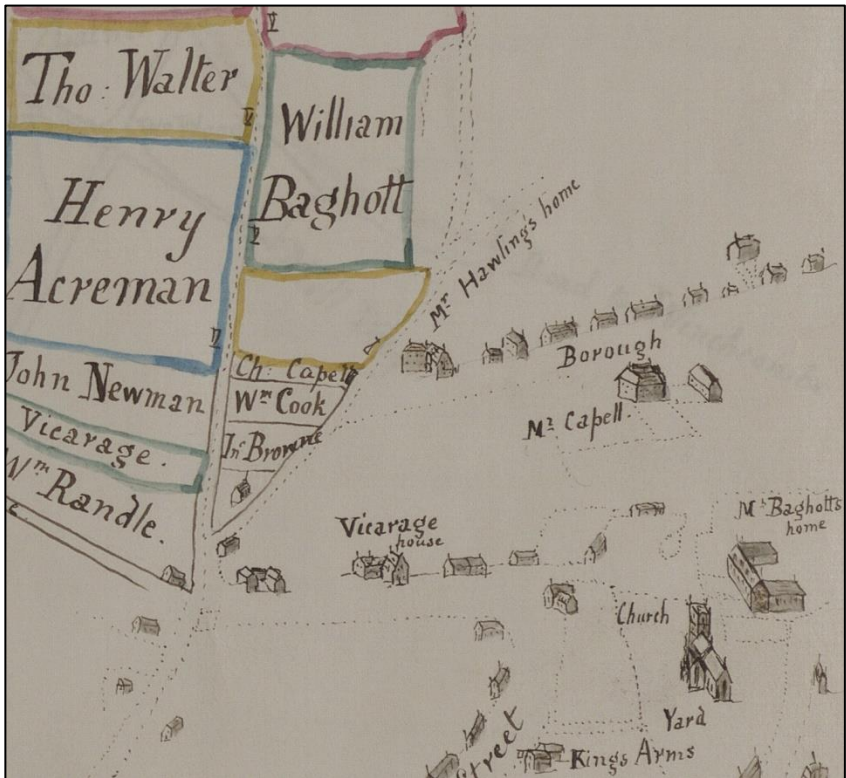


Charity Number: 1165223

Summer 2021



A Section from the 'Prestbury Fields and Hills' Volume.

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Geoff North

It was with great sadness that we learnt of the death of Geoff North on 17 January 2021 from Covid-19. Geoff was a member of the Friends of Gloucestershire Archives for many



years and became a trustee in October 2019. We will miss his friendship, loyalty, sense of humour and wise counsel.

Geoff, and his late wife Elaine, came with us on many Friends' outings. This photograph was taken when FoGA visited the new Herefordshire

Archives. They were also stalwarts of the Cheltenham Local History Society and the annual Gloucestershire Local History Association's History Day, noted for their research, interesting displays and second-hand local history bookstalls.

Geoff was a regular visitor to Gloucestershire Archives and a leading expert on WW1 Voluntary Aid Detachment hospitals – he had a file on every one in the county, related photographs and artefacts and gave excellent talks on this topic and others. He and Elaine collected Gloucestershire postcards and original material relating to the Cheltenham area, which Geoff and Steve Blake had been sorting and depositing at Gloucestershire Archives.

He will be greatly missed by us all.

For the Record – Did it Really Transform the Archives Service?

30th June 2021 marks the end of our lottery funded *For the Record* project. It's been a long journey since submitting the expression of interest to the National Lottery Heritage Fund in September 2013 with a number of excitements along the way. Examples include running a public research room (and wider archives service) from a building site for many months, the sudden disappearance and subsequent liquidation of our principal contractors, and most recently over the last 16 months, the impact of the pandemic. So was it all worth it?

As project manager I recognise I'm biased, but I'm delighted with the outcomes (and really enjoyed the journey too). As one of my colleagues reflected, we've 'transformed our facilities, ways of working, relationship with stakeholders and offer to users.' The N'gambai African proverb has been a guiding force along the way: 'If you want to travel fast, travel alone; if you want to travel far, travel together'. I'm therefore particularly grateful to Friends, colleagues, volunteers, researchers, partners, community groups, heritage charities, a wide range of funders and all other stakeholders for your invaluable contribution, and your patience!

Improved facilities include new strongrooms so we can continue collecting archives and take a more proactive approach again, space for groups, the new Dunrossil Centre for community events and training, and a tranquil community garden including the beautiful Friends border at the entrance.

Together we've delivered many exciting projects – catalogued Dowty, the largest uncatalogued collection in the office; worked with the constabulary to open up and extend police archive collections; delivered reminiscence sessions to over 800 older people in care and other settings; developed films for teaching

children; and greatly enhanced family history support by sharing our site with the family history society, to name just a few.

We've learnt a lot along the way particularly in relation to fundraising, community engagement and e-preservation. Pleasingly we've been able to offer permanent jobs to the experts we employed to help us deliver *For the Record*. Through partnership working we've made the archives service more sustainable and can look forward to a positive future at Gloucestershire Heritage Hub. I therefore feel we **can** claim to have transformed, or at least further improved, our service. Thank you to the Friends who were major supporters and fundraisers for this project - without you it would not have happened. We look forward to celebrating the conclusion of the project once coronavirus restrictions lift and to thank properly all those who contributed.

We've already drawn up our vision for the next 10 years which will focus on making our collections more accessible through tackling cataloguing and conservation backlogs. In the next few weeks we'll be launching our new online catalogue and I very much hope you'll welcome this first step in the next phase of our development.

Heather Forbes, County Archivist





From the Archives

The Friends of Gloucestershire Archives, together with generous contributions from both Cheltenham and Prestbury Local History Societies have successfully bid at auction for a bound volume containing a number of maps of 'Prestbury Fields and Hill' as allotted by an inclosure act of 1731. Gloucestershire Archives doesn't hold an official copy of the Inclosure map or award for Prestbury, and although several copies of the act and award can be found in our collections we don't have any corresponding maps. We're very grateful for the support of all three organisations to enable this document to be permanently preserved and made available to researchers.

New archive management system.

Behind the scenes, staff have been working hard to set up our new archive management system – Epexio Describe. This will shortly replace our existing CALM system, together with the corresponding CALMView online catalogue. If you're interested in a sneak preview of the new online catalogue (and testing it out for us) please drop us a line at archives@gloucestershire.gov.uk and we'll be able to get in touch!

From the Chairman

The Friends have very much been in hibernation for the last year or so; we did, however, bid for a number of items at auction but were only successful with the Inclosure documents. It seems there is someone who is buying Gloucestershire documents and is prepared to bid high, much higher than the guide prices given to us by the National Archives. To be honest, it has been rather dispiriting to miss out on many documents.

As for future plans, I am hoping to have a face to face trustee meeting sometime in June (regulations permitting) and we will have some serious thinking to do about the future of the Friends. Since the death of Geoff North, we do not have sufficient trustees to make formal decisions. Please volunteer to be a trustee. We are currently depending very much on Archive staff to undertake officer's roles.

Clive Andrews

The Badgeworth Bell

Found in an old article on the Bells of the Cotswolds:

“Badgeworth ringers, they were mad
Because Rigbie made me bad;
But Abel Rudhall, you may see
Hath made no better than Rigbie 1742”

I know who Abel Rudhall was – he was a descendant of the first Abraham Rudhall who set up the bell making foundry in Gloucester, described as the greatest bell-founder of his age - but who was Rigbie?

Remember When?

Some Thoughts about Nostalgia, and Things Past

I remember a time, long before supermarkets became commonplace, when, as a very young child, I would go shopping with my mother. On the town's High Street, we would visit lots of separate shops to buy the week's provisions. There was the baker, the fishmonger, a wonderful grocer's called Greggs (not the eponymous, and ubiquitous, Greggs of today's High Street, but a family run business), where the biscuits would be stored loose, often broken, in large galvanized tins and measured out (with wooden scoops) by the 1lb. And similarly, the loose tea. And there was a fishmonger, a baker (my favourite were the cottage loaves – remember them? – bun shaped and comical to my child's eyes), a cobbler (where have they gone?), a café with an open log fire serving tea and a round of toast for a few pennies, a haberdashers (ribbons, buttons, cotton thread), a butchers and a hat shop.

And, at home, we had a button tin, rather large, a Huntley & Palmer's, I think, filled with hundreds of odd buttons and zips, just in case they ever “came in handy”. These coloured buttons, some of them a hundred years old, fascinated me, just like the large bag of assorted marbles in my bedroom. I suspect all families, in the 60's and 70's had a very similar button tin.



My mother loved markets, and auction sales. Not for anything fancy, but for household items. We bought a lot of our furniture,

at one point, from a country auctioneer's, for next to nothing. I remember oak and elm, even walnut, chests, carvers, dining chairs and cupboards that would, today, be regarded as desirable antiques, being sold for a couple of pounds to the highest bidder. The auctions always fascinated me, and still do. The earliest record of an auction, in England, dates back to 1595. Anything and everything could be sold at auctions – furniture, fruit & veg, holly and mistletoe (at Christmas, in country towns), cattle, pigs and sheep, property, land, goods and chattels, house contents, motor vehicles. And in *The Mayor of Casterbridge* (Thomas Hardy, 1886), who can forget the drama of the opening scene where a poor labourer, Michael Henchard, sells his wife, Susan, at an impromptu auction in the town's market? Not just fiction, but a social and economic reality in nineteenth century country towns.

A WIFE FOR SALE.

An instance of the **sale** of a **wife** by public auction is given by Mr. S. Baring-Gould in "Devonshire Characters and Strange Events" (John Lane), a book which is full of fascinating stories and sketches.

There lived a publican, some miles off, whom I knew very well; indeed, he was the namesake of and first cousin to a carpenter in my constant employ. He bought his **wife** for a stone two-gallon jar of Plymouth gin, if I was informed aright. She had belonged to a stonecutter, but as he was dissatisfied with her, he put up a written notice in several public places to this effect:

NOTICE.

This here be to hinform the publick as how James Cole be dispozed to sell his **wife** by Auction. Her be a dacent, clanelly woman, and be of age twenty-five ears. The **sale** be to take place in the New Inn, Thursday next, at seven o'clock.

From The Tewkesbury Register & Agricultural Gazette, 21 Dec 1907

In the early 1900's, J. Edward Vaux published *Church Folk Lore* (about matters secular and ecclesiastical in the two previous centuries, in England) and cites two well documented events of

wife selling in the late 19th century, including the sale of a wife in Plymouth, bought for a 2 gallon flagon of Plymouth gin, by a local publican. The poor woman in question was reportedly still alive in 1902. Back in the eighteenth century there are several examples of engravings of “the sale of wives”, but whether these were fact or fiction is open to question. They may well have been caricatures about the “irascible nature of man” in an age of Enlightenment and genteel manners, influenced by the Royal Court and all things French.

But let’s get back to the High Street of my childhood. Many of the shops I describe above (or “emporiums” as some of them rather grandly termed themselves), would have had fixtures and fittings that were, even then, relics of a dim and distant past. I remember long, white marble slabs, in the fishmongers, coloured glass jars in the chemists, with ornate gold lettering, often in Latin, colourful enamel signs (advertising everything from Pears soap to Players’), Victorian-era display cabinets, polished mahogany counters with brass fittings, bells attached to the inside of the entrance doors, terrazzo tiles, polished floors, and even sawdust on the floor in the butcher’s (which I’m sure was called Grindley’s).



I also remember wandering around Portobello market, in London, with my family, in about 1963, and a live monkey being offered for sale! I have a black & white photo of me, aged between 4 and 5 years, gingerly clasping the monkey to me. Neither of us is smiling!

Sally with cousin, Fred, and monkeys for sale at Petticoat Road market, East London, 1964.

I remember reading a social history of Brick Lane (now the centre of multi-ethnic Banglatown), recently, and the author saying that exotic pets – monkeys, parrots, snakes – were frequently offered for sale in Brick Lane, in the open-air market, as recently as the mid-60's. That is well within living memory, and unimaginable to today's children.

I don't know if nostalgia is a good or a bad thing. I think it's probably mixed – some good, some bad. When I was a child of the 1960's and 70's, living in the countryside, we shot or killed, or grew, most of our food. Game birds, rabbits, and we kept hens for eggs, selling the excess from a trestle table set up in the gateway to our tied cottage, with an honesty box for payment, and a sign asking for 25p a dozen. We collected windfalls from the apple orchard, for chutneys, and made jam from the damson orchard. We had a large pantry, with cool shelves.

And we had no central heating – on a winter's morning Jack Frost would be visible on the *inside* of the single-glazed windows. Now, in my centrally heated, double-glazed house, if I could make one change it would be to have a large, walk-in, cool pantry, perhaps expertly constructed by those traditional (and expensive) cabinetmakers, Plain English. I no longer grow, or shoot, my own food, but I do recall a time when I was a dab hand at skinning a rabbit or plucking a pheasant for the roasting pot! It seems an age away, and in many ways it was.

No, I don't think nostalgia is necessarily a good thing. It is overly sentimental, and wistful. The world moves on, for all of us, generation after generation, and that, surely has to be a good thing? I can think of so many social, economic and political changes, in my lifetime, that are to do, broadly, with progress, and I'm grateful for those things – equal pay, legal protections, social acceptance – and it is these that I think are Good Things, not a nostalgic looking back at Things Past. What about you?

Sally Middleton

Norah Stephens and Joseph Thomas Parfit, Missionaries

Who would have thought that an exciting adventure story would appear in the 100 year-old Parish Magazine jottings? But I hope you have been following the story of Norah Stephens in the Amberley Archive entries.

At the end of 1900 Norah Stephens' name appears several times in the Amberley parish magazines because she was about to join the C.M.S. (Church Mission Society). Collecting money for the missionary societies played a big part in the social life of the village at this time. Although the missionaries did nursing and teaching, the main reason for their travels was to convert foreigners from their inherited religion into becoming Christians.

Why would a comfortably brought-up young lady wish to give it all up to live in a hot, dirty country far from home? Norah Constance Stephens lived in the Pines, Amberley. She was 27 years old and had trained at "The Willows", Stoke Newington. The first lady missionaries were not trained until 1891. There was a second training college at Highbury Training Home which was for those of a lower class and poorer education.

Norah's father was Charles Stephens, a Church Warden at Amberley Church. All the Stephens family had been connected to the cloth manufacturing mills in the Stroud district, including Marlings. Her mother was Grace Constance nee Gray whose father was John Hobday Gray, a merchant who spent some time abroad. On the 1871 census Norah's mother, Grace, says that she was born in Prussia. She was living with her clergyman uncle in Lambeth at the time, so maybe her father was still abroad.

We can be fairly sure that Norah was well educated (but not in Amberley School although she did attend Stroud School of Art

in 1889), and her mother came from a well-travelled family. Maybe her mother and grandfather told her fascinating tales about far away places.

In November 1900, Amberley held a Church missionary meeting in the drawing room of the “Highlands”. Money had been raised in the village to help Norah. Even the Sunday School helped by making jam from blackberries. Miss N. Stephens was going to Baghdad! In December they sent £40 to C.M.S. to pay for her outfit. They also gave her a portable harmonium, no doubt for playing hymns. Norah was travelling with a friend she had met at the training college, Hester Kelsey. They were leaving from London on 11th December to join the steamer “Valletta” at Marseilles. On the 7th December she gave a Magic Lantern slide show of views of Baghdad. She must have left with a very heavy heart because her mother had died on the 24th November.

How did you get from Amberley to Baghdad in 1900? Norah describes her journey in the December magazine in 1900. She would go from London to Paris (by train?) and then on to Marseilles. The steam ship would take her to Bombay. From Bombay she would travel up the Persian Gulf (by boat?). That is followed by a 500 mile journey up the river to Baghdad which would take three weeks! She arrived exhausted and perhaps still grieving for her mother.

The Turkish Arabia Church Mission started in Ispahan (Isfahan) in 1875 and Baghdad in 1882. At their 1902 London conference the area was described as the most neglected. Mohammedanism was the Society's Goliath. The problem was “the terrible hatred in the hearts of Mohammedans towards Christians and also the hatred is fully reciprocated by Christian.”

Waiting for her at C.M.S. Baghdad was the Rev Joseph Thomas Parfit. They must have felt an immediate affinity for each other. Joseph's young wife, Jessie, had died in Baghdad in August 1898. They had been married for only a year. Joseph joined the

Turkish Arabian Mission in 1894, applying for a passport in the June after he was ordained at the Church Mission Institute on Clapham Common. He was an energetic young man and seems to have had a good relationship with all the local inhabitants. He had a great interest and passion for the land and its people.

In 1901, he claimed to have ridden the first bicycle ever seen in Mesopotamia. It wasn't long before their hours spent in each other's company bore fruit because a marriage between Joseph and Norah is recorded in the Register Office's Consular Section 1901-1905. Joseph spent 10 years in Baghdad, opening a hospital and an English school.

At the end of their Baghdad tour, the Parfits returned to England and Norah gave birth to Cyril Theophilus on 13th May 1903 in Nailsworth. He was registered on 2nd July in Stroud. The family then went to Ipswich for his baptism on 22nd July (it is recorded in the Amberley Parish Magazine) almost certainly to the new St John the Baptist Church in Ipswich because the lectern in the church had been dedicated to Joseph's first wife, Jessy. What a lovely gesture on Joseph and Norah's part.

Eric Theophilus, their second child, was born in Amberley and baptised in the church there:-

“29th November 1904 baptised by Rev Summerhayes,
Norman Charles son of Joseph Thomas & Norah
Caroline Parfit, Clerk in Holy Orders missionary in
Jerusalem.”

While they were in England, Joseph took the opportunity to give lectures on “Baghdad and other Friends” in many places, including as far away as Sunderland in January 1904. But did Norah go with him? They were staying in the Pines with her father. She certainly took part when they talked in Amberley in November 1903:-

“At the Monday evening meeting Mrs Parfit gave a short but very interesting account of her experiences in Eastern lands.”

Then her husband told them of the many difficulties with their work under Turkish rule. They appear in the Parish Magazine again in November 1904 attending the C.M.S. meeting. They were raising funds to establish a scholarship at the Jerusalem College for boys from Baghdad.

After their short stay in England they made the long journey with their two babies to their new home in Jerusalem where Joseph became the Vice Principal of the English School and was made a canon of St George's Cathedral.

After three years in Jerusalem their next post took them to Beirut where Jessie Marion was born in 1907, Eric George in 1909, and Arthur John Martindale in 1912. While in both Baghdad and Beirut Joseph travelled widely in his missionary work but he was also observing and photographing all that he saw, including German political involvement there and railway building. In Baghdad he had been Honorary Chaplain to the German Consulate. He must have been keeping detailed accounts of what he saw and heard and he may already have started to write the books that would make his name in the future.

In 1907 Norah's brother, Charles Douglas Stephens, came out to Beirut to join the staff of the Syrian Protestant College, Beirut. How devastated Norah must have been when he died unexpectedly of septic pneumonia on 19th July 1913. He had been a day boy in Wycliffe College. He was 31.

In the 1911 census Charles Stephens, Norah's father, had moved to Edgecombe Cottage in Amberley and he died in 1922. He is buried with his wife and daughter Constance in Amberley Churchyard.

Joseph was awarded an MA by Durham University in 1914. When WW1 broke out they found themselves in enemy-occupied country and had to flee across land and sea, leaving everything behind. What a terrible journey for the young children! All their belongings were left behind. In one of his later lectures he says that he hopes the British soldiers are looking after his house!

Maybe the area around Amberley was their bolt hole again. Joseph was 44 years old so he wouldn't have been eligible for conscription until 1918. When that time came he joined as a civilian in France with the YMCA. (He appears on the WW1 medal table as entering France in 1918.). In the meantime he uses his time to travel all round Britain lecturing on all aspects of the Middle East in universities, schools, town halls, churches, YMCA buildings, and even to delinquent boys. The following are local examples:-

12th October 1916 Bristol Sunday Society “20 years in Mesopotamia” with lantern slides

1st March 1917 Bristol Sunday Society
“Mesopotamia: the Key to the Future”

7th September 1918 in The Guildhall Gloucester in-aid of the Y.M.C.A. “Baghdad; The Plot that Failed” illustrated with Limelight views.

This one was attended by the Archdeacon Hobhouse and the mayor and mayoress, Sir James and Lady Bruton.

Joseph was nicknamed “the Vicar of the Garden of Eden” and was described as an incisive and breezy speaker. His unique knowledge and remarkable gifts as a public speaker gained him a reputation as being one of the most brilliant lecturers around.

These talks illustrated with limelight views and lantern slides paved the way for the publishing of his books. “Serbia to Kut an account of the war in Bible Lands” was published in 1917 and a

facsimile copy made in 2013 by the Naval and Military Press. Also published in 1917 were:- “Mesopotamia The Key to the Future”, “Twenty Years in Baghdad and Syria”, and “Among the Druzes of Lebanon and Bashan.” Unfortunately in a man's world, Norah gets no mention in any of the accounts. Perhaps she manned the slides and kept the household accounts!

The Turkish Arabian Mission did not return after the war and Joseph became a vicar but he didn't give up his lectures, including broadcasts on the wireless. He was vicar of Warfield, Berkshire in the 1939 index. On the British Newspaper index under J T Parfit he has 295 mentions.

Joseph died in 1953 at Folly Lane Wantage, leaving £5,028. Norah lived on until 1961 when she also died in Wantage. Many of Joseph's books can still be found on book sites or downloaded.

Because of “lock-down” I have only been able to use the following sources:-

Find My Past, especially the Newspaper archive
Google
Amberley bound copies of Parish Magazines.

Maureen Anderson



A Village Family Tree

The Gotherington tree that is flourishing

A year ago, I wrote an article for this newsletter in which I described where my inspiration came from to create a village family tree using the Ancestry web site. At that time, I'd already amassed 400 profiles of local folk who were born at Gotherington or in one of the two neighbouring hamlets of Woolstone and Oxenton. I also included anyone who was one relationship away from someone in the family who had that connection. One year on the tree now comprises 2579 profiles, 387 photographs, 148 stories and an exhausted local historian!

Much of the research I've uploaded was undertaken by Miss Hilda Bishop, an Oxford graduate who once worked at Bletchley Park. She spent her retirement in the 1970s and 80s making copious notes about every aspect of the history of Gotherington, interviewing all the older residents, many of whom had lived in the area for generations. Census returns and deeds are essential reference points and indeed it helped enormously that Gloucestershire's parish registers are accessible through Ancestry but an oral history can also add the colour.

For example, one of the stories Hilda noted down concerned James Long (1855-1939) who originally hailed from Tirley. One day in the late 1870s, James got talking to some Severn barge men and as a consequence of this conversation bought a barge which he then lived on along with his wife, Eliza, and step-children, Selina (11), John (8), and Jinny (4).

In order to find work, they navigated the barge up as far as Birmingham. This barge, with all their possessions, was then stolen and James, his wife, the children, along with a newly born son named William, decided to walk all the way to Gotherington, a journey of 40 miles. On their arrival James'

sister, Rosa, took pity on them and kindly allowed them to stay with her family until they all realised that there were far too many people to physically fit comfortably into one small cottage. Several moves later, James and his family eventually found a permanent home in the village and their ordeal became family legend.

Other profiles have also been enhanced by stories gleaned from local residents with long memories or from newspaper reports, for instance, the story of Emma Holder, born at Gotherington who in 1869 at the age of 18, decided to disguise herself as a boy in order to run away to America with her boyfriend, William Attwood. Arrested at Quedgeley on suspicion of stealing clothes the police had no idea 'George' was a girl until they interrogated 'him' at Gloucester police station. Stories such as these would never be discovered by family historians searching through either census returns or parish registers but are invaluable to anyone endeavouring to discover what kind of lives their ancestors led.

These references to travel and aspirations to explore the wider world were within easier reach once the railways were established. Many residents worked as agricultural labourers but the coming of the railways provided opportunities. In terms of employment Frank Aston was able to become a GWR platelayer, Charles Holder a railway signaller, and Benjamin Cresswell a railway guard. Relatively better paid, consistent employment in the coal mines of South Wales persuaded the likes of Alfred James and Harry Attwood to leave the fields and to seek work there. Previously those who sought adventure had often joined the army. Thomas Ludlow, born at Gotherington in 1802, enlisted into the 53rd Shropshire Regiment of Foot soldiers when he was 18 and was then posted to Madras. By the age of 22, he was fighting in the first Anglo-Burmese War and was still defending British interests in 1842 when his regiment (now 13th Somerset) took on the Afghans at Jellalabad.

Occasionally, women were also encouraged to seek adventure (perhaps one less mouth to feed at home?). In the late 1840s,



Sophia Clarke described by a descendant as 'quite a gel, but a nice one', followed James Nind of Tredington out to India and ended up on the return journey giving birth to their baby on board a boat. Forever more, their daughter, Rosa, who spent the rest of her life at Gotherington, when asked where she was born had to respond 'at sea' (one enumerator refused to write this on the census).

Rosa Mary Ann Nind, baptised 28 July 1850 at Bishops Cleeve

Other locals prepared to take a risk emigrated to Australia and especially the USA, putting down roots in Wisconsin and California. Perhaps it's surprising that although 626 of the people who feature on the tree stated that they were born at Gotherington only 180 also ended their days there.

There were occasions when crime led to forced migration and Gotherington certainly had its fair share of criminals although only one case of transportation has so far been discovered. Many crimes now seem petty and perhaps reflect a basic instinct for survival at all costs. George Collins, for example, stole a spade and was sentenced in December 1831 to three months imprisonment at Gloucester. Tragically, half way through his sentence he died leaving his widow with one small daughter to care for and another baby on the way. Isaac Fisher who was born at Woolstone in 1859 became a prolific offender during the 1880s, seemingly once he was married and had young children to provide for. He was convicted on separate occasions for stealing fowls, potatoes, bacon, cups and saucers, and finally a

watch and chain. By 1892 however, having been imprisoned for months at a time, the offending finally came to an end.

Creating a family tree can highlight traits in terms of the kind of occupation some ancestors follow. In my own family, even though many were farmers, there has always been a strong leaning on my paternal side towards engineering. The broad spread of a village family tree can encompass a wider range of employment, agricultural labourers and market gardeners within the confines of the parish but with connections to coal mining, lime burning, and even bedstead fitting further afield. The pull of the industrial Midlands meant that although equally distant, four times as many locals headed up to the Birmingham area than those who made their homes at Bristol.

With so many people now forming part of the village tree it's perhaps unsurprising that at least one or two will have been within touching distance of national events or figures. Henry Kitton, whose son married a Gotherington girl, helped to rescue passengers from 'The Earl of Wemyss', a vessel shipwrecked off the Norfolk coast in August 1833. The event made national headlines after it emerged that a local landowner had stolen property from those who had drowned. Henry was one of those called as a witness at the landowner's trial.

Oscar Riches, who also married a local girl, once worked as a valet for the Comte Maurice de Perigny, a famous French archaeologist and explorer. Oscar was awarded the Croix de Guerre for serving in the French army alongside his boss.

And a jockey, Tim Hamey, who in 1932 won the Grand National on Forbra, having already won the Cheltenham Gold Cup five years earlier, married Phyllis Pullen, the daughter of a local Gotherington farmer. These links to national events and figures help to form a many faceted character of a community that might otherwise have only be regarded as a quiet country backwater.



Various jockeys, from the left: Unknown, unknown, Alfred 'Len' Lefebvre,
Olive Pullen, Unknown trainer?, Tim Hamey

One negative aspect of the pandemic has been the restrictions placed on our ability to travel. Often family research takes us to places (including archives) far and wide but the village tree has provided an opportunity to explore churchyards in particular that are closer to home and accessible with only the weather imposing the restrictions. Uploading photographs of these churches, headstones, as well as houses, onto Ancestry has enabled family researchers around the world to archive visual records without having the frustration during the past year of not being able to visit the places in person. On the flip side, the Ancestry search engine has provided many photographs of people, in particular, who were previously unknown to the local history society. The tree has already become a useful, ready reference and has provided a channel through which contact has been made with many people who have connections with the area.

What I thought would be a mini-project has become a major endeavour but has created an opportunity to gather many strands of local history together as one. Given its size, I do hope it won't grow much larger, but it proves that many residents who

lived side by side in the 19th century could trace connections to each other through generations of marriage. Family history research often involves looking back to the next generation and the one beyond that without considering how a family connects with the rest of the local community.

Today, I'm aware that there are two residents, one being myself, who both live at Gotherington who also both have Great Grandmothers who lived at Grosmont, Monmouthshire, in the 19th century. Perhaps one day we will discover that we are distantly related? Alternatively, the Gotherington tree includes a Julia Goodman who was born at Longtown, Herefordshire, a place where more of my ancestors lived, which makes me wonder whether one day I too may become a profile on the Gotherington village tree. I do hope so.

Caroline Meller



From the Archives Garden

Two Centuries of Institutional Care - Mental Health Provision in Gloucestershire

The long history of mental health provision in Gloucester starts in 1794, just 5 years after the French Revolution, when a subscription fund was set up to pay for the cost of building what would later become known as Horton Road Hospital in Gloucester (the first County Asylum in Gloucestershire, as it was first known). The subscribers of the day included the vaccinations pioneer, Dr Edward Jenner, from Berkeley in Gloucestershire, Robert Raikes – the founder of Sunday Schools – from Gloucester, and Sir George Onesiphorus Paul, a well-known social reformer and local philanthropist. There is a very fine marble bust of Sir George in Gloucester cathedral.

The Horton Road Asylum did not open until 1823 and several architects were appointed between 1794 and 1823. The first architectural drawings were done by John Nash, responsible for many of the Georgian and Regency crescents and terraces in Bath. The building was designed on the same architectural principles as several gaols of the time. There were inner and outer “Airing Courts”, and these were open-air quads, very much like prison exercise yards, for inmates to “take the air”. In the early days of opening, members of the public were encouraged to come and “view” the lunatics from special observation terraces, and this is something that, today, strikes us as barbaric.

By the mid 1830s Horton Road Asylum had the highest rate of recorded cures in the field of mental ill health in all of England. It was the eighth asylum to be built in England, following the success of the Retreat in York, which was largely funded by local Quaker families. Gloucester has a special significance, in the UK, in the history of mental health. The inaugural meeting of what is now the Royal College of Psychiatrists was held at Horton Road Hospital in 1841. One of the founding members of

the Royal College of Psychiatrists was Dr Samuel Hitch, Resident Physician at Horton Road Hospital, and a leading pioneer in the treatment of mental health. He played a major rôle in creating the Association of Medical Officers of Asylums & Hospitals for the Insane, the forerunner of the now named Royal College of Psychiatrists. For further information see “Gloucester and the beginnings of the RMPA” in the *Journal of Mental Science* 449, pp. 603-32, 1961, by A. Walk & DL Walker.

In the same year, 1841, mechanical restraints were withdrawn from the daily routine at Horton Road Asylum. At that time only a handful of asylums had taken this step seen as an enlightened and humane reform. In the 1990s the main building (a Regency terrace), which was listed, was remodelled as luxury apartments, but I am reliably informed that the subterranean “cells” – along with iron shackles still bolted to the wall – are still intact, under the main access road to the terrace, and were clearly visible during the building works to create the apartments.

By 1883, Gloucester had 3 asylums: the original one, in Horton Road; Barnwood House in Barnwood, and the newly opened Coney Hill Asylum. Horton Road and Coney Hill were both managed by the local authority forerunners of the NHS, with Medical Superintendents being in charge, and Barnwood House was private. With the passing of the Mental Treatment Act 1930, which introduced voluntary patient admissions to asylums, the number of patients grew exponentially. Ivor Gurney, the World War 1 internationally acclaimed poet, was a private patient at Barnwood House. This asylum trialled the introduction of ECT from December 1939, one of the first psychiatric hospitals in Britain to do so, and its medical Directors were interested in experimental psychiatry and treatments that were, at the time, thought of as innovative and forward thinking, including leucotomy. Barnwood House Hospital introduced psychotherapy for its patients, and was ahead of national trends in doing so.

In 1930 a new Physician Superintendent, Dr Frederick Logan, was appointed to the Coney Hill County Asylum in Gloucester, also known as the Second County Asylum, and he was amongst the first to introduce outpatient care, a dedicated service for adolescents, a form of occupational therapy and “parole” for male patients. He retired in 1955, and saw the changes in the treatment of mental ill health from the introduction of the 1930 Mental Treatment Act (replacing the outdated Lunacy Act 1890) right through to the very early ideas promoting community care, and including the foundation of the NHS in 1948.

Gloucestershire Archives has what is widely regarded as a very comprehensive collection of clinical and administrative records from 1823 until the last of the County Asylums in Gloucester (Coney Hill) closed in 1994. An almost complete collection of records outlining treatments, case notes, patient histories, epidemiology, admissions and discharges for over 170 years.

By far the most interesting document held by Gloucestershire Archives, relating to the County Asylums, and Barnwood House, are the patient case notes. These provide wonderful, contemporaneous insights to daily life in the asylums from the time of King George IV (in the 1820s) right through to Queen Elizabeth II. But, because of data protection laws, you are only allowed to access patient case notes if they are at least 100 years old. There are some exceptions to this, but that is very much the general rule. So for us, today, the vast majority of records we can view relate to the Victorian and Edwardian period.

The patient case notes of this time very often fail to give any sort of medical diagnosis we would recognise today; psychiatry at this time was in its infancy, and there were few or no pharmaceutical treatments for mental illness. Arguably, many conditions were caused by pre-existing physical diseases, poverty, war (there is lots of evidence of cases of “shell shock” from the period 1914-18) and social conditions. Some patients were admitted to the asylum for social, rather than medical,

reasons, and could languish in the back wards for decades. A case in point is that of unmarried mothers who were regarded as “fallen women” and admitted to asylums with their illegitimate children as being “morally corrupt” and even a danger to society. Similar cases involved homosexual men, at a time when homosexuality was regarded as aberrant, even morally suspect, and there are several documented cases of these individuals ending up in lunatic asylums. But, of course, a lot of this history is “hidden” because terms like “homosexuality” were rarely, if ever, used.

The same is true in terms of “hidden” or obscure diseases that may have led to “insanity”. A common diagnosis, on admission, was “GPI”, a term you will not find in today’s medical textbooks. GPI was “General Paralysis of the Insane” and referred to the final stages – leading to “madness” and eventual death – of syphilis. Other conditions were often simply referred to as “mania” and there are lots of examples of what we would now call post-natal depression, and even post-traumatic stress disorder, that were simply, collectively, called “mania”. Today, we know more about mental ill health, most care is provided in the community, there are reliable talking therapies and drugs, and antibiotics (to treat infections); we have trained professionals to help support those living with mental health issues.

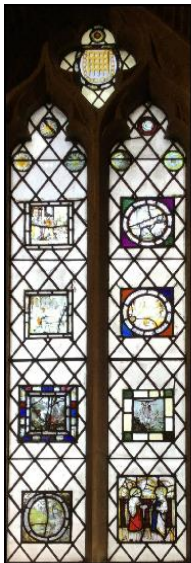
To find out more about what lunatic asylums were like, and their day to day routines, a good starting place would be “*At Home In The Institution: Material Life in Asylums, Lodging Houses & Schools in Victorian & Edwardian England*” by historian and academic Jane Hamlett (pub 2015). We have a copy of this at Gloucestershire Archives. A further, very interesting, source for local family history researchers who want to know more is Ian Hollingsbee’s *Gloucester’s Asylums 1794-2002*.

By Sally Middleton,
(Community Heritage Development Manager,
Gloucestershire Archives)

What did you do in Lockdown?

During lockdown, many queries came in to the GFHS Help desk as people researched their family history. One asked if there was a picture of the old St Luke's Church in Gloucester. As the Archives was closed, I was asked if I had such a picture in one of my Gloucester books. I didn't but I googled it and came up with an article on Wikipedia about the old church. Much to my astonishment, the article said that ancient stained glass fragments from St Luke's church had been transferred to Holy Trinity Church, Longkleven, which stands about 100 metres from my front door! It transpires that, when St Luke's was demolished in 1934, as Holy Trinity was being built, the fragments were donated to the new church, along with an organ.

I followed up on a link to Wikimedia Commons and there found photographs of 16 glass fragments. This led me to another, excellent website, www.geograph.org.uk a project which 'aims to collect geographically representative photographs and information for every square kilometre of Great Britain and Ireland'. Have a look, it's a wonderful resource. There, again, were the photographs of the stained glass fragments, provided by Rob Farrow who has kindly given his permission for me to use some of his photos; a few are my own.



I contacted the local vicar and was allowed to enter the church to see the two lancet windows in the Lady Chapel where the fragments had been placed. Other textual fragments had been placed in the west window. Most of the glass appears to date back to the late 15th or early 16th century and is believed to be mainly by Dutch, Flemish or German craftsmen. Much of the glass uses silver staining, the technique which gives its name to stained glass, so is no earlier than the 15th century.

And there began my new lockdown project! It was bricks last time, glass this time. First of all, I tried to identify all of the scenes displayed. Working down the left lancet window, from left to right and top to bottom, and ignoring the topmost fragment and the smaller 'quarries' for now, the eight fragments are as follows.



The Prodigal Son. This is the first of a pair of panels illustrating the parable of the Prodigal Son, which show similar style, colour and clothing; the clothing depicted is not that usually seen in Biblical artwork but more likely that of the time of the creation of this stained glass. The work is an example of the technique of silver staining

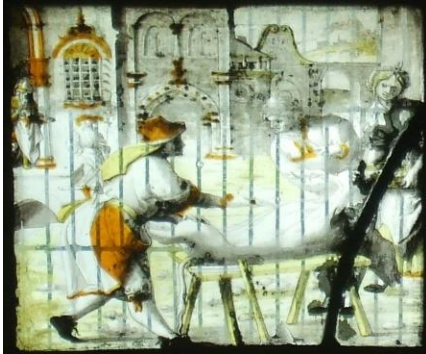
which gives lovely tones of yellow, orange and brown. The picture clearly shows a group of three young women pushing a young man from their building. A dog is enjoying the excitement. It is believed to be depicting the time when the prodigal son, without money, was thrown out of the house of ill repute, before returning to his father's home.

Salome's Request. Again, this is one of a pair of roundels, demonstrated by the similarity of the border around the central image and the coloured corners completing the square. It was difficult to identify the image which is now very faint. The glass is believed to be at least late 15th or early 16th century although the purple and green glass used in the corners was popular as far back as the 14th century.



The scene shows a table with a tasselled covering in a fine house, with one man standing on the left of the table and three people seated

behind it, one of whom is wearing a crown. Because this is paired with the Martyrdom of Saint John the Baptist fragment, the people are believed to be, from the left, Salome, Herod and Salome's mother, Herodias. Salome has just requested the head of John on a platter and Herod has summoned his steward to organise the execution.



The Fatted Calf. This is the second glass fragment illustrating the story of the Prodigal Son as evidenced by the same colouring scheme, the same border and clothing of a similar style.

In the foreground is a servant dealing with the fatted calf that is being prepared for the feast celebrating the return of the prodigal son. The carcass is shown hanging over the sides of a trestle table. Another servant is helping him and various maids are bringing food out of the large house in the background.

The Killing of John the Baptist.

This is a beautiful painting depicting a gruesome scene. The roundel shows Salome on the left of the image, receiving John the Baptist's head on a large platter, from the perpetrator, the executioner, who is seen on the right hand side, smartly dressed and still holding his sword. Between them, on the ground lies the decapitated body of John, still oozing blood.



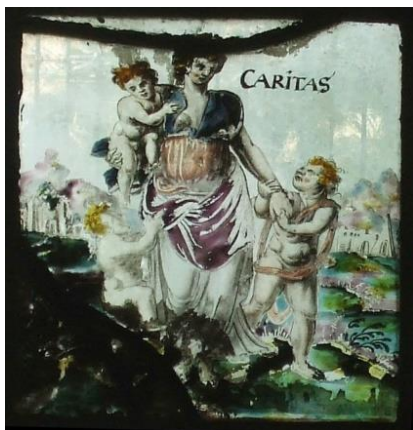
Like its partner, this roundel has a decorated border and coloured sections in the corners of the square. In this case though, the corners are red and blue.



Temperance. This also seems to be one of a pair of panels. It took quite a while and a lot of looking at artworks to determine that it depicts Temperance, one of the seven heavenly virtues, believed to combat the sin of gluttony. This stained glass fragment is believed to be more recent than most of the other fragments, dating from the 17th or 18th century.

In this image, as in many old paintings representing Temperance, she is shown with long hair, dressed in a robe, sitting on a hillside. In her right hand is a metal ewer and in her left hand a small cup. She is in the act of pouring a liquid, in an arc across her body, from the ewer to the cup. Around the outside of the main image is a white border with zig-zag lines. This border is, in turn, surrounded by an outer border of red, white and blue pieces of coloured glass.

Charity. Unlike its partner panel of Temperance, this window fragment was actually named as 'Caritas' meaning 'Charity' in Latin, to help identify it as another of the seven heavenly virtues. Charity is said to counteract the deadly sin of greed.



Again, this panel is likely to have been created in the 17th or 18th century. Charity is shown carrying one child and surrounded by two or possibly three more scantily-clad children. The image is rather blurred in some parts. The background shows some buildings but one corner in the foreground is so dark as to be impossible to interpret. The style of painting is very different from most stained glass windows.



The New Jerusalem. This roundel does not have a partner, despite having a similar zigzag pattern in its border to some of the other images. The technique of silver staining is illustrated in the shades of yellow. Saint John can be seen on a ‘great and high’ rock where he was taken by the angel who is standing beside him. John is shown as clean-

shaven and, on his lap, he is holding an open book.

Below, in the foreground, is a shepherd with his sheep but, in the background, is the New Jerusalem, as described in Revelations. The painting shows the square city, with high walls and, even higher, 12 gates, three on each side. The city is ‘golden’. In his hand, the angel is holding the ‘golden reed’ with which he will measure the city.

Pope Gregory and Saint Augustine.

The final panel in the left lancet window depicts a Pope and a bishop, believed to be Pope Gregory and Saint Augustine of Canterbury. The figure on the left, in red, wears a triple crown and holds a triple cross, both symbols of the Pope.

On the right, in blue, we see a figure wearing a mitre and holding a crozier, both symbols of a bishop.



In 596 AD, Pope Gregory the Great organised a mission to convert Britain’s Anglo-Saxons to Christianity. The mission was headed by Saint Augustine of Canterbury.

The right-hand lancet window only has 7 images, the eighth panel having a patterned surround but no central picture.



Saint John the Evangelist.

This is the clearest and most beautiful of all the stained-glass fragments. The roundel has a circular border which contains a pattern of vine leaves and bunches of grapes. The central image has been created using a glorious collection of muted yellows and browns with some red coloured glass. Perspective

has been used in the background which means the glass could be as early as 14th century though it is probably later.

The image shows Saint John the Evangelist standing in a fine building. Outside can be seen a walled garden and other large buildings in the distance. There is a halo around John's head, albeit now auburn rather than gold, and he is clean-shaven. In his hands he is holding a chalice. The chalice is one of the symbols that represent Saint John and is often drawn with snakes protruding from it, though that does not appear to be the case here. It relates to the story when John was challenged to prove his faith by drinking from a poisoned chalice. He drank and survived.



Saint Catherine of Alexandria.

Slightly smaller than the other roundels and lacking a patterned border, the image of Saint Catherine herself is quite clear. It is similar in colour and style to the roundel of Saint John and would appear to be of similar age.

Saint Catherine of Alexandria was a Christian saint, martyred in the

early 4th century on the order of Emperor Maximus. She is seen in this roundel standing on a veranda which has a bright, tiled floor.

The Flagellation of Christ.

Sometimes known as the Scourging at the Pillar, this is a scene from the Passion of Christ.

The central image in this fragment has a beautiful border of ornate leaves. The centre itself is a medallion, combining some glass of different colours as well as some painting and silver staining.



Flagellation was a common precursor to a crucifixion under Roman Law. This fragment shows Christ strapped to a pillar being beaten with lashes by three men, watched by their superior. The pain felt by Jesus is obvious from his hunched stance and buckled knees. Whether the man in red robes is Pilate or one of his servants is not known.



The Lamentation of Christ.

Like the previous fragment, this is another scene from the Passion of Christ.

Again, the central image is surrounded by a border of ornate leaves so it is assumed to have been created as part of the same series of medallions. Some red and blue glass has been used and silver staining has produced the

halos around the mourners' heads. I wonder if any other medallions from the series still exist?

As in many paintings, the body of Jesus is shown cradled by one of the mourners, sometimes said to be Mary, his mother. The mourners include Mary Magdalene. Whilst it is clear what the medallion represents, the individual images of the mourners are rather faint.

Saint Peter and Saint Andrew.

This final fragment is, in many ways, the most interesting of all the fragments. The image consists of three sections; the depiction of the two saints, the image of the donor and his family and the names of the donors. The panel is possibly one of six, each containing an image of two of the apostles.



Three-quarters of the fragment is filled with the picture of the two saints, Peter and Andrew. They are standing under an archway, in front of a patterned red hanging. Dressed in a blue robe, Saint Peter is shown on the left, holding a very large set of keys, presumably the keys to heaven. Facing him, on the right, in a dark red or purple robe, stands Saint Andrew. He is shown holding a large wooden cross, the saltire of Saint Andrew.



Below the two saints, painted in black and white, can be seen a group of kneeling people, enlarged below. This is the donor of the window and his family, preserved for posterity as he no doubt intended. The window appears to show the donor and his son on the left together with his wife and three daughters on the right. Below, in ancient script, is written, *Wyllem Hamecher und Hylgy syn hu[s]frau m[it] kynde[r]* translated as 'Wyllem Hamecher and Hylgy, his wife, and children.

I love stained glass and this project has given me great pleasure and enabled me to spend more time exploring it, both in books and online, on websites such as:

<https://stainedglassmuseum.com> and www.bsmgp.org.uk.

I have expanded my limited Biblical knowledge, learned a lot about the seven deadly sins and their corresponding virtues, and enjoyed viewing some beautiful artwork to identify the scenes.

There is still more research to be done, such as where did the ancient glass originally come from since St Luke's church in Gloucester was only itself built in 1841. I suspect it was donated by the antiquarian Reverend Samuel Lysons who caused St Luke's church to be built in the first instance.

My thanks go to Rob Farrow who put the original images online thus sparking my interest and educating me about my local church, to Dr. Jasmine Allen of the Stained Glass Museum for her advice, to Adrian Barlow, of the Friends of The Wilson, for his help and his interesting blogs <http://adrianbarlowsblog.blogspot.com> particularly on stained glass locally and nationally and, finally, to Sue Woodward and her friends with greater Biblical knowledge than mine who helped identify some of the scenes.

Liz Jack



Holy Trinity Church, Longlevens