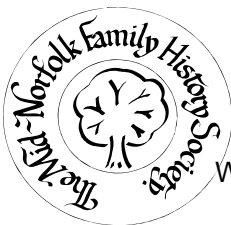


News

Issue 16 - 4/4



Letter

Winter 2016

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PROGRAMME

Meetings are held at: Trinity Methodist Church Hall, Theatre Street,
Trinity Close, Dereham NR19 2EP ... Starting 7.30 pm

December	No Meeting
18 January	The People of the Paupers' Palace by Stephan Pope
15 February	Local History can Help by Beanie Brown - and - The Old Rectory Bradenham by Margaret Bohn

**Wishing all our Members a Merry Christmas
and a Happy New Year**

A few words from your Editor ...

Hello again, and thank you all for your contributions to this Newsletter.

One of our members, John Clarke, has sent in a copy of his Great Grandfather's (James Weales Clarke born in Castle Acre in 1833) life story, he has written this in a very interesting style, as it is written as if told by his Great Grandfather himself, it really brings his family history to life. There is a copy in the Society Library for the benefit of local members.

Best wishes to all members and readers for a Very Happy Christmas and all you wish for 2017.

Kate (Editor)

Format for Newsletter Contributions Preferably typed using Microsoft Word or handwritten, then please either:

- email the file to me at kate.easdown@btinternet.com or
- post handwritten copy/CD, to me at the address on the back of the Newsletter

Please contact Sheila Moulton, the Membership Secretary if you change your address or email address (contact details on back cover).

Deadline for inclusion in the next Newsletter - 20 January 2017

LET'S LOOK AT A CHURCH

No. 84 – Great Fransham, All Saints



To begin with a confession, we could not gain access to Great Fransham, All Saints and a notice in the porch informed us that it was shut for the winter months but it still appears to be very much in use as the notice also informs the visitor that services are listed in the parish magazine and the website ***A Church Near You*** suggests that Sung Eucharist is celebrated here once a month. Having said that, we did have a leisurely look at the well-kept exterior of the church and gleaned much interesting information from a quite comprehensive booklet also on display in the porch. Great Fransham is a small Breckland settlement of over a thousand years situated roughly half way between Dereham and Swaffham and there are two Fransham villages 'Great' and 'Little' or 'Magna' and 'Parva' if you want to be posh. The name Fransham itself most likely means 'strange homestead' in Old English although the nature of the strangeness is never made clear – perhaps just normal for Norfolk. The two ecclesiastical parishes, which were joined together in 1925 each has its own church, the only structures to have survived from the middle ages as is usually the case in Norfolk villages. A local worthy of note was William Crane a blacksmith who went on to become one of the county's biggest names in transport in his day founding the English branch of the business which later became Crane Fruehauf. Also, the 'Norfolk Hero', Lord Nelson no

less, used to visit his uncle in Great Fransham and sometimes worshipped in the church when on leave. He is remembered by an obelisk about a mile to the west of the village commemorating the Battle of the Nile. All Saints is a smallish, compact flint covered grade II listed building which like many churches was much restored in mid Victorian times. It has a chancel, nave, north porch and a square tower topped with a tiny lead spire. There were rectors here since John Baldwin de Fransham in 1278. The fact that it is here at all is remarkable as in October 1944 it was badly damaged by a stray V1 which landed on a nearby farm and after the war had to undergo extensive repairs, particularly at the east end. It seems that it was not unknown for these early cruise missiles or 'doodlebugs' to overfly Norfolk on their way to London. My grandad used to tell me as a child how one passed over the village of Foulsham, luckily for the inhabitants continuing on its way to the capital. As I said, we were unable to get inside All Saints on the day of our visit which is a pity as it seems that as well as a fine medieval font which was originally in Norwich's redundant St. Ethelreda's, a lovely old church which now accommodates artists studios, and a large old Elizabethan chest there are several brasses of note including a large 1414 one showing Galfridus Fransham (Sir Geoffrey to you) in full armour which Simon Knott (*The Norfolk Churches Site*) suggests is of national importance. This image is reproduced on the large village sign so if one cannot view the original I suppose that is better than nothing! Ah well, maybe we will visit again if we are in the area one summer.

The original registers are held at the Norfolk Record Office (Cat. Ref. PD683). There are Baptisms 1559-1915, Marriages 1560 – 1962, Burials 1559 – 1812 and Banns 1782 – 1895. Microform copies are available of the registers but on these, Baptisms end in 1902 and Marriages in 1901. Archdeacon's and Bishop's transcripts all start in 1600 but Baptisms and Burials end in 1882 and Marriages in 1837. The parish chest is small and contains mainly twentieth century items but there are Churchwardens receipted bills 1818 – 1844 and an Account Book 1846 – 1876. There are also various Settlement matters for the period 1804 – 1845 and Bastardy Orders 1813 -1833. The oldest records are Constable Accounts 1790 – 92.

Roderic & Denise Woodhouse

CHAIRMAN'S ANNUAL REPORT

Members, who attended this year's AGM, will be aware that it was advertised as our 22nd. It struck me, it is also my 22nd, initially as secretary and for the last several years, as chairman. Many of our members, some on our committee, can also claim to have been associated with the society from its very beginning, or not long after. I am not complaining, as my wife says 'what would you do instead? But I do sometimes feel, we need new blood, with new ideas. It was quite, refreshing therefore, when at the end of the AGM under 'Any other business,' it was suggested, by a member, who also offered to help, that perhaps we should consider a new approach to our on-line web site and the like – to be further investigated, watch this space!

In keeping with most family history societies, our membership, although still viable, is slowly falling and today stands at just 169. Which maybe, isn't so bad, for when we formed I remember predicting the society would last five, or ten years, at the most.

We keep a check on the numbers attending our monthly meetings and thanks to the superb varied programme, our programme secretary manages to arrange, together with the loyalty of our members, our average attendance figures, over the year, continues to be 34/35, which is much the same as it has been since 2009.

For the distant members, our Newsletter provides an important link with the society. Kate continues to turn our minimal offerings into an interesting little booklet, easy to read and we hope, informative. Of course if it isn't, we only have ourselves to blame. Please, please, if you find something of interest, there is a good chance, someone else will too, so send her your articles and ideas, let her decide, whether it is suitable for publication, or not. You will also have noticed, the Members Directory has a new front cover, unfortunately, it is getting thinner, as it is 'weeded'

every year to ensure only the interests of current paid-up members are included. Despite, the belief that everything is on-line, we are still producing Memorial Inscription booklets for the churchyards within our 12 mile radius of Dereham. We now are near to having recorded and published the memorials in 100 churchyards. They are still selling, 93 sold during the past year, despite about a third of them being on-line with Findmypast (FMP) for which we receive a commission.

Our Income and Expenditure Account is reproduced on page 7. .You will see our FMP commission, listed as FFHS (Federation of Family History Societies) as they administer the payments on our behalf, has fallen this year. It has been suggested, FMP users are concentrating on the 'new' 1939 census and not on the National Burial Index, which is the bulk of our commission-worthy data. Ideally we need to submit some new type of data which nobody else has thought about, but what? Ideas will be appreciated.

Returning to the Account it will be seen that £728.98 was spent on equipment. This was mostly the purchase of a new lap-top and projector. The former was decreed beyond economical repair and subsequently the projector was then found to be incompatible with the purchased lap-top's Windows 10 programme, so that too had to be replaced. Consequently, as the Account shows, our expenditure exceeded our income by £700.28. However, despite rising costs, postal and hire of hall charges as examples, we still have £4,487.89 in the bank and no major expenditures planned, consequently we have decided not to raise the Membership subscription or other charges for the coming year.

Which just leaves me to formally thank all the committee (all of whom were re-elected for another year at the AGM, for a sterling year's work on our behalf and to thank you, the membership, for your continuing support

Tom Garland

INCOME AND EXPENDITURE ACCOUNT

MID-NORFOLK FAMILY HISTORY SOCIETY - INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31st JULY 2016

EXPENDITURE		2015/16	2014/15
Newsletters (printing, postage)	£	845.75	£ 513.41
Less subscription revenue	£	55.00	£ 77.56
Meetings and events	£	1,033.74	£ 116.31
Less door takings	£	285.50	£ 30.55
General admin. (post, stationery etc)	£	748.25	£ 126.66
Prints Subscription and Insurance	£	41.62	£ 8.00
Publicity	£	117.75	£ 1.67
Projects	£	8.53	£ 12.00
Library purchases	£	28.74	£ 8.00
Equipment	£	8.47	£ 8.00
Sundries (unpaid cheque + bank charge)	£	728.98	£ 126.66
	£	2,595.00	£ 1,678.47
Excess income over expenditure	£	12.00	£ 8.00
TOTAL	£	2,595.00	£ 1,678.47
BALANCE AS AT 31st JULY 2016	£	359.64	£ 359.64
LIABILITIES		£	£
Accumulated Fund	£	700.28	£ 2,038.05
Balance as at 31.7.15	£	5,080.14	£ 4,720.50
Plus excess exp. over inc.	£	12.00	£ 8.00
Plus income inc. over exp.	£	4,378.86	£ 359.64
Balance as at 31.7.16	£	5,080.14	£ 5,080.14
Unclaimed cheques	£	136.73	£ 61.65
Cash in hand	£	4,516.59	£ 4,516.59
	£	25.70	£ 5,147.79
	£	4,487.89	£ 4,487.89
ASSETS		£	£
Cash at HSBC Bank	£	736.36	£ 1,362.88
Community Account	£	3,751.53	£ 3,748.93
Business Money Manager Account	£	14.89	£ 14.89
	£	3,766.18	£ 3,766.70
Excess expenditure over income	£	2,038.05	£ 2,038.05
TOTAL	£	5,804.23	£ 5,804.23

I report that the above Income and Expenditure Account is in accordance with the books and records supplied to me.

Signed

B. S. Hing

Date 29th August 2016

HELP SAVE GB PLACE NAMES FROM BEING LOST FOR EVER

A new online project – GB1900 – is calling for volunteers in Great Britain to help make sure local place-names can live on rather than be lost forever.

GB1900 aims to create a complete list of the estimated three million place-names on early Ordnance Survey maps of Britain. It will be a free, public resource, of particular use to local historians and genealogists.

The project partners include the National Library of Scotland and the National Library of Wales, and the University of Portsmouth.

On their new GB1900 web site, www.gb1900.org, volunteers will work on digital images of all the 2nd Edition Ordnance Survey County Series maps of the whole of Great Britain, at six inch to one mile scale. These maps show not just every town and village but every farm, hill and wood – and include names for most of them. The site's software enables contributors to mark each name by clicking next to it, and then to type in the name itself. They can also add any personal memories they have of the place. To ensure correctness each name needs to be identically transcribed by two different volunteers.



MNFHS member, Matt Walker, has been transcribing place-names since learning of the project at the end of September 2016. "I was keen to mark

some of the places that I know about from my family history, some of which I know have been spelt in various different ways over the years – which is information that I could add. I have also been marking names in areas that I know myself, including the Dereham area. Many of these (at the time of writing) still need other people to look at and confirm. I'm finding this project fun to help with, and would really like to encourage others to get involved."

The final list of place names will be not just the most detailed gazetteer ever created for Britain, it will be the world's largest ever historical gazetteer. It will be released under a Creative Commons licence, making it usable by everyone without charge.

Professor Humphrey Southall, professor of Historical Geography at the University of Portsmouth, said: "We hope to tap into local knowledge about place names around the UK. The more people who can volunteer information through this project, the more we can make sure these names can live on rather than being lost forever."

"Names of places are a vital key to unlocking the social and linguistic history of the land. They recall agricultural practices and local industries, changed landscapes and lost settlements. They preserve a rich heritage of Welsh- and Gaelic-language forms from across Wales and Scotland, chart the arrival of English, and illustrate interactions between the two."

The project is based on cymru1900wales.org, which includes all the Welsh place names gathered by that project, and existing [cymru1900](http://cymru1900.org) transcribers will be able to log in using their existing account information, but the new system needs many new volunteers wanting to work on England and Scotland.

Please visit www.GB1900.org to find out more.

Matt Walker has also written a little piece about GB1900 on his blog; <http://afamilyhistoryblog.wordpress.com>

DISSENTERS AND NON-CONFORMISTS

It is quite common to find ancestors who were “dissenters” or “nonconformists” in family history: people who at one point or another in their life turned away from the established Anglican church and worshipped, instead, in one of the protestant nonconformist chapels in their local area.

There were four mainstream groups: Baptists; Presbyterians (or Independents or Congregationalists – the distinction is obscure to modern eyes); Unitarians; and (after the late eighteenth century) Methodists.

These signs of nonconformity are not always obvious. Unless a chapel had its own burial ground – and many had too little land for this – nonconformists were usually buried in the Church of England churchyard. Most nonconformists had no issue with the Anglican marriage service, which is essentially a public witnessing ceremony, so they would marry in the parish church (or, more accurately, at its porch). Their disputes with the Church of England had to do with church governance and, in some cases, baptism. Dissenting congregations ran their own affairs. There was no hierarchical structure. They appointed their own ministers and made their own decisions, including the name and denomination of the chapel (which could change from generation to generation). Many nonconformists also objected to the use of a font rather than a basin for the baptism of infants and some (such as Baptists) disagreed with the whole principle of infant baptism.

This means that, often, the only sign of nonconformity in a family is the absence of baptisms in the parish registers, when marriages and burials confirm the family’s continuing presence in the village. Even this is by no means straightforward. Our ancestors shopped around for their religion, sometimes hedging their bets by having their children baptised in the Anglican Church and in the local chapel. Until the middle of the nineteenth century, Anglican clergy could in theory refuse burial to anybody who had not been baptised into the Church of England, although in practice few did so. The relationship between dissenters and Anglicans in an area was

often quite relaxed.

There are few surviving nonconformist registers before 1730s. Most date from the 1780s onwards and the majority are majority post-1800. Births, baptisms, admissions registers and lists of communicants are the most common documents to survive. In 1837, when the system of General Registration was set up in England and Wales, nonconformist chapels were asked to submit all their existing registers under a promise that these would then have the same legal status as Anglican registers for proving births or deaths. These are now at the National Archives, although local record offices have copies of the microfilms for their own areas. However, not all congregations submitted their registers and many kept later ones that have since been sent to local record offices. Some are still held at the surviving chapels themselves.

By the nineteenth century, “*dissenters*” (essentially a rather pejorative term) had become “*nonconformists*” (a much more proud and assertive one). Slowly, the legal restrictions that had disadvantaged them were lifted. They were finally allowed to hold public office, to practise as midwives or teachers and to conduct marriage ceremonies in their chapels without complications. Nonconformists became the backbone of the Liberal Party. By the end of the nineteenth century, they were even lobbying to have the Church of England disestablished to remove what was left of its privileged position in English society. Although this never happened, it was a sign of how much more acceptable and respectable to had become to be a protestant nonconformist.

Simon Pawley

RE-ENACTMENT OF THE SHOOTING OF JEAN DE NARDE

One of the most told historical stories about Dereham, our society's base, is the tale of a young officer, Jean De Narde, the son of a French lawyer of St Malo. The story, no doubt improves with the telling, but it appears that he was one of a group of French and Dutch prisoners of war who had been

landed at Great Yarmouth in 1799. From here, they were to be marched, under the escort of the Militia, to the huge newly built POW camp at Norman Cross, near Peterborough. The Militia was an early 'Home Guard,' charged with the defence of the British Isles, while the Regular army was deployed overseas.

The prisoners, having spent the previous night at Norwich, probably in the castle, proceeded to East Dereham where they were scheduled to sleep in St Nicholas church's 16c bell tower. The tower, which, although in the churchyard, is a self-contained structure standing adjacent to the church made it an ideal lock-up. However, somehow our Jean de Narde managed to escape from the building but, finding picquets around the churchyard, decided to hide in a tree in a bid to avoid capture, probably hoping he would not be missed and would be left behind when the POWs moved on the following day. Unfortunately for him, his absence was quickly discovered. The story goes that his 'dangling' legs gave him away. He was ordered to come down and surrender or he would be shot. Perhaps not realising he had been discovered, or more likely, failing to understand the English command, he didn't immediately respond, whereupon, the sentry fearing the consequences of not apprehending the fugitive, fatefully shot him.

Moving forward to 23rd July 2016 members of the *East Norfolk Militia Re-enactment Group* recreated the event. The evening began with a bi-lingual service in St. Nicholas' Church, dedicated to Jean de Narde. It was attended by Dereham's mayor, representatives of Dereham's French twin town, Caudebec-les-Elbeuf and local residents, but the stars of the occasion, were the *East Norfolk Militia*, resplendent in their red coat uniforms and their 'wives' in Georgian dress.

After the service, the events of that fateful day were re-enacted by the Militia, followed by a minutes silence, ended by a single gun shot by one of the militiamen. Then, after the laying of wreaths by the dignitaries and posies (provided by the 'wives') by local people, the proceedings ended with a powerful rendering of La Marseillaise.



Jean de Narde was buried in the churchyard and his burial is recorded in the Burial Register. 57 years later, the vicar, the Rev. B.J. Armstrong, erected a stone on his grave. His diary entry relating to the shooting, reads, "My parishioners, then and now, were ashamed of the deed as being a piece of unnecessary cruelty."

The memorial stone inscribed on front and back reads:

In memory of Jean De Narde, Son of a Notary Public of St. Malo; a French prisoner of war, who, having escaped from the bell tower of this church, was pursued and shot by a soldier on duty, October 6th, 1799, aged 28 years.

This memorial of his untimely fate has been erected by the Vicar, and two friends who accompanied him on a visit to Paris, as a tribute of courtesy to a brave and generous nation, once our foes, but now our allies and brethren. October, Ainsi soit-it (*So be it*) A.D. 1857

TFG

DID YOUR MILITARY ANCESTOR ENJOY A CUP OF TEA AT PETERBOROUGH STATION IN THE GREAT WAR?

Did you have an ancestor who served in the First World War and could have travelled through Peterborough by train in 1916 or 1917? If so they may feature in a project taking place at the moment.

Peterborough used to have two railway stations. The present station was known as Peterborough North and there was also a Peterborough East.

An organisation called the Women's United Total Abstinence Council ran a coffee and tea wagon in Peterborough city centre to try and keep men away from the pubs. During WW1 they transferred to the railway station to provide refreshments for servicemen travelling through. Visitors were invited to sign a guest book and two of these books, from 1916 and 1917, survive from the East Station.

An award from the Heritage Lottery Fund has enabled these guest books to be digitised, indexed and a website created. Although mainly soldiers some entries were from sailors and a few women also feature. Some just signed the book, others wrote messages or poems and there are also drawings. The people came from all over the country so this is not just a local project.

The main aim is to find out about the servicemen and record anything that might be known about them so bringing to life the person who wrote in the book. It is interesting generally to browse the entries on the website, reading the messages, seeing the different handwriting's and the places people came from.

There is a Project Officer but most of the transcribing and research has been carried out by volunteers. They hope that anyone who recognises a name will be able to provide more information including photographs. They would be delighted to hear from you if one of your ancestors featured in the book. The website at www.peterboroughww1.co.uk has images of the pages, an index of names and any information that they already have about a serviceman. More up to date information is available on social media. It is a fascinating social document and well worth looking through.

The above article is the copyright of Dorothy Harbron of the Peterborough & District Family History Society and has been reproduced here with her permission.

NEW MEMBERS' INTERESTS

Submissions and changes must be made before April 1st for inclusion in the directory.

Member 630 – Mr R R Hxxxxxx, ----, ----, ----, USA
email ----@----

HAMOND John Scarning/Wendling NFKc 1500 – 1546

Member 555 – Mr R Harrowing

The Society has been informed of the death of Mr Harrowing and wish to send their condolences to his family.

WHO WAS REV DAVID NEWTON A family history – in just a few hours on-line

Whilst recording the memorials at Rocklands, we came across a couple of coped stones in the front garden of the old Primitive Methodist Chapel. One is in memory of Rev David Newton who died in 1879 in the 37th year of his age and 14th of his ministry. How could we discover more?

Local Newspapers: Newspapers on-line was the obvious starting point for a report of his death, funeral, or maybe an obituary. Putting “David Newton” into findmypast /newspapers/1879, gave 957 hits, but adding “Rev” reduced it to 8. One of these was a report in the *Sheffield Independent* reporting a Primitive Methodist Conference held at Leeds on 16 June. The conference began by reading the ‘memoirs’ of those ministers who had died during the last year (published annually in *The Methodist*).

Here was:

Rev David Newton – Born at Brierley Hill Staffordshire, at 22 he entered the regular ministry. First station was Gt Yarmouth, he then served successfully in other Norwich District stations. It lists some papers he had

written before his health failed, in Nov 1878. He died 7 Jan 1879.

Census 1841: Putting in birth 1842 +/- 2 for *Brierley Hill*, drew a blank, however, *Staffordshire* produced just one. Here, for Stourbridge, Kingswinford, Staffordshire at 'Level' we find a David Newton, Elizabeth (presumed his wife) and 7 children including the youngest, our David aged 1

Census 1851:- We find the family at 'Level Rd', Stourbridge Union, Worcestershire, Elizabeth is listed as 'head', a widow with her seven children [*Union* suggests a 'workhouse' but there are two 20 year old lodgers, a puddler and a forgerman, listed below the children]. Son David now aged 9, birthplace given as Kingswinford. What has happened to his father?

FreeBMD: Putting in David Newton from 1841 – 1851, we learn that his father's death was registered at Stourbridge, in the 3rd quarter of 1848.

Local Newspapers - June 1848: Dreadful Explosion and loss of life, at the iron works at Hart's Hill, boiler explodes, building roof blown off, bricks and debris fell on surrounding neighbourhood, while the ruins of the building fell upon workmen, who were just assembling to resume work. Eleven victims were taken from the ruins dead, or died soon afterwards. Amongst these was David Newton (David's father) who 'left a wife and seven children'.

Census 1861: David now aged 21, a forgerman, only child still living with mother, a different address at Brierley Hill, Kingswinford, Stourbridge, Worcestershire. His place of birth is now given as BRIERELEY HILL

Census 1871: His memoir tells us that his first station was Gt Yarmouth but a search of Norfolk produced nothing. Eventually, we found him at Tendring in Essex, described as a Primitive Methodist Minister, born Staffordshire, with his wife Priscilla and his sister in law, Sarah Jackson (extra effort free info).

FreeBMD : David married Priscilla Jackson (Index ref. Aylsham Sep 1869)

Local Newspapers: a search for a wedding report drew a blank but we did find unrelated reports of several Norwich District Annual Assembly Meetings between 1868 and 1874 that mentioned our Rev David Newton.

Annual Meetings Reports – The Primitive Methodist Norwich District at this period stretched from Cambridge to Yarmouth, and from Ipswich to Aylsham. Rev David Newton, was one of the itinerant preachers annually posted to other circuits, within the district, at Annual Conferences (AC).

43rd AC held at Kings Lynn, on 1 May 1868, Rev Newton posted to Hadleigh.

44th AC held at Norwich, on 29 April 1869, Rev Newton of Yarmouth, candidate for full ministry, having previously passed a satisfactory examination, related his call to the ministry and religious experience was given the appropriate charge and posted to Norwich

45th AC held at E. Dereham, on 10 May 1870, Rev Newton posted to Ipswich.

49th AC held at Wisbech, on May 1874, Rev Newton was posted to Docking.

Unfortunately, only the above four Annual Meetings, between 1865 and 1879 are in on-line newspapers. A local meeting report, gives us a flavour: Newspaper 21 May 1870. Meeting held at East Dereham. It composed of 9 travelling preachers and 17 lay preachers representing 24 circuits, one branch, the general and district committees. There were meetings of various committees, including the Itinerant Preachers Friendly Society. According to circuit reports under discussion, the district contained 12,600 members, 65 travelling preachers 132 local preachers, 532 chapels and preaching places, 274 Sabbath Schools and 5 day schools. Obviously In 1870 the Primitive Methodist Church was a massive influence in the Norfolk District, with a huge following. At the AC the stationing of preachers was fixed for next year. Rev Newton was to join Rev William Hammond at Ipswich. Many preachers ‘performed’ over the Conference

week but Sundays event, in todays society, is hard to imagine (Partly reproduced as written)

A Grand Field Day After communion and preaching in the chapels, which began at 6am, "two processions started , one from Hall Lane and the other from Baxter's Row, meeting in the market place, a large opening was formed in the middle of the dense mass, from which the Rev George Seaman delivered an excellent and powerful address. Leaving the Market Place, the immense multitude made its way down High Street, along Norwich Road to the Nethered Common. Here three stands, at different parts of the grounds, were occupied, both morning and afternoon by regular and lay ministers. During the day, a large concourse of people attended, estimated in the afternoon to reach upwards of 10,000 at which, considering the largeness of the congregations, the order was good and the attention respectful".

What a wonderful basis for a family story, all done on-line in an afternoon. A young man born into the perpetual grimy haze of the 'black country' loses his father in an industrial accident, probably spends time in a workhouse, becomes an iron works employee, then at the age of just 22 'sees the light' is transported away from the soot and grime, to the seaside and the beautiful Norfolk countryside, to teach the word of God.

But is it factual? Undoubtedly, that part relating to his work as a Primitive Itinerant preacher is however, a major error could lie in his childhood, for I have not proved, that this is the same David Newton.

FreeBMD tells us that there were at least three David Newtons registered at Stourbridge around 1840 and although there is only one in the 1841 census, later census returns show more. How can I prove my on-line story?

David's marriage certificate could clinch it. Parish registers for Aylsham are on-line however; Priscilla was also the daughter of a Primitive Minister (from PM website below), so almost certainly the marriage would have been in the Primitive Methodist chapel (not on-line). To complete my

interesting voyage of discovery is going to cost me £9.25 for the purchase of a marriage certificate, which should confirm, at the very least, the name of his father.

If you have Primitive Methodist ancestors in your tree and I have wetted your appetite there is a website you might like to explore:

<http://www.myprimitivemethodists.org.uk/>

Tom Garland

WDYTYA – Next Series Celebrities

This might interest fans of the TV show **WHO DO YOU THINK YOU ARE**. The September edition of *Family Tree Magazine* listed the celebrities who will be featured in the next autumn series. Unfortunately, at the time of writing (10 Oct 2016) the dates for screening are still a well kept secret)

They will be:

Eastender actor - Danny Dyer

Britain's got talent judge - Amanda Holden

Star of film and stage – Sir Ian McKellen

News presenter – Sophie Raworth

The Royle Family actor – Ricky Tomlinson

Star Wars and Harry Potter actor – Warwick Davis

Presenter – Liz Bonnin

Actor and comedian- Greg Davies

Strictly 2014 star – Sunetra Sarker

Pop singer – Fernandez-Versini

We are promised extraordinary firsts in this series as the show travels to new territories exploring how the celeb's ancestors were caught up in the slavery era and the birth of Bangladesh, the invention of the weekend to the first pineapples in Britain, from Welsh royalty to the perils of life in working-class Liverpool

ELIZABETH FRY – A local Lady

Did you know that Elizabeth Fry (1780 – 1845) the well-known prison reformist was a local lady, well she was born in Norwich. An important historical figure brought to the attention of us all by her appearance on the £5 note. Probably, by the time you read this, the new polymer note will be as familiar as the old paper version. However, before they completely disappear, you might like to take a closer look at the engraving on the back, showing Elizabeth Fry reading her bible to attentive female inmates and their children (incarcerated with them) in Newgate prison.



Compare it with the original painting by English artist Jerry Barrett published in 1863, The left hand side of the picture, as in the original, shows the visiting ladies and gentlemen along with half a dozen inmates paying attention. However, the two ‘fallen women’, one hiding two packs of cards behind the others back, have been removed, and the gossiping women, together with the ‘bottle of



Mrs Fry reading to the prisoners in Newgate - 1816
From The British Museum
Website

porter’, have been conveniently hidden by the watermark frame. Also the Picture, or warning notice, has been airbrushed out. This reads: 'Notice is hereby given that should any of the bibles, prayer books, or other printed books, which are deposited in the ward, for the use of the prisoners, be injured, mutilated or defaced, every prisoner in the ward, where such offence may occur, will be held responsible and be subject to such punishment as the Keeper may direct'. All suggesting, that with the best of intentions, Elizabeth and her friends had a very uphill task, to convince the Authorities to improve the prisoner’s lot.

BOOK REVIEW
THE SPYGLASS FILE

A genealogical crime mystery

By – Nathan Dylan Goodwin

Another exciting genealogical mystery featuring Morton Farrier, the forensic genealogist, who, while trying to sort out his own family background takes on the case of finding the family of a woman abandoned as a baby at the time of the Battle of Britain.

The story takes place in Britain in WWII and the present day and is largely based on factual events and places, Morton Farrier's methods of research are easy to follow and could be used by anyone.

This book is a really good read, it certainly adds excitement to family history research. You never know what you are going to find.

There is a copy in the Society Library for the benefit of local members.

Kate(Ed)

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