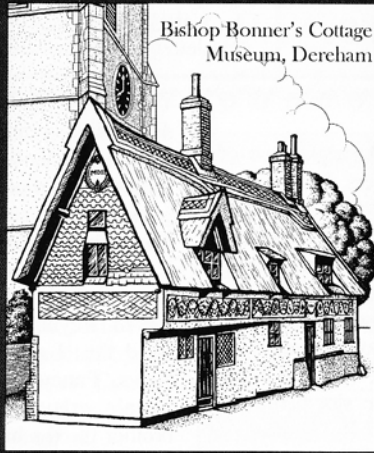


Newsletter free
to Members of DAS

Dereham's
Local
History
Group



£1

SUMMER 2008

Sponsors & supporters
of
Dereham's Museum

Educational
Charity No.
293648

Dereham Antiquarian

Newsletter Editor—

Kitty Lynn ~~XXXXXXXXXX~~
~~XXXXXXXXXX~~

Cliff Allwright (01362) 693357

Society

Helping Local History
To
Thrive & Survive.



P

Christchurch Mansion —more details of this year's outings on pages 3 & 4.



Letters

Copy deadline—Any articles for the next newsletter to be received by 12th August 2008 please.

Hello Readers

It would appear I've found the right type of newsletter for you, the members. Lots of you have either phoned or emailed me about the last copy. You seem to quote 'never mind like it I love it and look forward to reading it each time but this issue was superb' or 'Oh I did enjoy reading it'. And I've now got a lot more information on the various Wray families about Dereham from some of you, (sorry but too many to mention in my little slot here) but thanks anyway.

O.K. so a few of you went to school—but nobody gave me any school memories to put in this newsletter. On the brighter side Pat Skittrall has allowed me to look at and use her information on schools that she wrote in 1978. Once again though there is far more information than I can share with you in this newsletter.

Thanks to Henry and Alan—more details on the Jessopp pages wherein this issue is featured the history of Scarning School.

Next my thanks to Jean Pearce—she always tries to drop me a little note about the past in some way or another—this one I'm saving for when I do an article on the clothing shops of Dereham.

Now on to an explanation and apology. In this newsletter is an article from Liz Russell (p. 5) which was supposed to have been in the last issue but somehow Cliff and myself

didn't link up and so I didn't know he had it. He left it by the computer in the archives and because of one thing and another I didn't go down there and see it. So **SORRY** Liz.

Now for something that I couldn't believe; it's so surreal. Two of my husband's relations were both involved with the hanging of Alfred Reynolds in one way or another. Read the 'I remember' section in the Old News. Fancy whilst the sister was with Ellen's grieving family on the day, her brother fixed a broken down car on the way to Norwich—only later that evening whilst watching the one TV in Yaxham—his own, did he find out that it was the executioners car on its way to Norwich to do the deed. Added to which Alfie's father was a drinking buddy of the brother's as well.

Fact is truly stranger than fiction.

This is why I keep saying any records or memories of any time in Dereham no matter how irrelevant you might think it is could later become the key point in recording our local history—so please give us some.

And finally you might have noticed that the competition has gone—well nobody did it last time and I ran out of room for the school feature so, bye-bye competition.

I hope you enjoy the read, and have a pleasant summer.

Kitty

Event; Sunday 22nd June 2008

This year's visit to a north Norfolk church will be Tittleshall near Litcham, with a visit to the nearby "Lost Village" of Godwick. The 14th century church houses several magnificent monuments and a mausoleum to the Coke family of Holkham Hall. Tittleshall is designated a Conservation Area and is a beautiful part of the county. Using private transport please meet in the Cherry Tree car park at 1.30 pm. To book a place, and if you require transport, please contact Peter Bradbury on 01362 - 690096

Society Snippets

A reminder that subscriptions for 2008 are due.

If these are not received by the end of July I will presume that you do not wish to renew your membership and this will be the last newsletter to be sent to you. I would like to thank all those who have already paid. Subscription fees are £10 single and £17 couple.

Thanks. Joan Cole
(Membership Secretary)



Chairman's Corner

by Tony Jones

I am sure that, by now, you will all know that our Museum has been awarded Full Accreditation Status. We were invited to apply last April and, after much hard effort throughout the summer, we were able to submit the forms and supporting documents by the October deadline.

I have been asked to explain 'Accreditation' to you, so at the risk of boring you all, I will try! Accreditation is a scheme implemented by the Museums, Libraries and Archives Council (MLA) in 2004 to ensure that all museums reach a recognised minimum standard.

The minimum requirements come under four main headings:

1. Governance and Museum Management
2. User services
3. Visitor Facilities
4. Collections Management (Archives)

It is hoped that this standard will help to foster interest in museums in the general public; to be helpful to potential donors of objects to museums and to assist in applying for funding. In view of our achievement we thought it would be appropriate to have a little celebration. This has been planned for the evening of Friday, 13th June at the Museum and Meeting Point and will include a formal presentation of the Accreditation Certificate to our President Reverend Jonathan Boston. Guests will include representatives of Dereham Town Council and the MLA, and our members too. Arrangements have yet to be finalised so, for up to date information please contact Rosemary Fraser (Museum Secretary) 01362 853453 or myself 01362 820580

We are currently enjoying some very good weather which makes us look forward to our Wednesday outings. If you missed out on receiving a booking form or have lost it, please ring Sheila (01362 820580) and she will send you a copy. Although it is helpful if people book early there is no deadline so don't be afraid of being too late.

Photo copyright coding throughout is—

(P) © Peter Bradbury **(K)** © Kitty Lynn

(C) © Cliff Allwright **(V)** © DAS Archives

Programme Guide



by Sheila Jones (01362) 820580

Sunday— June 22nd

Event— DAS Annual Church Visit—
Tittleshall Church & the Lost Village of Godwick

Time— 1.30pm using private transport—see advert opposite for more details

Speaker— Peter Bradbury

Wednesday— July 9th

Event— St Ives and Hemingford Grey (Cams).

Time— Coach leaves C.T.C.P. at 9am

Cost— .£19.50

Details— St Ives in the morning (museum, Churches, river, swans and plenty of places to have lunch).
In the afternoon, the old Manor House at Hemingford Frey, the setting for the Green Knowe written by Lucy Boston.

Wednesday— August 13th

Event— Boston, Lincolnshire

Time— Coach leaves C.T.C.P. at 9am

Cost— .£19.50

Details— Free to explore in the morning, St Botolph's Church (Boston Stump) in the afternoon for a tour and tea.

Wednesday— September 10th

Event— Eltham Palace and Ranger's House, Blackheath, South London.

Time— Coach leaves C.T.C.P. at 7am.

Cost— .£33.00

Details— Henry VII spent most of his childhood in the medieval palace. In the 1930's the Courtauld family created their Art Deco Mansion by the Great Hall. There is a cafeteria and plenty of picnic areas.

Please note C.T.C.P. = Cherry Tree Car Park.

DAS Activities by Various Members

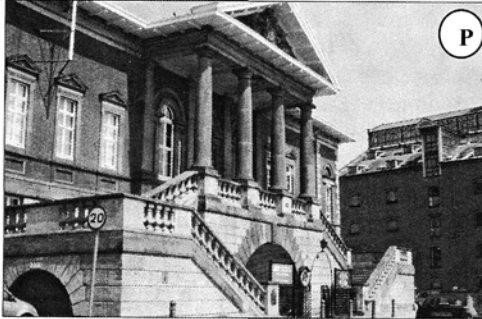
Wednesday Evening Lecture
9th April 2008

The subject of this month's lecture "The Story of Lincoln Cathedral" was given by fellow member Peter Bradbury who started with the



P

founding by Bishop Remigius in 1074. He was a Benedictine monk from the French abbey of Fécamp in Normandy. He was appointed by William the Conqueror to a diocese that stretched from the Humber to the Thames. Assisted by a series of slides



P

Top—Lincoln Cathedral
Centre—Old Customs House
Bottom—Lloyds Building

showing the progressive development of Remigius' Cathedral, each stage was explained showing the work done by the Bishops Alexander, Hugh of Avalon (Saint Hugh) and Grosseteste. During its 934 year history the Cathedral suffered a few disasters including: 1141 nave roof destroyed by fire, 1185 rebuilt after an earthquake, 1239 central tower collapsed and the Spire blew down in 1548. An incident that stands out in the story occurred in a chapel of the Eastern Transept when in 1205 it was desecrated by the murder of a Subdean while at prayer. The murderer was tied to the tail of a horse, dragged to the public gallows at Canwick Hill, and there hanged. After a tour of the exterior of the building the interior was explored, beginning with the Nave and progressing by the Great Transept and its chapels, St. Hugh's Choir and the Angel Choir, and the Chapter House to the eastern end with its

magnificent 53x 30 foot stained glass window. This lecture will hopefully encourage our members to travel to Lincoln on Wed.11/06/08, when we have organised a coach trip, and see the Cathedral "in the flesh".

Peter Bradbury

Saturday Arcadian Club Meeting
26th April 2008

The talk for this meeting was given by Jean Smith on the clothing that Dr. Jessopp's parishioners would have worn. We heard all about crinolines, bustles and the accidents servants would have as they insisted on wearing them to be fashionable. How young girls would wear copies of their mother's clothing and boys wore dresses until their breeching. (It brought a whole new meaning to the word breeching). Jean explained how the Shawl of

the times originated in Norwich and how the folk of Paisley copied it. All of this was shown with Jean's normal panache and her fantastic slides containing pictures,



P

portraits and photographs. Even Kenny (my hubby) thought it had been worth missing the glorious sunny afternoon outside, except for the tea break, when as usual he disappeared outdoors with several other members and guests to lap it up.

Kitty Lynn

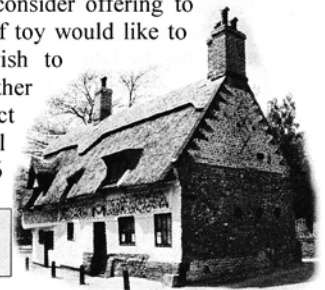
Editor's mistake—this article should have been in the last issue—Sorry Liz—but here it is.

Museum News by Liz Russell

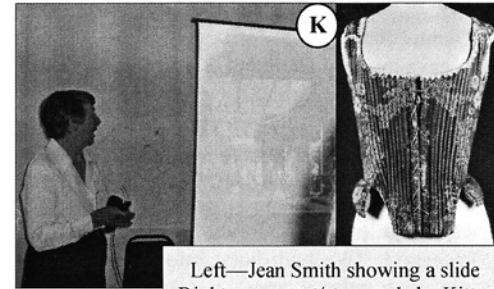


I would like to take this opportunity to thank all those people who gave up their time in the museum last year. Without these willing volunteers we would not have been able to keep the museum open four afternoons a week all through the season. So thank you all very much indeed for your support. It is the second year that I have organised the rota and, although it has entailed a lot of phoning around initially, I found the new method of compiling the rota more satisfactory. That is, making the rota every two months based on the time that volunteers were prepared to give. I hope that the volunteers found this method more user friendly also. As last year I should like to find out how many members would be willing to offer to help in the museum perhaps one afternoon a fortnight or a month on a regular basis. This makes the rota easier to organise and, hopefully, if we get a sufficient number of volunteers we can continue to open four afternoons a week. There might also be members who have not helped in the museum before but who would be willing to volunteer for next season. When I have collated the list of volunteers we can then organise the days we are able to open and the rota of helpers accordingly.

The Museum is the oldest domestic building in Dereham and, as such, is a valuable resource for the community. Last year, as well as an adult group interested in ancient buildings in Norfolk, we have had visits from two parties of school children, a party of Brownies and a group of Beavers on guided tours around the museum. It was most encouraging and rewarding to see young people so interested in their heritage. I hope you will consider offering to help this year. If you would like to volunteer or wish to discuss it further please contact myself Liz Russell on 10362 694566



Bishop Bonner's
Cottage Museum



K

Left—Jean Smith showing a slide
Right—a corset/stay made by Kitty.

Wednesday Talk 30th April 2008

Our President the Rev. Jonathan Boston gave his annual Cowper talk in which he illuminated the deeper meanings that lay behind some of Cowper's poetry and hymns. Reading from a selection of his work Jonathan explained how the Poet's mental state, together with the unsettled current affairs of the country, influenced his work.

Peter Bradbury

Wednesday Outing—Ipswich
14th May 2008

Ipswich was the target for our May daytrip with a chance to explore this town on the estuary of the River Orwell. The weather proved to be ideal for strolling around the large pedestrian only streets of the upper part of town, and to admire some of the beautiful Georgian and Victorian Architecture. Especially noticeable were the Town Hall, Corn Exchange, Ancient House, and the Willis Building made totally of tinted glass panels giving superb reflections of its surrounding area. Some of us walked down to St Peter's Dock and Marina to see the Old Custom House, and were rewarded with the sight of over a hundred boats of all shapes and sizes. After lunch there was time to visit Christchurch Mansion set in the grounds of its beautiful parkland. This mansion house is built on the site of the Holy Trinity Priory founded in the 12th century, and the present building dates from 1547. A short distance from the Tudor mansion is the Town Museum which attracted a visit from the majority of our group.

Our thanks are due to Sheila for organising a most enjoyable day out.

Peter Bradbury

Old News by Kitty Lynn



A Murder is always of interest to many but this one happened on our doorstep so to speak—No. 14, Northgate in 1951. The other interesting item that must be stated was that Mr Reynolds was one of two of the last people to be hung in Norfolk for his crime. Here is the remainder of the story.

Dereham & Fakenham Times

June 8th 1951

Dereham Man Sentenced to Death

Labourer Who Shot His Girl Friend

Sentence of Death was passed on Alfred George Reynolds (etc) at the Norfolk and Norwich Assizes on Monday, for the murder on February 8th of Ellen May Ludkin (etc).

Reynolds, who pleaded not guilty to shooting Ellen Ludkin, was stated by the defence to have "the body of a man and the mind of a boy," and his counsel asked the jury to find that he was insane at the time of the killing.

The jury, which included two women, was absent for 40 minutes. Asked if he had anything to say why sentence of death should not be passed upon him, Reynolds smiled at the Judge (Mr Justice Parker) and said: "No, there is nothing I want to say. I thank you very much at any rate."

Mr Gerald Howard, K.C. and Mr Garth Moore were for the Crown. Mr Montague Berryman, K.C. and Mr Tudor Evans (instructed by Messrs Daynes, Keefe & Co.) appeared for the defence. Opening the case for the prosecution, Mr Howard said the Ludkin family apparently did not approve of the relationship between the girl and accused but when they found she was pregnant the father gave his consent to their getting married provided the accused found a job and tried to find a home for the girl. Apparently, said counsel, Reynolds secured a job for sometime but in January this year he lost it and the girl's father then told him that in those circumstances he could not agree to the marriage.

Mr Howard said that about 2pm on February 8th Mrs Ludkin and Ellen were at their house when Reynolds arrived and talked to the girl for about 20 minutes before they both went to a cycle shed where the shooting occurred.

Alleged Statement

Counsel read a statement Reynolds was alleged to have made to Det. Supt. Kybird in which he said he told the girl he was going to leave her forever and she told him that if he did she would throw herself out of her bedroom window. She said she would not let me go because she loved me so much. She begged me not to leave her." Reynolds was alleged to have said. "We both burst into tears and fell into each other's arms. I asked her if she wanted to go with me and she said she would never go with anybody else, ever. I had never seen her so upset before." The statement according to the prosecution said Reynolds told the girl he was going to shoot himself and she wanted him to shoot her first. "The gun was standing with the butt on the ground ... She pulled the gun up and pointed it to her face. She said, 'Good-bye darling keep your promise'."

Reynolds was alleged to have added that the girl pulled the trigger and he did not attempt to stop her because he knew that was the only way out. He put another live cartridge in the gun which he meant for himself, but he first "wanted people to know the truth why he had done it, especially my mother. If I had shot myself people would not have known." he was going to the police-station to tell them what had happened, but changed his mind and decided to have a last look at Ellen.

Mr Howard said the gun measured 36ins from muzzle to trigger. Experts, as well as Reynolds, had agreed it had been held 6 to 9 inches from the girl's eye, which meant that the trigger would have to have been held about 42 inches from her eye. The maximum distance between the girl's right eye and the tip of her forefinger was 34½ inches.

"It looks as if it was physically impossible for the girl to have reached the trigger herself," said Mr Howard. The only conclusion which could be reached was that Reynolds had "intentionally and deliberately" shot the girl. Even if he had not pulled the trigger, Reynolds would still be guilty of murder, submitted Mr Howard, because he had done nothing to prevent the shooting.

The dead girl's mother, Mrs Gladys Ellen Ludkin, said that on February 8th Reynolds called and he and her daughter stood talking and then went into the shed. Later she heard a shot. Reynolds came out of the shed carrying a

gun and threw a cartridge away. He told Mrs Ludkin that if she went into the shed he would shoot her. She went for a neighbour, Mr H. J. Mayer and when he came Reynolds threatened him in the same words.

Arthur George Reynolds, father of the accused, said that his son suffered from "dreadful head pains and nightmares." at one time he had asked for an inquiry into the state of his son's mind. At times his son threatened suicide. In letters from the prison Reynolds had constantly asked for pictures of the dead girl's grave and several times said he wanted to be with her.

Det Sgt. S. Burton alleged that, when told he would be charged with the murder, Reynolds replied: "I did not do it, but might as well have done."

Throughout the day the only thought in Reynolds mind was to go back to the body of the girl.

"Deeply Attached"

Dr N.E.D. Cartledge said that he had attended Reynolds who complained of disturbed sleep and dreams.

Det. Insp Price of the Home Office Forensic Laboratory, Nottingham, using Reynold's shotgun, demonstrated that it could be made to fire by hitting the butt on the floor. It would also occasionally fail to fire when the trigger was pulled but discharge as the bolt was moved, he said. Mr Berryman—That gun would be a highly dangerous thing for two people who were overwrought to be handling.

Det. Insp Price—Yes sir.

The detective had the gun held to his head as he stood in the box. From the position he adopted he could not reach the trigger.

Opening the case for the defence Mr Berryman said on the evidence he thought the jury would have little doubt that this young man and woman were very deeply attached to each other and that there was what was sometimes called a suicide pact or agreement they could not be parted and could not go on. He would ask the jury to find that Reynolds has a defence on the ground of insanity—his mental condition at the time.

Reynolds was not many degrees removed from being a mental defective. He had the reasoning powers of a boy of 11 or 12 years of age. Counsel submitted that letters written by Reynolds from prison showed that he was not in any sense normal.

In his first letter to his mother on February

16th was the passage, "I loved Ellen very much ... we could not have been parted. God knows that, shall soon be with her, I must."

In his next letter, to his father, said counsel, he wrote, "It is hard for me to explain why I did it, but God knows I loved her with all my heart and knows that Ellen was the only girl I would give my life for." a letter he wrote to Mr Ludkin asking for a photograph of Ellen showed clearly he was incapable of reasoning things out. Later he wrote to his parents saying he could not understand why Mr Ludkin had not replied.

Throughout all the letters was expressed a deeply emotional love, yet he did not understand why Mr Ludkin would not send Ellen's photograph. "A man in years, a child in reasoning power and ability to control himself in moments of deep emotion."

"Rather like putting a small boy of 12 in charge of a high-powered racing car and then wondering afterwards that he has had an accident," said Mr Berryman.

A psychiatrist, Dr. J.V. Morris, said that two intelligence tests gave Reynolds a mental age of 12 years. He was not a mental defective, but was not far removed in intelligence from being one.

The desire to go back to the body showed not only his affection for the girl but the simplicity of his mind, which failed to appreciate the situation in which he was involved. The doctor agrees that when Reynolds and the girl were in the shed he would have been very susceptible to any idea of suicide, particularly in view of the emotional tension at the time. He might have known what he was doing, but at the same time not appreciate the enormity of the act.

Cross-examined by Mr Howard. Dr Morris said he could not state Reynolds had a diseased mind. Its development had been arrested. He thought the accused man now realised that what he had done was wrong.

The prosecution called Dr B.M. Tracey, medical officer at Norwich Prison to give evidence in rebuttal. He said that Reynolds was sane on February 8th and appreciated that he was doing wrong, although he might not have realised the full wickedness of his acts.

Defence Submission

Dr. J.C.M. Mathieson chief medical officer of Brixton Prison expressed the view that Reynolds had never suffered from any disease of the mind. In an innate intelligence test he was slightly above the average. He agreed with Mr.

Berryman that accused had the emotions of a man of 24 controlled by the mentality of a boy of 12.

Dr Mathieson added that he understood Reynolds had stated to another doctor that on the morning of February 8th he had had seven rums and eight pints of beer and witness agreed this would decrease accused's control. Addressing the jury, Mr Berryman submitted that for a man of Reynold's age to have a mental age of 12 was indicative of a "diseased mind." What was the state of Reynold's mind in those few tragic moments of the killing, he asked? There was never any suggestion of anger. Yet on that day the body of a man and the mind of a child had blotted out the one person who had really loved him and whom he had really loved. He asked the jury to say that this was the action of a man suffering from a defect of reason. Mr Howard submitted that from the medical evidence the defence of insanity was untenable and did not even start to be near the truth. Moreover, he asked how could a man who afterwards described in terms of such precision what he had done be unaware of what had happened?

June 22nd 1951

Reynolds to Appeal

Alfred George Reynolds, the Dereham man whose execution for the murder of his fiancée, Ellen Ludkin, had been fixed for next Thursday, June 28th, has taken steps to appeal. Reynolds was sentenced by Mr Justice Parker at Norfolk Assizes on June 4th. A plea of insanity at the time of the hearing was made by the defence which contended that Reynolds had 'the body of a man and the mind of a boy.' Reynolds' decision to appeal means a postponement of the execution date. The date of hearing the appeal has not yet been fixed.

July 6th 1951

Murder Appeal Fails

The Court of Criminal Appeal before the Lord Chief Justice (Lord Goddard), Mr. Justice Hillery and Mr Justice Ormerod on Monday dismissed an appeal by Alfred George Reynolds, convicted at Norfolk Assizes and sentenced to death for murdering his sweetheart; the appeal lasted five minutes. When Reynolds was escorted into the dock Mr

Montague Berryman, K.C. (his counsel) said Reynolds' defence was insanity. He now said it was an accident which was a completely new story, and although he (counsel) had considered the matter, he could say nothing to assist the appellant in regard to it. Regarding the defence, counsel's view was that the summing up was impeccable. Doctors called for the prosecution said that Reynolds was sane and knew what he was doing. Giving judgement, Lord Goddard said that it was impossible for the Court to interfere. It was a clear case of murder. Reynolds described how he pointed the gun at the girl and when she said she was not afraid he shot her. Whether it was what was called a suicide pact or not was not a matter for the Court to consider. Appellant seemed to have suggested it was, but it was murder. His suggestion that it was an accident was never mentioned at the trial and the appeal must be dismissed. The execution had been fixed for Thursday, July 19th.

July 13th 1951

Petition for Man Who Shot Dereham Girl

A petition has been made to the Home Secretary on behalf of Alfred Reynolds, of 14 Northgate, Dereham, who was sentenced to death at the Norfolk Assizes on June 4th for the murder of Ellen May Ludkin and whose appeal was recently dismissed. The petition was sent yesterday by the Vicar of Dereham (the Rev. Noel Boston) to Mr Sidney

I remember

Well it's strange you should mention him cause when I was working at Rix's we had a call out and I had to do it on account I was the only one who had missed the old man's birthday booze up. The bloke who had broken down was Albert Perpoint on his way to that hanging in Norwich. Here if I hadn't managed to fix his car I wonder if Alfie would have been hung. Of course I didn't know it at the time but hey it's a rummun enit girl.

Arthur Lynn

(Olive Blake's brother & Kitty's father-in-law)

Dye, M.P. for SW Norfolk, who had promised to hand it personally to the Home Secretary. More than 200 signatures were collected by Mrs A.G. Reynolds, the condemned man's mother, including those of almost all the residents of Northgate. The first to sign was the Vicar, with whose help the petition had been drawn up. "We venture to sign this petition," it reads, "as we believe Alfred George Reynolds, though not insane, to be of a simple mind, and because it was not disputed that his mentality was that of a boy of twelve." Mrs Reynolds told a reporter, "I agree he had done a terrible wrong, but I don't think a boy of that mentality should come to that fate."

July 20th 1951

Two Norfolk Men Hanged in Norwich

The execution was carried out at Norwich Prison at 8 am yesterday of Alfred George Reynolds (25) of Dereham, and Dennis Albert Reginald Moore (22) of Woodcock Road, Norwich, who were convicted at Norfolk and Norwich Assizes last month of the murder of their sweethearts.

No members of the general public waited outside the prison gate for the notices of the executions to be posted, but at the far end of Knox Road about a score of people saw this done at 8.18am while they were waiting for buses to take them to work.

A double inquest was held in the prison yesterday morning by the Norwich Coroner (Mr L. G. Hill), who stated that the executions were carried out simultaneously.

Mr Stanley G. Clarke the Prison Governor, produced in each case the judgement of the court, directed to the High Sheriff of Norfolk (Mr R. W. Ketton-Cremer), for the execution of the death sentence.

Mr Clarke gave evidence that the judgements were carried out humanely according to law, and on the direction of the Coroner the jury returned a verdict that death was caused by "dislocation of the vertebrae by hanging, pursuant to due execution of the law."

Also present at the inquest were the Church of England Chaplain (the Rev L A Carey), the Norwich Coroner's Officer (P.C. W. Hoskins) and the Prison Medical Officer (Dr. B M Tracey).

On Monday Mr Sidney Dye M.P. for SW

Norfolk, handed to the Home Secretary (Mr Chuter Ede) a petition signed by about 200 Dereham people on behalf of Reynolds, whose mother, Mrs A G Reynolds, had obtained the signatures. A letter written on the same day by the Home Secretary in reply to earlier letters from Mr Dye and the Vicar of Dereham (the Rev Noel Boston) indicated that he could not recommend a reprieve.

A few other pieces of information not given in the papers.

1). Reynolds was charged with murder at an occasional magistrates' court at Dereham before Mr H.W. Fox and Mr A.J. Myhill on 9th February.

2). The inquest into the death of Ellen Ludkin was opened on Friday 9th February, at Dereham Police Station, by District Coroner Mr L.H. Allwood. Evidence of identification of the body was given by Ellen's father, Mr William Ludkin, and Dr. N.E.D. Cartledge gave his opinion that death was due to a gunshot wound to the face at close range. Death had been instantaneous. The inquest was adjourned until 16th June.

3). At the trial after the summing up by the learned counsels and the Judge, the jury retired and deliberated for forty minutes. The verdict they returned was that of 'Guilty'. Asked if he had anything to say as to why the sentence of death should be passed upon him, Reynolds smiled at the Judge and said: "No, there is nothing I want to say. I thank you very much at any rate."

4). The execution was conducted under the direction of Britain's No. 1 Executioner, Albert Pierrepoint, with assistant Syd Dernley appointed as 'No 2 Executioner' in respect of Moore, (the other condemned man in the double execution) with the assistance of Harry Allen and Les Stewart. Syd Dernley recorded the execution of Moore and Reynolds in his memoirs as 'completely unremarkable execution, about which I was extremely thankful, as no doubt were the prison authorities at Norwich'.

And there we leave what I think personally is a very sad story. Perhaps it is a good job we no longer have the death penalty.

Next time— Some of the entertainments and festivities that Dereham saw in the 1880's.

A NUTSHELL OF HISTORY

....researched by Kitty Lynn.



Personally I thoroughly enjoyed my school days. Yes. I was one of those little bookworms who people made fun of until the exam results came in. I hasten to add I also loved gym and swimming, but history, maths, art and blowing up the chemistry lab were my favourites.

UNWILLINGLY TO SCHOOL

For centuries, education was resisted by rural communities and neglected by the State. But, despite the old belief that the farmer's child should work the land, some schooling was had.

For the greater part of our history, most people in rural areas have received little or no education at all. Indeed, for centuries, many believed that education should be restricted to the upper classes and that the poorer rural communities should be largely ignored. The social moralist, Bernard de Mandeville, writing in the 18th century, stated that 'going to school in comparison to working is idleness and the more children become accustomed to an easy sort of life, the more unfit they will be when grown up for downright labour...' To make the society happy and people easy under the meanest circumstances it is requisite that great numbers of them be ignorant as well as poor.'

Farming communities also expected their children to work in the fields—gleaning, for example, or scaring birds off the crops—and to help out in the home as well. Many families



POOR CONDITIONS

Village schools were usually make-shift affairs—held in an attic room, an adapted barn, the local church or even a cow-shed. They were furnished with crude wooden benches and the equipment was minimal—many parents could not always provide slates and pencils for their children.

regarded education with suspicion and resented the interference in their lives. Nevertheless, some children managed to receive an education in the countryside, despite a difficult and often harsh existence.

In the Middle Ages, rural education was placed in the hands of the monasteries and the parish priests. Many monasteries and schools taught Latin grammar or singing and a few more prosperous peasants were able to send their children to these. Some had groups of lay-brothers, local people who

THE NEED TO EARN

Right up until the 20th century, children in rural communities were expected to work for a living. Education was often regarded as unnecessary and obstructive, since it prevented children from contributing to the family's meagre income or helping out in the home. One east Yorkshire ploughman voiced a typical fear; that children who could read histories such as 'Jack the Giant Killer' would be content only to walk the fields and whistle all day.



lived in monasteries doing much of the manual work, and receiving some basic reading skills in return. They had little impact on rural society generally, although some nunneries ran larger classes for girls, teaching them rudimentary religion and some practical things like sewing, but probably no writing skills.

TEACHINGS OF THE CHURCH

Parish churches, however, were in every community, village and town, and the dramatic wall-paintings, sculptures and glowing stained glass, vividly depicting episodes from the Old and New Testaments and the lives of the saints, were the most immediate way in which the peasant was informed of things outside his own experience. The parish priest illuminated the stories and philosophy of the Bible, and taught his flock to recite Latin prayers by rote. He was well known by his parishioners but, as he was often from peasant stock himself, he was not always any better educated than they were. Some priests set up schools—simple affairs, which were held in the church porch or the priest's house and to which a tiny proportion of the village population would come (and those infrequently). Here they would be taught by word of mouth, learning simple moral precepts or Bible stories, the Creed and the Lord's Prayer. Very little reading and writing would be done.

It was the visiting friar, rather than the priest, who taught preaching to many villages for the first time (few parish churches had pulpits in this period). His arrival in the village always created a stir of excitement, and crowds of people gathered to listen to his racy colourful

MONASTIC EDUCATION

The monasteries were at the centre of medieval education, but were only accessible to the fortunate few.



stories—often just as vivid as the tales told by wandering minstrels (and much easier to remember than the Latin Mass). In spite of these possibilities, the bulk of village people remained ignorant of things outside their daily experience. The only possible means of advancement was via the church and some children managed to make the most of their meagre education. In Bledington, near Chipping Norton, for example, 15 boys learnt enough Latin, in 1282-1322, to become Church Wardens.

THE REFORMATION

The Reformation, although it helped higher education in England, did little for the learning of ordinary people. Any schooling the monasteries gave, and this was minimal by now, disappeared with their Dissolution. The friars also went. Some of the charities, or specially endowed chapels, were converted into Grammar Schools, where those who could afford it would send their children miles across country, on foot or horseback, to attend. Priests, whose education standard had become a scandal on the eve of the Reformation, were by the end of Elizabeth's reign more learned than before—

TENDING HIS FLOCK

For centuries, the village priest provided his parishioners with a rudimentary education: some set up small schools in the church or the church porch, teaching the moral precepts of the Bible and, often, a little reading and writing. Before the Reformation, the educational standards of the priests were something of a scandal. But, by the end of the Elizabethan era, training had vastly improved and the priests came to be regarded as men of wisdom and learning.



many with degrees. They remained poor, however, and would set up small village schools to supplement their income.

These modest institutions—often adapted barns fitted with wooden benches—were attended by children between the ages of six and seven who could afford to pay the few pence fee. They went when they should, and would stay no more than a couple of years. If the vicar was too busy, his curate, clerk or even his wife, ran the school. Women were often found in villages running small schools—petty schools or dame schools as they were known. Many of these were very short lived and set up by poorer gentry or widows to earn a small living from the halfpenny or one penny a day charge. They had no fixed building and taught in a room in their house or an old shop. Some dame schools were run by old men and women, usually as a sideline. Often their only qualification for this employment was said to be 'their unfitness for any other'.



OBJECTS OF PUBLIC CHARITY
Charity school pupils were dressed in uniforms to remind them of their station.

TEACHING AIDS

The horn-book was the standard teaching aid. This was a stiff piece of paper mounted on wood and covered with a clear sheet of horn, on which was printed the Lord's Prayer, the ABC, and rows of numerals which could be read or copied. It was available from travelling pedlars and stayed in families for generations, providing the only contact many would have with the written word.

Literacy in the countryside did rise in this period. About 65 per cent of yeomen could write their names—others used a cross or similar mark. Some understood the benefits of education, to keep farm accounts, read deeds and make wills, for example, but these were a minority. Most people were happy to turn their affairs over to the church or to go to the local town for a schoolmaster when the occasion arose. Many men, like Nicholas Bretton writing in 1618, thought education was an irrelevance: 'We can learn to plough, harrow, sow, reap, prune, thrash, fan, winnow, grind, brew and bake, all without books.'

During the Civil War and Commonwealth however, education reformers decided that the ability to read—especially the Bible—was essential for the freeing of men's minds and the country's moral health. They advocated a school in every village and parish in England but the political upheaval of this period led to



DAME SCHOOLS

By the 17th century, there were petty or dame schools in most villages—often run by poor widows or spinsters. 'It's not much they pay me', grumbled one old woman, 'and it's not much I teach them.'



Ape Cat Egg Frog Hog Jam Lamb

SPARE THE ROD

Punishment was prominent in many rural schools and it was not unusual for beatings to follow the morning scripture lesson.



the destruction of many of those already in existence. The number of pamphlets and leaflets printed suggested that many people could read and absorb radical ideas and it was fear of this that led to a clamp-down at the Restoration. By now, it was considered dangerous

to educate those whose natural role in life was the plough. Puritans were banned from teaching altogether and Puritan ministers could not live within five miles of a town. Fortunately, the ban was soon ignored and many Non-Conformist schools sprang up in the villages all over the country.

While it was to be some time before the need for schools was widely accepted by country dwellers, this did not prevent crusading individuals from trying to bring education to them. Many did this in the form of charity, and charity schools were set up throughout the 18th century. The school at West Hallam in Derbyshire—provided for in the will of John Scargill, the local vicar—was typical. He left funds to buy a farm, the rent of which for the first two years was to go to the building of the school, and his will stipulated that the '3 Rs' and the Catechism were to be taught.

CHRISTIAN CHARITY

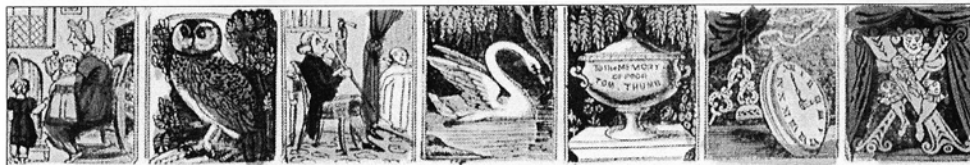
Many of these charity schools were supported by the Society of Promoting Christian Knowledge (SPCK), founded in 1699. but in spite of this, they still failed to attract many pupils. Farmers objected to their children being diverted from learning agricultural skills and liked to have them around from the age of six in some cases—if only to gather manure or weed gardens. Also, some charity schools had to charge fees to maintain themselves which were often beyond the villager's means. It

must have been a relief when Sunday Schools appeared in the 1780s, providing a basic education for those who had to work in the week. Even these were resisted. Hannah Moore and her sisters, working in the remote village of Cheddar in the Mendips, were horrified by the ignorance of the local community. There were no schools at all in the surrounding 13 parishes, and a great many people refused to send their children to Hannah's Sunday School for fear she would send them 'beyond the sea'. Within ten years, however, they had opened 12 Sunday Schools in the area.

Most villages had some sort of school by 1900. many of these were run by the church and tried to exercise some control over the moral character of the community. The Church of England set up the National Society which took over many charity school buildings, and Non-Conformists set up the British Society to one of whose schools the young Thomas Hardy walked three miles each way for five years. Hardy must have often heard the words which years later he was to put

THE HORN BOOK

In the 16th century, the standard teaching aid was the horn-book—a tablet with the alphabet and the Lord's Prayer, which was protected from wear-and-tear by a paper-thin sheet of horn.



Nurse Owl Quack Swan Ura Watch X

into the mouth of Captain Vye in 'The Return of the Native' who complains that there is 'too much of that sending to school. It only does harm'.

Children attending National or British Schools probably found themselves taught by monitors under the systems devised by Joseph Lancaster or Andrew Bell. The teacher, often a parson or minister, would drill the leading boys and girls, usually in the evenings, paying them between a halfpenny and tuppence a week. They would then pass on his teachings to their own groups—clusters of 10 or 20 children sitting on benches facing a wall or grouped in a circle. The subject-matter was limited and always religion-based: the Catechism, Bible stories with words or texts dictated or copied onto slates, plus arithmetic, but very few other subjects—the emphasis being on moral improvement.

More schools were built after the 1870 Education Act which aimed to put a school within the reach of every child in the country. School

THE SCHOOLROOM

By the 19th century, village schools had their own permanent buildings with good-sized classrooms. These were lined with neat rows of desks facing the teacher's raised desk, with a blackboard behind. Some schools provided paper and ink, but most still used slates and chalk. The pupils' behaviour, however, was very much the same. Here a wayward little girl is being awarded the Dunce's hat by a class-mate.



ATTENTION-GETTER

This Victorian 'attention-getter', which gave a loud clicking noise, was designed to save the teacher's voice.



Boards were set up, paid for by rate payers, and attendance was compulsory up to the age of 11. But the people empowered to enforce attendance were the very ones whose interests were served by keeping children away. In Ronald Blyth's study of the village of Akenfield, in what must have been a typical situation, school attendance was hard to enforce. In the school log-book there are entries for absenteeism because of the need for stone-picking and weeding in the fields, cow-keeping, farm work, helping with the shoot and bringing in the harvest.

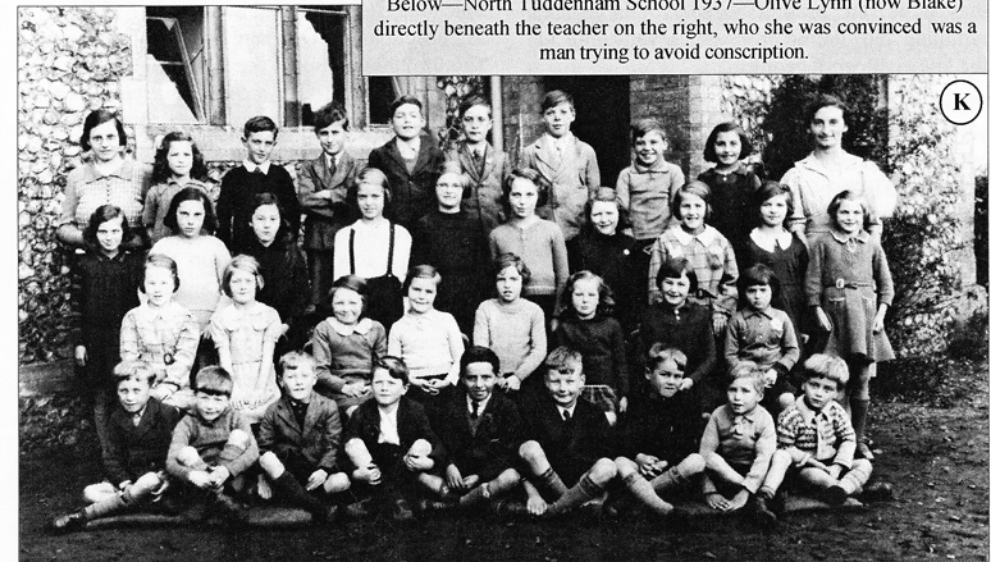
The 20th century saw a gradual improvement in attendance at village schools, the increase in mechanization released children from the pressure of work, as did various Acts of Parliament. It also meant that country dwellers left the villages for the towns. The church remained in evidence and still ran many schools, but the State now assumed the responsibility for providing village and town alike with adequate education. Nevertheless, literary and health conditions improved



slowly—children were only compelled to stay on until 15 in 1845 and many left early. In the first decades of the 20th century, many young girls were still in domestic service working as servants in the local farmhouses, for example. Clearly the old need for the child to earn took a long, long time to die.

LOCAL SCHOOLS

Top—National Church School, Dereham—year unknown.
Above—The British School, Dereham—London Road—year unknown
Below—North Tuddenham School 1937—Olive Lynn (now Blake) directly beneath the teacher on the right, who she was convinced was a man trying to avoid conscription.



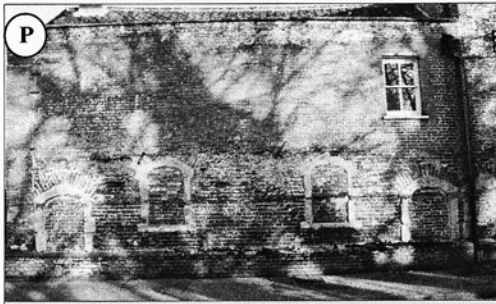
Old Dereham By Kitty Lynn



The Guildhall

Positioned on the east side of St Withburga Lane formerly called Guildhall Lane it is at present being turned into various types of private accommodation by Mr Peter Green. And much controversy there is about it – you only have to read the local papers recently to know about that. But here I must add that it is not the first time it has been used for private accommodation. I personally think that if he does something with it (in good taste of course) it would be better than letting this great old building continue to degrade to the extent it has in the past four or five years. I wonder what Canon Boston or Dr Puddy would say about the sorry state it's in now for in 1952 when they wrote their book on Dereham they write 'the present house is a large and rambling pile dating from the seventeenth to the late eighteenth century.'

This has been one of my toughest challenges yet and I feel I've failed for try as I might I couldn't find much written information about. It seems to have been either sealed in a vault in a hidden location or put away somewhere safe



The 15th Century Windows of the old Guildhall

and like my things I do this with, lost, for those I've asked about it know very little or nothing. (I say this and some of you might wonder why—you have to understand when I normally dig around and search for information, after a couple of months I've collected at least 100 if not 300 pages, which is often closer to the average amount I collect—hence my problem writing articles—too much information, too little space.

Anyway—On to its history.

In 970 Brithnoth gave a feast to the folk of Dereham in the Guildhall to the south of the convent—was this on the same site as the present Guildhall—I've no idea but can only presume it was, for most of the important communal buildings of Dereham over the years always have been.

Some time in the fifteenth century a guild for St. Withburga was formed. "The Guildhall stands on the site of the hall of the Guild of St Withburga. The bricked-up mullions of the original hall windows show plainly in the wall to the north of the porch and may be compared with those of the old Bridwell at St. Andrews, Norwich." (Boston & Puddy, p.247) They referred to the guild earlier in their book stating "The Guildhall was the headquarters of the Guild of St. Withburga and may well have developed into something very akin to a college of priests while the Vicar resided in solitary splendour in his moated house....". (p.96)

An article in the Dereham & Fakenham Times (26.08.2004) about the vandalism of the Guildhall quotes, "Town councillor John Gretton said he was very unhappy with proposals for piercing a long brick wall and relating to two windows from the old Guildhall of St Withburga which dated back to 1548."

A report written on Ancient Dereham and featured a few years back in this newsletter mentioned that there was an ancient tunnel going from the Guildhall across the road via the graveyard to Gravesend Cottages at the top of Old Becclesgate. Once more there's no concrete proof of this, just the report. I've no idea if the tunnel is still there, though several people who have seen it believe it was built during the Stuart period.

The next item I found relates to a visit we had in the museum whilst I was on duty a couple of years ago. An American lady came in rather



Above—my wide angle lens shows how big the Guildhall Complex eventually became before it was split up a few years ago. The committee meeting room (on the left) is now the Meeting Point. Right—the plaque on the wall of the Guildhall Building.

The Guildhall

This 18th Century building stands on the site of the 15th Century hall of St. Withburga's Guild and incorporates several stone arched windows from the medieval building.

frustrated—she'd been everywhere including the Record Office and Gressenhall's history fair and "I've found nothing out—can you help me?". After pointing out that if you want to know Dereham's history, then please first ask in Dereham—the answer was, yes, I could. Her relation she was searching for was a Thomas Smyth—Smyth, yes, a common surname but this one was a lawyer in Dereham, she protested. "I've read of him" I replied "he owned the Guildhall at one time". "Did he—where is it and where's the proof?" Two days later at home I showed her my copy of the Universal Directory of Great Britain 1797—there he was mentioned in the section about the town—another happy customer. The section quotes—"king of the East Angles in the time of the Heptarchy, as a convertual church belonging to a religious house adjacent, built also by the famed princess, called the Guildhall or Nunnery of Benedictines; upon the site of which is built a very handsome house belonging to Mr Thomas Smyth".

He is still listed as a gent in the 1806 and 1817 Poll Books. However in Pigot's 1830 Directory there is a Thomas Smith living in Church Street but no mention of the Guildhall. This is where some confusion enters—St Withburga's Lane as we know it was not always named that and at times it has been called Back Lane, Church Lane, Paternoster Row (and Street), Guildhall Lane and on a few censuses it is named as Church Street—whether they didn't know it had its own name or not cannot be told today. So is this Boston and Puddy's reference to the country residence? (p182) It's the only one I've been able to find.

The next use for our Guildhall is that of a school which evidently was housed "in the old school hall which is now demolished but stretched right across the present drive and connected

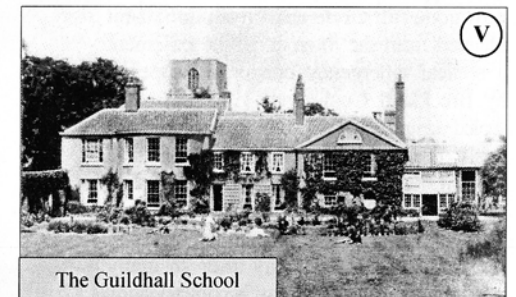
the main buildings with the stable block" (Boston & Puddy 1952. p201). They mention how the Rev. Mr. J. Thompson was the first headmaster and was "a thorn in the side" at the then Vicar, Rev. B. J. Armstrong. As yet I've not had the time to corroborate this.

In the Census of 1841—there are no enumerators listings for the building at all.

But what I call a HISTORY MYSTERY has occurred concerning that school.

Here it is—In the 1851 census records the enumerator had to tick in the final column if the people were either, blind or deaf and dumb. He has ticked the headmaster, mistress, all of their children and most of the pupils. As well as this the next household on the list—that of Rev. B. J. Armstrong also has a tick next to his name as well as other family members. No, thinks I, not possible! I phone David Armstrong, his great, grandson. No, no family member has ever been deaf—how would he have written his diary?—it's so neat; I have one in front of me, it's beautiful, perfectly neat handwriting—No it's impossible. I agree with him. But do you know different? History Mystery!!!

The censuses list the school being there under



The Guildhall School



Breckland council's offices at Dereham (Guildhall). (taken from Dereham & Fakenham Times 14.10.1983).

the same headmaster in 1861, a new headmaster—Mr John Rushworth Pilling in 1871, I've no copy of 1881 (this census is only available listed by people's names and not by street—not much use to local historians who look for dwellings rather than people). But in the 1891 it has become a private residence, that of Walter M. Barton—who I know some of you remember, whoops, I hasten to add, as an elderly gentleman. According to our Dereham Directories he remained there sharing the building with the Mitford and Launditch Rural District Council (from 1915) and their clerk, along with an occasional mention of another dweller. (please see listing). He ceases to be listed from 1949 and it become the sole property of the M & L R.D.C. until 1969 (our last Dereham Directory we have that gives listings).

After that I think most of us know that they were reorganised and renamed to become Breckland Council. Of course they built a large extension on the Back and the Conference Room which is now Meeting Point. As to the exact date they finally moved out I've been unable to ascertain even though I've asked them. Curiously nobody seems to know.

After that it was up for a sale and I've now gone full circle apart from one tit-bit gleaned from the internet. In the basement a nuclear emergency bunker was opened by Breckland Council in 1992 and then sealed again. What did they find? Something nasty perhaps? Is this why I can find nothing whilst doing a land search and other enquiries—has the Guildhall information become a matter of State secrecy now? Is that why after so many years of hunting for new accommodation

Breckland were allowed hundreds of thousands of pounds worth of new buildings located elsewhere. But that's another history mystery I fear.

Update—Having just read this to a family member they have stated that this bunker used to be visited by the local schools on a regular basis and they themselves have been in it—nothing remarkable in there, so they reckon.

The Vault by Kitty Lynn



So far as I know there have been schools in at least 14 different streets within Dereham for at least 200 years. So where do I start—Much of the following information has kindly been given to me by Pat Skittrall from her study in the 1970's, on the growth of education in Dereham, written just after she moved here. It has been very useful and is something I have been able to enlarge and add extra details to as I find them.

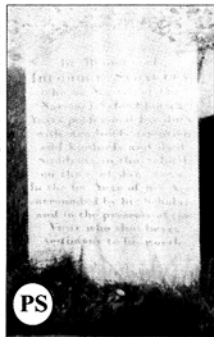
Early Schools

The earliest record of any school in Dereham is among the entries of the Bishop's visitation in 1587.

He mentions: - "Mr Hancocke—he teacheth a schole there." In those days both doctors and schoolmasters could only practice under a licence or faculty from the Bishop and Mr Hancock held a faculty dated 10th July 1586.

The Vicar of Dereham in 1612 was known to have been at school in the town and a little later in 1627 there is mention of a "Schoolhouserow".

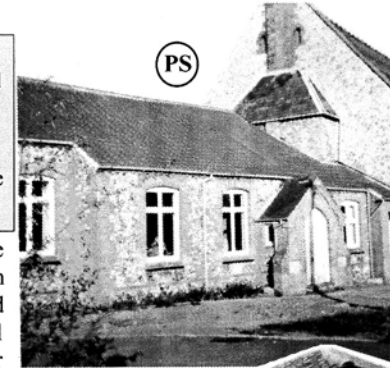
The former Norfolk historian Blomefield also mentions a school house which formed the gatehouse to the churchyard and which was pulled down in 1662 for reasons unknown.



"In memory of Theodore Stokeley who as Master of the National School for 22 years performed his duty with steadfastness, attention and kindness and died suddenly in the school on the 1st January 1834 in the 60th year of his age surrounded by his scholars and in the presence of the Vicar who thus bears testimony to his worth.

Sunday Schools

Top—Congregational Sunday School building, (1978)—now used as the Dereham Scout Headquarters.
Below—Trinity Methodist Sunday School Room (1978) at the rear of the Church. Now used as a Church Hall



These few pieces of evidence suggest that early education in Dereham was closely connected with the church and may well have been some kind of choir school.

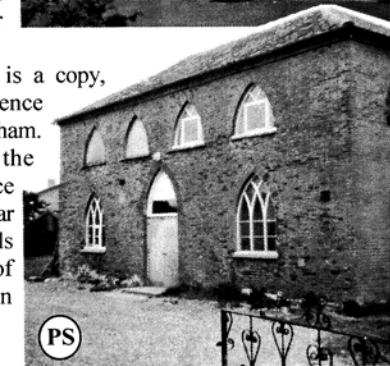
Preserved in Norwich Museum is a copy, dated 1769, of a schoolmaster's licence to teach in the parish of East Dereham. This is interesting, because the requirement of such a licence applied to masters of grammar schools and not elementary schools and it suggests that some kind of secondary education was going on in Dereham at that time.

Charity Schools

These were often set up for humanitarian and religious reasons as a result of the social conditions of the poor. Over and above the idea of popular education as a humane or religious duty was also a feeling that some modicum of education would prove a safeguard against vice, irreligion and possible subversive tendencies amongst the poor.

For whatever motive, local business man Samuel Rash decided in 1783 that Dereham should have a school of its own. He proposed that the Assembly Room "when not in use for public meetings shall be for the use of a schoolmaster to teach the poor inhabitants of East Dereham who shall be deemed proper objects of such charity, the plain rudiments of the Christian Religion, writing and the necessary rules of arithmetic." The Master was to be given a house as part of his salary plus a subscription from the parish as considered necessary. Subscribers could elect both the schoolmaster and the "objects of charity" he was to teach.

It is not recorded if the proposal for the Charity Schools in Dereham was ever carried out as at the time Charity Schools throughout Britain were becoming unpopular. However, Dereham was one of the first towns in the country to have a nineteenth century National School.



Sunday Schools

Another important educational development of the late eighteenth century was the foundation and growth of the Sunday School movement, as already covered in the article—Unwillingly to School.

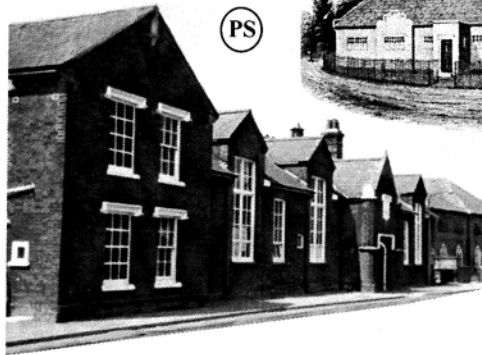
The Dereham Churchwarden's Records for 1786 note, "the establishing of a Sunday School" which shows that the town's Sunday School must rank amongst the first to be established under the new organisation. In fact, Dereham at this time boasted two Sunday Schools, principally through

the exertions of a local benefactress Lady Fenn, who believed in "teaching the young idea how to shoot" by very ably teaching them herself.

By 1836 there were four Sunday Schools attached to various churches and chapels. One Sunday School seem to have done its job well in "civilising" the poor, for an article in the Norwich Mercury dated 30th December 1788 tells. (see article entitled—school report)

There is no mention in this passage of any reading or instruction other than religion or music although some Sunday schools were known to teach reading, writing and arithmetic.

As day schools became established during the next century, Sunday Schools devoted themselves more exclusively to religious education. However the movement seems to have flourished in Dereham especially after the railway arrived in 1864 and the town enjoyed a period of physical and economic expansion. By 1921 there were six established Sunday schools attached to different denominations and each holding two sessions, morning and afternoon, each Sunday. At least two had special buildings which can still be seen today.



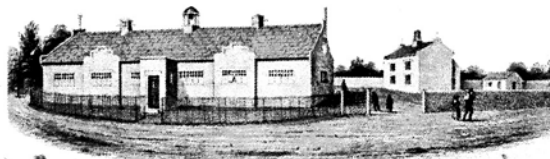
The National School

There is direct evidence of a National School existing in Dereham as early as 1812 (only one year after the founding of the Society) from a well-preserved tombstone in the churchyard. In 1896 at Dereham School there was an art class and a science class in the evening to teach drawing, plans and solid geometry and botany. In 1908 "science and art classes are conducted in the evening by the Headmaster" - all of which suggests that these things were not part of the normal time-table. In 1907 girls were reported as doing needlework and knitting while the boys did the three R's (perhaps they needed more practice!) and the "children in the upper class were receiving instruction in history and geography in the form of conversation lessons" (which probably meant more repetition).

There is a long history to do with this school and so I'll leave it here and perhaps feature it in a future newsletter as a building in its own right. But here are a few brief details, the first one was built somewhere in the High Street with a new school built at the corner of Cemetery Road and Theatre Street in 1840. Later in 1913 the Infants moved to a new building in St Withburga's Lane with the Junior School section also moving close by to it in 1972.

The District British And Infants School

This type of school was set up in Dereham in 1841 and took about 250 poor children of East Dereham and the surrounding parishes. Money was borrowed from the public works commissioners and the school was altered to cater for 400 pupils by 1908. In 1931 the premises were described as inconvenient and depressing and the playground inadequate. By this time however the "Upper Department" had moved out to a new building in Crown



(PS)

© Pat Skittrall



(K)

Top—The National School from a print of 1841.
Above—National School as an Antique Shop in 1978
Left—The British & Infant's School 1978

Road. The children moved out at 8+ unless too dull or delicate (a similar age to that adopted in the Church School). The school in London Road accepted many evacuees during the war and from then on took no more under 5s. By 1973 numbers had got so large (just under 300) that they had to move to a vacant children's home in the town called Grove House.

Private Schools

Of course there is plenty more on these schools and the others in this area to write about but room has run out so a few words of the more unusual ones there have been in Dereham—

The Jewsons School—not a building school but a private junior school from around 1910 and was at Garfield House in Norwich Road.

The Hythe School, in Elvin Road, run by Miss Vincent 1908—1923 (Mr F. Vincent lived there in 1896—1928, was he her brother or father?)

Mrs Ann Shackcloth ran a boys' boarding school in Commercial Road from 1877 but by 1883 she was running a preparatory school in Park Road. (In 1888 Miss Alice Cambridge was at the same place (Park Road) in charge of a ladies' school.)

Fairfield House, 41, Theatre Street has been a school of one type or another, although it was normally a boarding school, from 1888—1916. The last private school I'm going to write about is the last one mentioned in any directories I've found. It is the one run by a Miss Grace Mason at 29, Quebec Road—and I know some of you remember her. But I wonder how many if any of you remember the tutor who lived there before in 1916—Mr Robert Rushmore Mason?

Comedy Corner

from Kitty Lynn



I came across the following two articles whilst photographing our newly acquired (on a five year loan) newspapers—I showed them to Kenny's mate—Vince—and with everyone laughing at them thought you'd like to share in the fun.

Dereham & Fakenham Times
August 29th 1925

Round the Pump

Elmham, a village which, as the geography books should say, is famous for its bacon and milk (a dish similar to sausage and mash), has been honoured by a notice in the London press—one of the national dailies deigning to tell the following familiar story.

An old lady of a very fussy disposition, travelling on the L.N.E.R. in this part of the world has worried the guard for the whole of the journey by asking at every station "Guard, where are we now?" There came a certain stop between Dereham and Fakenham when, in reply to her usual question, the old lady was informed "Elmham." She afterwards reported the guard for using bad language!

Some weeks ago I published some stray remarks upon the value of goats' milk — especially for babies and invalids. The following letter sent to me is in reference to those remarks and explains itself.

(Believe me what follows is word for word what is in the newspaper)

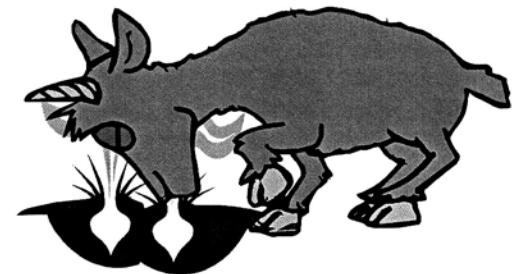
Dear Mr. Pumpkin. — I read your recent remarks about the health-giving properties of goats' milk with great interest and, as I am somewhat of an invalid, I determined to try some. There is nothing fundamentally wrong with my constitution, but the doctor says that I am suffering from chronic dyspepsia, floating kidney, house-maid's knee, cinema-eye, wireless-ear, and dry-rot of the epiglottis. I thought goats' milk would be very good for the latter complaint so, seeing a nice black and white goat in the market. I brought it home; it was a hard fought fight, but I won in the end. It was a wilful, argumentative goat, so I called it

Mary — after my wife. As soon as I got it tied up, a storm came on and I put a big box near the goat for it to shelter in. Evidently that goat didn't like "Tate" sugar, for it wouldn't go near that box, and I got soaked through with rain trying to coax it in. I tried to get it into my tool shed and smashed three of my best rose bushes in the process. The more I pulled the goat about by its chain, the more firmly it stood still, so, thinking it almost immovable, I got a pail to milk it into. As soon as I put the pail under the goat, it moved off in a stately manner. I followed it round as far as it could go and then it turned and went back again, tripping me up with the chain.

"By this time I was dripping with water and so was the goat. I'd been reading about the evils of watered milk, so I asked my wife to come and hold an umbrella over the goat, but she told me to do it myself; as if I could hold up an umbrella and milk a goat at the same time! After that I went for a friend who knows something about goats. He came back with me, and on the way told me something about feeding them. "Give 'em cake and bran, if you like, but not vegetables. Goats don't like vegetables," he said. When we got into my garden I found that my goat had overcome its dislike of vegetables quite well. My turnip crop is ruined.

"What do you want to start goat breeding for?" asked my friend. I told him I wasn't going in for breeding but only wanted the milk. "Then you must take that back," he said, "and get a nanny!" In spite of these set backs, I feel much better. In fact I am sure that my kidney has sunk and my epiglottis has sunk. I would still like to try some goats' milk, but — can you give me the name of any firm that put it up in tabloid form. — Yours truly, P.L.N.

So anyone still wanting to buy a goat? check its under-carriage first please?



Doctor Jessopp, Scarning Vicar



First of all I'm going to mention two members of the Arcadian Club who always seem to answer my pleas for help. Thank you so much to Rev. Henry Stapelton for giving me various references of Jessopp and/or on Schools - although I then came across this and knowing how you like something new, hopefully I've succeeded. Secondly I'd like to thank Alan Glister for supplying the Scarning Parish Magazines for me to look at. So what about the beginnings of Scarning School.

It was built in 1604 on the bequest of a local benefactor "towards the maintenance of One Free School to be kept for ever in the said house while the word endure in Skarning". (The old building is now gone but the village school occupies the same site).

Grammar schools of this period were intended to provide a good education for the sons of gentry and clergy, prosperous business men and merchants. Scarning Grammar School was a boarding school and it probably drew its boys from all over West Norfolk, but because it was so near to Dereham it became a boys' school for the town as well. Boarders were fee-paying but the local boys received free education.

I continue the story of the school through this article taken from the Dereham & Fakenham Times 12/06/1880, which relates all the details in full.

Scarning

The Endowed Schools

For some time past a scheme has been on foot for the administration of the Foundation, known as the Free School, Scarning, and the Endowment thereof, established by the will of William Secker, dated October 26th, 1604.

The intention of the promoters of this Scheme is that the Foundation and Endowment shall henceforth be administered by a governing body, consisting of eight persons, of whom four shall be called Representative Governors, and four Co-optative Governors. The Representative Governors shall be appointed as follows; - One by the Rector and Church wardens of Scarning, two by the inhabitants of Scarning in vestry assembled; one by the Guardians of the poor of the Union of Mitford and Launditch. The Representative Governors to be appointed to office for the term of five years from the date of appointment. The Co-optative governors shall

be Sir William Jones, Bart., of Sculthorpe; Robert T. Gurdon, Esq., of Eccles; Henry S Adlington, Esq., of Holme Hall; and W. E. G. L. Bulwer, Esq., of Dereham. They shall be appointed to office for their respective lives, but future Co-optative Governors shall be appointed to office for the term of seven years. From and after the date of this scheme, all lands and hereditaments, not being copyhold, belonging to the foundation and all terms, estates, and interests therein, shall be vested in the official trustee of charity lands, and his successors in trust for the foundation. All stock in the public funds and other securities belonging to the foundation, and not hereby required or directed to be otherwise applied or disposed of, shall be transferred to the official trustee of charitable funds in trust for the foundation. If and when a convenient opportunity occurs the governors shall, under the direction of the Charity Commissioners, sell the farm belonging to the foundation, and invest the proceeds in the names of the official trustees of charitable funds in the trust for the foundation, and the estates and property remaining unsold shall be let or otherwise managed by the Governors according to property by trustees of charitable foundations. So soon as the full number of Governors shall have been completed according to the provision of this scheme, the administrator of the foundation shall pass to the said Governors in place of the present governing bodies, and such governing body shall thereupon become *ipse facto* removed and discharges from their office, and shall cause all documents belonging or relating to the foundation, and all cash balances and personal effects belonging thereto and not herein required to be transferred to the official trustees of charitable lands, to be delivered or transferred unto the said Governors. In the meantime the foundation shall continue to be administered and managed, so far as necessary, by the present governing body, as nearly as may be in conformity with the provisions of this scheme. The school of the foundation shall be maintained in the parish of Scarning in the present school buildings, or in any other suitable buildings, hereafter to be provided for the purpose by the Governors, and, subject to the special provisions of this scheme, and be conducted as a public elementary school under section 7 of the Education

Act, 1870, for children of both sexes. All scholars shall pay such tuition fees suitable in an elementary school as the Governors shall fix from time to time. The Governors shall not be precluded by any provision in this scheme from conforming to any regulations which the Education Department, under the Elementary Education Act, 1870, or under any authority, may impose as the condition of a grant of money, provided that such regulations shall not be inconsistent with the provisions of the Endowed Schools Act. The Governors shall, from and after the expiration of the entire school year, after the date of this scheme, establish and maintain three exhibitions, each of the yearly value of £25, tenable for three years, at any place of higher education or professional, or technical training, or study approved by the governors, and subject to such conditions as to award, and tenure not inconsistent with the provisions of this scheme as the governors may fix. These exhibitions shall be established gradually, so that one exhibition shall be open to competition in each year. They shall be competed for by boys and girls who are being and have, for not less than two years, been educated at the School of the Foundation, and in default of fit candidates so qualified, shall be open to boys and girls who are being, and have for not less than two years, been educated at any of the public Elementary Schools in the parishes of Dereham, Gressenhall, Wendling, East and West Bradenham, and Shipdham. The Governors may, until the expiration of the first entire School year after the date of this scheme apply the whole income of the endowment of the Foundation, or as much thereof as they may find necessary in or towards the general maintenance of the school. From and after the expiration of such year they may, after making provision for exhibitions, apply out of such income in or towards the general maintenance of the school a variable yearly sum at the rate of not more than 15s. For any year for each scholar, and in addition thereto a sum of 2s. For every scholar who so passes the examination of Her Majesty's Inspector in two subjects as to earn for the school a Parliamentary grant. The Governors shall, from and after the expiration of the first entire school year after the date of this scheme, establish and maintain ten scholarships, tenable at the school of the foundation and each entitling the holder to a payment or allowance of £2 yearly out of the income of the endowment of

the foundation. The yearly amount of each scholarship may be applied by the Governors in payment of the tuition fee, or in providing clothes for the scholar, or both, and so far as not applied shall be deposited in a Post Office Savings Bank or otherwise applied for the benefit of the scholar as the Governors think fit. Any income or any of the endowments of the foundation not so applied, shall be deposited in a bank for the account of the Governors to the intent that the same shall be invested in the name of the official trustees of charitable funds in trust for the foundation as a separate fund, to be called the Exhibition Fund, to be applied by the Governors in increasing the number of Secker Exhibitions. If and when a School Board shall be formed for any school district, consisting of or comprising the parish of Scarning, the Governors shall apply to the Charity Commissioners for a new scheme for the administration of the foundation.

A meeting, to protest against this scheme, was held in January last, and certain resolutions were passed in accordance with the feelings of the parishioners. After slight alterations had been made, another scheme was sent by the Charity Commissioners, and this not being satisfactory, a meeting, to protest against it, was held at the School on Wednesday evening, at which a large number of persons were present, including the principal inhabitants of the parish. The Rector, The Rev. Dr. JESSOP, was voted to the chair.

Dr. JESSOPP said they were met together in consequence of a new scheme having been sent down by which the school in future was to be governed and managed. About twenty years ago certain wise people were not content that educational matters should remain as they were, therefore commissioners were appointed to inquire into those matters. When those gentlemen issued their report, among other things, it was agreed that at no school should there be free education. He did not like the principle, but still, they could not resist it, and, with that scheme, they would have to pay something for the education of their children. This new scheme lays its hand upon the first £75 a-year coming from the endowment, and, whatever may be required, that £75 must be paid. Every year a child educated from the school, shall have £25 to help to maintain it at a better school than Scarning. He objected to that, as it would cripple their resources, and they would be working with a halter round their

Derham 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
(01362) 687370

Mr Bob Davies
(01362) 692009

**Society Secretary – Mr Tony
Bailes (01362) 687642**

**Membership Secretary
& Society Treasurer – Mrs Joan Cole**
(01362) 693688

Programme Secretary – Mrs Sheila Jones
(01362) 820580

Museum Treasurer – Mrs Pat Skittrall
(01362) 695195

**Museum Secretary – Mrs Rosemary
Fraser (01362 853453)**

**Website Manager
Mrs Sue White – (01362) 695652**

Mrs Margaret Davies (01362) 692009

Newsletter Articles & Letters Address



DAS Newsletter
c/o Mrs Kitty Lynn
Well House,
Paper Street,
Clint Green, Yaxham,
Dereham,
NR19 1RY



Quarterly No. 295648

necks. If Scarning people alone were to get the benefit of these exhibitions, some of them might say there was a chance of their boys getting it, but with the competition of six other places, he should like to know what chance the Scarning children would have. It was not too much to say that this £75 a-year would be taken away from Scarning. If a child gets it, that child would cost £40 to £50 a-year, and in giving a working man £25 and telling him he will have to pay £15 a-year more, it is mere mockery. The payment clause, he was afraid, there was no getting out of, but with respect to the exhibition clause, they should fight tooth and nail against it. At their last meeting they protested against the clause that compelled them to sell the estate, and the Commissioners have given way, and the estate is not to be sold. If they could now have the clause about the £75 altered, then they would have done two very good things.

Mr G. Grant thought they ought to feel thankful that the farm was not going to be sold, and if they could save the £75 a-year from going out of the parish, it would be a great boon to them. He moved—

That this meeting hereby protests against the action of the Commissioners, and the scheme for the government of the Free School of Scarning, which they are attempting to force upon the parish.

Mr Warner seconded, and it was carried unanimously.

Mr Minns moved—

That this meeting hereby pledges itself to use all constitutional methods to resist the passing of the scheme, and entrusts to Mr Grant and Mr Wilson the duty of drawing up a form of petition praying that the scheme in its present form shall not be approved of or submitted to Parliament.

Mr Wilson seconded, and it was carried.

Mr Bone moved—

That the Rector be requested, at his earliest convenience, to wait upon the Right Hon. Earl of Kimberley and upon Mr Robt. Gurdon, M.P., and to lay before them copies of the resolutions passed at this meeting, and to beg them to assist the parishioners of Scarning with their counsel and influence at the present crisis.

Mr James Payne seconded, and it was carried.

A small body was appointed to consult upon the matter, when necessary, and the meeting closed with a vote of thanks to the Chairman for presiding, which was carried with acclamation.

I hope this was something new and of some interest. Although I personally found the first part of the newspaper report rather heavy going it is important to record it to be historically correct for any future references.



**Next Issue
12th September
2008**