police. The Magistrates considered the case proved, but as the Superintendent of Police gave defendant a good character, they decided to reduce the usual fine to 2s. 6d., and 13s. costs, in default of payment seven days' imprisonment. Fourteen days allowed for payment.

Chales Faux is mentioned again in the Petty Sessions of May 22nd 1880

Charles Faux and James Davy, both of Dereham, were charged by James Ribbous, of Scarning, with trespassing on certain lands, in his occupation, in search of rabbits, on Sunday, the 9th inst. Both defendants pleaded guilty, and being old offenders, the Magistrates imposed a fine on each of £2 and 9s. 9d. costs. In default of payment 21 days' imprisonment, which defendants preferred.

And finally two intriguing if not slightly funny ones.

TRAMPS

August 14th 1880

At the Petty Session, Dereham

James Smith, a tramp, charged with indecency, on the 25th ult., was committed for seven days (*did his clothes become so badly worn or what?*)

Ann Riches, tramp, charged with doing damage to three cabbage plants to the amount of three-pence, on the 31st ult., the property of John Brown of Swanton Morley, labourer, was fined 6d., damages 3d., and 6s. costs. (*I suppose she fell asleep or was she just drunk at the time?*)

Next time—the case of three bags of shot and an 1/8th of a cask of gunpowder.

(Continued from page 21)

made happy in this opportunity of receiving a letter from an old schoolfellow, and have the pleasure to tell you that I have some time since recommended the high merits of Mr Johnson to Lord St. Vincent.—yours, ever obliged, Nelson and Bronte.”

One word more to my friends, the present boys of Norwich School:

To you I say beware of making up your minds once and for all on any questions of history, while any doubt remains to be cleared up. In never knows that some new discovery may bring to light. Keep an open mind, and rejoice if the conclusions arrived at yesterday are upset and corrected today. Never be ashamed of being proved to be wrong; always be ashamed of seeking after anything less than the truth.

Augustus Jessopp.



Well I Never by Kitty Lynn

Well now it's my turn to write for this section. So seeing that I can't spell I've chosen the Language of Colours.

What image do you portray to the general public in what you're wearing?—never thought about it—well here's a little sample of what they mean.

Colours to dress in for success

The Power Suit

When you need to command respect and attention choose the classic black suit. Black gives you confidence and conveys power. However, combine it with other colours for maximum impact – otherwise it can make you seem aloof, unapproachable, and intimidating. Of course, that might be the desired effect but if you really want to head for the top, combine your black suit with red accessories (a tie). Standard alternatives to the black suit are not so successful. Grey signifies you are cool, calm and in control but you are not a major league player.

Brown can make you appear rather fixed and static. It is useful if you feel nervous and need security but avoid it if you need to turn on the power.

Be creative with Orange

If you work with creative ideas, surround yourself with orange hues. Orange is a colour of warmth, vitality and creativity – it stimulates the brain to try new ideas, new ways of working. Wearing orange during times of

stress or shock can help to balance your emotions. It can bring about the willingness to embrace new ideas with enjoyment and a sense of exploration and creative play.

Apricot, in particular, increases creative ideas and artistic awareness.

Grab attention with Red

Red pushes you to the front – it is energetic, vibrant, and screams confidence. Go for red if you need to make an impact. Red makes you feel adventurous. If you are dreading a meeting or task, if you feel lacking in energy or in low spirits, give yourself a push with red. It doesn't have to be a full red-on-red ensemble, even a scarf or tie would help your confidence. So wear a red accent piece when you want to present yourself as bold and dynamic, it can boost your confidence if you are attending a function or interview where you feel unsure of yourself.

Be confident with Yellow

Yellow boosts self – esteem. It is a friendly, communicative colour. Use it (in small amounts) when you want to stimulate conversation and encourage dialogue as it presents a cheery, uplifting effect. Use it around your office to help keep a clear mind and improve memory and decision making.

Be calm with Blue

Blue is ideal when you need to introduce calm and centeredness into your working day. It is also useful if you are expecting arguments at work – blue soothes the situation. Hence most maintenance workers overalls are bluish in colour, as are firemen's and policemen's uniforms.

Wear **dark blue** for a stable, calm conservative feeling.

Be thoughtful and understanding in Indigo

Indigo will deepen your mood and turns the blue inwards, to increase personal thought, profound insights, and instant understands. While blue can be fast, Indigo is almost instantaneous.

Be fascinating in Turquoise

Turquoise draws people towards you, and makes them think well of you. It is a useful colour to wear if you're giving a presentation or a talk.

Dereham Antiquarian Society

Dereham's Local History Group

The Committee

Chairman – Mr Tony Jones
(01362) 820580

**Vice Chairmen –
Mr Peter Bradbury
(& Publicity Officer)**
(01362) 690096

Mr Ron Clarke
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Mr Bob Davies
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Secretary – Mr Tony Bailes
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**Membership Secretary
& Society Treasurer – Mrs Joan Cole**
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Programme Secretary – Mrs Sheila Jones
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Museum Treasurer – Mrs Pat Skittrall
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Museum Secretary—vacant

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Charty No. 295648

Be loving in Pink

Pink is loving and caring, making it a useful choice for those in the caring professions. Wear some pink for occasions when you need to pacify, or to show you are not a threat. The softer shades are very feminine and darker shades will alleviate feelings of friction.

Go with nature in Green

Wear green when you want to overcome a sense of thwarted ambition. Green says growth—balance—harmony. It is a colour of healthy relationships.

Be mysterious in Purple

Wear Purple when you want to encourage fantasy, mystery and imagination.

Be discrete with Brown

Wear brown clothing if you want to show no direction or attitude in particular. Brown is a disguise that can be used to effectively hide your true nature. Prior to the introduction of denim, brown was worn by manual workers.

Warm browns can be worn to exhibit a 'down to earth' feeling.

Be powerful and confident in Gold

Wearing gold in everyday life increases personal power, and promotes courage, confidence and willpower. Gold chains worn around the neck preserve health.

Be pure in White

Wear white to impart a pure, wholesome impression. Surround yourself with white if your surroundings feel cluttered and you want to refresh your mind.

Remain yourself in Black

Dress in black if you want to become enigmatic for it is used in clothing to make a bold statement of mystery and self control. Black clothing can say "Notice me but do not intrude."

Be seen as efficient in Grey

Grey clothing suggests efficiency and is often used for this in the business world. Grey can also suggest a lack of imagination, so should be used carefully. Grey will emphasize neutrality. Too much grey, or the wrong shades will suggest a lack of character, initiative and detachment. Add a hint of another colour to grey clothing to express efficiency with personality.



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