

## EDITORIAL

As you will have noticed from your Programmes, we have a new Chairman. Geoff Axe has finished his term of five years and we thank him for his care of the Society and his enthusiasm and support for its growth and success. Angela Rimmer is our new Chairman and I'm sure you will all support her in her new role. Angela's place as Joint Editor has been taken by Pat Easthope.

The Society now has over 80 household members which must equate to about 160 people. Understandably not everyone can get to the meetings but our numbers are steady and our outings very popular, especially when it's not raining! The Journal is well received although we would love some more items, even queries to put in it, though it's quite amazing how we never seem to run out of material to put in the Journal.

All the Journals except the very recent ones are now on-line in the Thriplow Society web page on the [Thriplow.org.uk](http://thriplow.org.uk) web site. <http://thriplow.org.uk/journal-archive.php>

2014 is the centenary of the start of World War One and there will be many commemorative programmes and occasions to mark this event. We have been asked if we have any records for this time. We have already recorded what we could find about the men whose names are on Thriplow's War Memorial but any further memories, such as stories passed down or diaries would be most welcome. We can copy them and return them or keep them in our archives.

In October the School celebrates its 150<sup>th</sup> anniversary; we are contributing pictures and details of its origins for the celebrations. The School, itself, will be putting on an exhibition and celebrating the occasion; we congratulate them in advance on behalf of the hundreds of children that have passed through its doors over the last 150 years.

The village has just celebrated its 45<sup>th</sup> Daffodil Weekend and it dawned on me as I was watching the crowds enjoying themselves, that as an historical society, the Thriplow Society had never written the History of Daffodil Weekend for the Journal. There have been a couple of leaflets stating the bare minimum of details, enough for our visitors, but for posterity, more needs to be recorded. At the moment I am collecting as much relevant material, programmes, accounts, as I can. If you have anything I can have or borrow, I shall be very grateful.

*Shirley Wittering and Pat Easthope, Joint Editors*

## ONE MORE PIECE IN THE JIG-SAW

*Shirley Wittering*

Recently I was contacted by Mr Mark Green who was trying to find where his cousin's Grandfather (William George Willers - died 1929) was buried. He knew it was in Thriplow churchyard but not where. In the Journal of summer 1993, Vol. 2/1, the Rev Jim Mynors wrote an article about the churchyard with a list of the graves and their position mentioning an old plan kept in the church. He said he had made an up-to-date plan.

I asked Churchwarden Liz Moore if she could help and we met in the churchyard on a sunny afternoon and searched amongst the wild flowers and grasses with both list and plan. We found where the grave was but there was no headstone. This was not unusual in the days when headstones were very expensive and people were not rich. When Mr Green next came to Thriplow, I showed him the position of the grave. He had brought a photo of his Grandmother and an uncle as a little boy outside a house in Thriplow but didn't know where it was. He sent me a copy and the search was on.



The message on the back simply says 'Mum and Stan Rule at Thriplow'.

The lady is Elizabeth Hannah Willers born 1884 in Fowlmere, the little boy, Stan Rule, was about 5 and so the date of the picture is about 1912.

At first I thought that the larger of the two houses was Gowards in Middle Street; I sent the picture round the committee and they thought the same, but on closer inspection the position of the windows wasn't the same and where was the oak tree? The tree in the picture is probably an Ash. Also the flint cottage was not at all like the cottage of Mrs Evans which preceded our house.



*Lewis Stone's drawing of the old cottages that stood where 24A Middle Street now stands.*

No, the flint cottage reminded me of Eva Hall's cottage in Church Street and so it proved to be.



Photo of Eva Hall's house taken in the 1980s

Eva's house was pulled down and replaced by two houses in 2005 (below). The only acknowledgement of local distinctiveness being the flint wall of the garage



So what about the large house and barn in the background? Some years ago I traced the history of this house but never had a picture of it before.

In the Manor Court Rolls of Bacon's Manor for 1700 it was described as belonging to George Farrow, ploughwright and parish clerk. It is shown as having one hearth in the 1674 Hearth Tax returns. In 1766 it is described as '*a Messuage with orchard and close adjoining*'. The close was over the road named as Burnt Close. (Site of Bone Mill).

Sometime between 1800 and 1823 the old house was divided into two cottages.

In **1855** the two cottages (one building) were sold together '*with that other cottage lately erected and built upon part of the said premises and in the occupation of Wm Ison*'. 'That other cottage' was Eva Hall's house, described as being of stone and slate

*In 1856 the Bone Mill site (No.151) was sold to Henry Perkins Lord of the Manor, the Bury for £125.*

*In 1865 the old house was now divided into three tenements and the new cottage described as being of stone and flint. 1884 Henry Perkins sold his estate the house was then lived in by John Hayden and included a Carpenter's shop.*

In the early 1970s the house was pulled down to build Numbers 46 and 48 Church Street, now lived in by John and Angela Rimmer and Joe Seagon.

So neither of the houses in the old photograph now exists and the gift of the old picture by Malcom Green has added another valuable piece in the jig-saw of the history of Thriplow's past.

P.S. In the background of the photo there is another building, probably the barn which ran parallel to the footpath and which burnt down in 1992. Also on the left can just be seen a gate probably to the Vicarage. I should like to thank Kevin Clark, Judy Murch and Julie Neeves for their help in identifying the houses.

*Shirley Wittering*

I showed the photo to Lewis Stone and he remembered the ending of the larger house in the picture; this is what he wrote:

### **THE DOLL'S HOUSE:**

Some memories are specific and detailed and can be recalled from time to time for scrutiny, others are vague or brief and seem to contain little information. Such is my recollection of a walk along Church Street from my home in Middle Street, Thriplow one summer evening and what I saw and how it affected me.

It was late summer of probably 1970. Ruth and the children were probably at home, so I was on my own and more aware of my surroundings than if I had someone with me. It was getting dark so not much detail was apparent. I was passing along the southern end of Church Street where there were several large trees, foliage and associated shading. It was not a part of the village I knew well, either by the people or the houses, but as I passed Mr Guy Smith's house (Manor Farm) in the direction of the school, I became aware that something was different. There had been an overgrown hedge along the grass verge, behind which stood a house, end-on to the road, and partly obscured by the hedge and trees. It had never struck me as a beautiful house. It was just a box with a pitched roof, and lacked any interesting architectural detail. The windows were few and small. The rendering was just another earth colour. It was roofed with slate, which added to the drabness. The roof pitch angle of about forty-five degrees was ugly, being too shallow to look picturesque. The smallness of the eaves and verges, together with the materials used suggested a cheap, end-of-the-nineteenth-century repair job. My own house had been done similarly. It hadn't been destined for a calendar picture. Never the less it was a very old timber-framed building.

In that warm summer dusk, though, its destiny had been realised. The building had been demolished and the wood piled into a bonfire and burned. I could feel the radiant heat of the dying fire as I approached as well as smelling the last of the oak smoke emanating from round the edge of it. The house was gone! A piece of newly revealed sky stood above.

I was mildly shocked at the absence of the building. I hadn't known the building or its occupier so couldn't claim any great sense of loss, yet its absence to me was sudden. It was especially threatening when seen in conjunction with the large printed board standing some yards away proclaiming "XYZ Housing Developments, Surrey". There was enough light to read that much. I was angered by the scene. I saw it as a threat.

All through the past, the old has been overtaken by the new, and this was another example of the process. But I thought this event went further: I saw it as the picturesque and fascinating being overtaken by the bland, the shallow and the commercial. I feared it was part of the gradual move from a rural interconnected pretty village to an urbanised and disconnected housing estate such as I had moved away from only a few years before.

What I was viewing was helping to define my attitudes as I moved into my thirties. To express it mildly, I didn't like it! In my thinking of the time, this wasn't part of the process of historical change; this was the expression of malice by a person called a "developer". But it was too late for me to do anything other than express annoyance.

Probably the next day, I mentioned the situation to our neighbour Margaret Shaw who had lived in the village since 1946. She informed me that the house in question had belonged to Adolphus Smith. That was the end of the matter.

A few months later, a notice appeared next to a pretty cottage in Middle Street. The house was a restoration project that had run into difficulties and had been put up for sale. The notice bore the name and address of a developer in Surrey, the same one as had appeared in Adolphus Smith's plot.

Rather than let this old house go up in smoke too, I decided I would intervene and do something! But that's another story.

It was only in the spring of 2013 that John and Angela Rimmer explained to me the naming of their modern residence on the site of Adolphus Smith's house in Church Street. Adolphus Smith had been known as "Doll", so it was quite reasonable that his house and its successors be known as "Doll's House".

*Lewis Stone, August 2013*

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### Felo-de-se

Felo-de-se is an archaic legal term meaning Felon of Himself, in other word suicide. The *Herts and Cambs Reporter* for June 22<sup>nd</sup> 1883 reports the suicide by shooting of William Bush, Farm Bailiff to Mr Perkins of the Bury. William Bush was 70 and had recently lost his wife; he shot himself in a field near his home.

The inquest into Mr Bush's death was held in the Green Man. The coroner stated that in the past such an act was called *Felo-de-se* and that the property of the deceased had to be forfeited to the Crown, the body must be buried between 9 and 12 o'clock at night, on the North side of the church and without any religious ceremony whatever. He went on to say that the law requiring forfeiture had been abolished, but that regarding burial was retained and there it behoved the Jury to consider very carefully the evidence as to the state of the deceased's mind. The Jury returned a verdict that the deceased committed suicide while in a state of temporary insanity.

*Shirley Wittering*

## History of the Church

On Thursday August 8<sup>th</sup> the Thriplow Society were treated to a talk by Churchwarden John Rimmer followed by an opportunity to look at the church records and to climb the tower to the Bell Chamber. We thought those who could not get there would like to read what John had researched:-

### **‘Welcome to Saint George’s**

I’d like first of all to look at the origins of this place and then how it developed over the years to be the church that we see today. Then I’ll say a little bit about some of the people involved. Then we can do a bit of a walkabout before I conclude with our situation today. I’ve used various sources but the main source for my talk has been the guide written by Geoffrey Vinter in 1951. One thing I’ve learned is that researching what happened 800 years ago can leave one feeling as though there are more questions than answers, and sometimes dates quoted can vary considerably.

So what are the origins of this place?

Pope Gregory the Great sent Saint Augustine to England in 595 AD to convert the pagan Anglo Saxons, and it is said that Augustine instructed his monks to build churches over pagan sites to prove that the Christian God was more powerful – Thriplow church is beside the Bronze Age tumulus of Trippa.

The Saxon lord Brythnoth left his land to the Abbott of Ely after his death at the Battle of Malden in 991. These included Thriplow, and it is probable that being a Christian he built the first church here, probably a wooden one. The Normans built in stone and the Abbot of Ely probably had the first stone church built.



So what is the age of the present building we see? The Victoria County History tells us that:

*The Purbeck marble font (Norman or possibly Saxon) and re-used fragments of 12<sup>th</sup> century carvings including shafts on the north transept buttresses suggest that there was a church*

*there before the present one was begun in the later 13<sup>th</sup> century. The church as we know it today was started in 13thC with the building of the chancel and the north and South transepts. The original lancet windows survive in the east and west walls of the transepts. Reveals for lancets can also be seen in the side walls of the chancel and its east wall which probably had three or five grouped lights. The crossing arches and central tower are early 14<sup>th</sup> century and a little later in that century and early into the next new windows were put into the side walls of the chancel. The north and south windows in the transepts were enlarged in the 15thC and the nave was rebuilt in the late 15<sup>th</sup> or early 16<sup>th</sup> C when a rood stair was added into the angle with the south transept.*

The vestry and porch are both 19<sup>th</sup> century additions although this present porch does replace an earlier one that was removed.

The church is built of Barnack stone, clunch probably mined in the Newton pits, and flint or field stone. Until the reformation it was dedicated to *All Hallows* or *All Saints* and several wills leave money to the Guild of All Saints. The puritan's abandoned faith in Saints and the Church had no name until 1852 when it became *Saint George*.

So how do we know about the history of this place? Well there are a number of records that help us understand. Vinter identified an inventory of the church goods and ornaments that was taken during the reign of Edward VI (1547-1553). The inventory included the chalice, ornaments, copes, vestments etc. and importantly mentions that there are in the steeple, 4 bells.

However change was coming and during Elizabeth's and James reign (1558-1603 and 1603-1625) the Anglican Church, as we know it was gradually coming into being. The dissolution of the monasteries had taken place from 1540. Congregations no longer listened to Latin prayers, the Book of Common Prayer was introduced and vestments were disappearing. The ancient altars were being taken away and wooden tables being substituted which was moved at Communion time to the centre of the church or into the nave, and around which the communicants gathered in a circle. When not used the table was placed against the wall. This arrangement had been confirmed by Queen Elizabeth but was not always adhered to, the table being kept and used in various positions'.

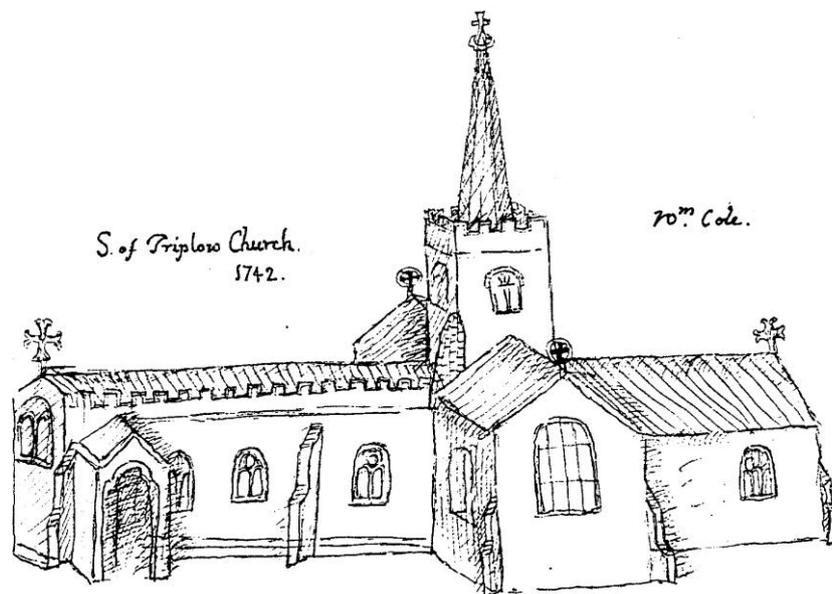
The Archbishop of Canterbury (1633-1645), Archbishop Laud directed that the table should be placed altar-wise against the east wall and railed in, and as a result was accused of popery. Some bishops refused to carry out these orders, others including Bishop Wren of Ely welcomed the changes and he ordered visitation of all the parish churches in his diocese to ensure they complied. A commissioner was appointed who visited and asked a set list of questions of the vicar and churchwardens which were presented to the Bishop's court probably in Great St Mary's Church in Cambridge in 1639. Vinter tells us that 'fines were made and enforced and, of course, much resented by the puritan congregation, but they led in our church to much improvement in the furnishings which largely survived Puritan upheaval'

All this was causing conflict and producing protest amongst the increasingly Puritan members of the congregations and very soon their protests seemed to be effective. Within

two years Bishop Wren was imprisoned for eighteen years, six years later Archbishop Laud was beheaded, and then four years later in March 1644, Dowsing descended on the village. William Dowsing was commissioned and paid by the government to tour East Anglia destroying any images and signs of popery. He visited Thriplow church and in his journal he records 'we brake about 100 cherubim and superstitious pictures, and give Order to take down 18 cherubim and a cross on ye steeple and to level the steps'. Some of these so called superstitious pictures included stained glass, the cross on the steeple was evidently taken down, as scratched on the lead is '1622 R. Prime, T.D, William Sell and Thomas Woklinge did set up the Weather Cock the 19<sup>th</sup> May.' See Journal Vol.6/1, 1997.

Then came the restoration and Charles II (1660-1685) was on the throne and Bishop Wren was back at his post after his long years of imprisonment. The churchwardens were required to make a quarterly return as to the condition of the church and in the Thriplow warden's return for 1663 they state that the church and chancel is in good repair and the churchyard sufficiently fenced. They also state 'Our minister doth not baptize infants without godfathers and godmothers. We have none that refuse to come to divine service, nor any unlawfully married. We have a Clarke of honest conversation sufficient for reading and writing....'

However when the Archdeacon made a visitation two years later he had a long list of criticism including leaking roofs, no pulpit cushion, vestry decayed and a new chest in which to keep the vestments, needed - a real challenge to the churchwardens.



The next full account of the church comes in 1742 when William Cole, Vicar of Milton and the Cambridgeshire antiquary visited- 100 years after Dowsing and 110 years before another survey. He gives a considerable description of some of the monuments and gravestones in the church. From his general description several of the windows in the nave were stained glass

We then have details published in a book of 1852 mentioned by Vinter, *The Ecclesiastical and Architectural Topography of England*, followed by a survey of the church carried out in 1866 at the request of the Bishop of Ely which identified the following- 'the porch fell down

some years ago when the materials were taken away and used for mending the parish roads. The nave floor is covered with common bricks. The floor is green with damp and across the north east angle some boards have been nailed to form a receptacle for coal. The gable of the south transept has fallen out, the roof has been shored up, the lead covering blown off and the rain flows freely through the breach into the church'.



Drawing of South Transept drawn by R R Rowe in 1866

Very little had been spent on the church for over 200 years, so considerable work was needed. The restoration work commenced in 1875. Two years later the Chancel was restored and supervised by the well-known Victorian architect Sir Gilbert Scott, at a cost of £2000. See Journal Vol.3/2, 1994.

It was during this work that they discovered the piscina (a recess in a wall near an altar, with a drain for washing the communion vessels), thought to be early English in the south wall of the chancel, (there are two others showing that the church had two side chapels in the north and south transepts) and two stone coffins were found close to the south wall of the nave – probably 13<sup>th</sup> century; one of a woman about 4ft 10 inches with red hair and another of a man 6ft 6 inches; they are still there. The woodwork of the nave was completed and painted, as was the timber roof copying remnants of old painting elsewhere in the church.

Most of what we see around us today is from that era, with the addition of the organ in 1908 and (then a new central heating system in 1928) and various more recent improvements in heating and electrics.

G O Vinter in his preface to the church history states ‘ So many guides to churches tell us that this part is Norman and that part perpendicular and completely miss the important fact

that the church has been , for the best part of a thousand years the centre of all village activity. Today, people think of it too much as somewhere where they are christened or married or near which they are buried.’

With those comments in mind I’d like to give few details of some of the people involved, because whilst the building is interesting it is people that make the church.

## **People**

The first group of people we think about are an unlikely group. Because of its strategic location on Ashwell Street and Icknield Way the church was during the 13<sup>th</sup> and 14<sup>th</sup> centuries used on number of occasions as a place of sanctuary for anyone guilty of a capital offence (murder or theft). Vinter notes some of those who sought sanctuary, and what the church’s responsibilities were.

Quite a different group of people are those remembered on the various memorial tablets and graves around the church, - many are referred to in Cole’s description of the church in 1742 One of these was Rev John Perkins, 1639, a relation of the Benings, and when Cole visited the church later in 1757 stated ‘ Mr Perkins was a very artful, sly and worldly man, and never failing to shake you by the hand. This expression of friendship no one believed but rather were on their guards against him. He met with his match at Fulbourn in Mr Greeves, and as two of that sort could not well agree in the same parish he was too cunning and finally routed him and so he got a chance for his living.’ His memorial tablet is in the north transept and the description there gives a far more complimentary account of him. He did, however, provide the church with a silver chalice and Patten, of which only the Patten now survives.

The Rector of Fowlmere was John Morden who apparently was quite famous. He is described as a faithful old Royalist and he came to preach at Thriplow in 1643 when Bishop Wren was already in prison. He mounted the three decker pulpit, opened the book of the 6<sup>th</sup> chapter of Wisdom and after reading two or three verses said ‘this is a lesson for the roundheads ‘ – preaching to a puritan congregation – it didn’t go down well.

Perhaps someone a bit more gracious was Rev. John Watkins who raised the money for much of the Victorian restoration, including a new porch. The Rev Butler Berry was vicar here for 43 years and held the livings of Shepreth and Heydon , and used to ride around on horseback, and if he found no congregation at one church he passed on to the next, and so on. His gravestone is in the Porch.

The people of the village raised the money for the Millennium window in the north transept; see Thriplow Journal Vol. 8/1 1999 and Vol 8/1 2000 – together with Peterhouse, the lay rector. It shows two important characters in the life of St George’s; Byrhtnoth who gave the village to the Abbot of Ely in 991 and Bishop Hugh de Balsham who bequeathed the tithes from the church to found Peterhouse, the first of the Cambridge colleges, in 1284, and our links with that college continue to this day, for Peterhouse is the lay rector and holds liability for the repair of the chancel.

An interesting aspect of the later move towards Non- conformity in Thriplow is that the succession of three Joseph Ellis's who were churchwardens and also very influential in the development of the congregational church. The Ellis family graves are in the churchyard.

The various sources I've looked at don't really address what life was like for the ordinary parishioner during these times. Vinter makes reference to Old Mr Perrin who remembered the church before the restoration in 1875, and we know that Mrs Perrin offered lodgings to one of the workmen on the Victorian restoration from a receipt found in the church.

**Conclusion:**

I've talked about the development of this building over hundreds of years and how the church has responded to the changing needs of the community. Our work of maintaining this building has continued in recent years with much work on the fabric of the building with repointing of walls of the nave and tower and roof repairs, a new heating system – all to maintain an important historical building.

With all the changes over the centuries there is of course the impact upon the ordinary members of the congregation with changing attitudes and patterns of worship – something of course that continues today.

The members of St George's are keen that this is a building that continues to serve the needs of this community, and as we look ahead into the future , we want to see a church that meets the needs of a 21<sup>st</sup> century congregation, and is a building that encourages use by the wider community.'



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This drawing of a bell was scratched on the lead of the spire by Joseph Eayres of St Neots who made five bells for the church in 1743

*John Rimmer*

## Nature Notebook

### HEMLOCK *Conium maculatum*



Hemlock outside Rectory Farm, Middle Street, July 2013.

This year this magnificent plant has been growing well along verges in this area. There is always a clump of this tall feathery Umbellifer on the right of the turn into Thriplow from the A505. This year it is well over 7 feet tall.

It is an herbaceous **biennial plant** that grows between 1.5–2.5 metres (5–8 ft) tall, with a smooth green stem, usually spotted or streaked with red or purple on the lower half of the stem. The **leaves** are finely divided and lacy, overall triangular in shape, up to 50 centimetres (20 in) long and 40 centimetres (16 in) broad. The **flowers** are small, white, clustered in **umbels** up to 10–15 centimetres (4–6 in) across. When crushed, the leaves and root emit a rank, unpleasant odour often compared to that of mice.

*C. maculatum* is known by several common names. As well as the English "Poison hemlock" and the **Irish** "Devil's Bread", there are also Beaver Poison, Herb Bennet (not to be confused with Herb Robert), Musquash Root, Poison Parsley, Spotted Corobane, and Spotted Hemlock. The seeds are sometimes called Kecksies or Kex.

*Conium* comes from the Greek *konas* (meaning *to whirl*), in reference to vertigo, one of the symptoms of ingesting the plant.

In ancient Greece, hemlock was used to poison condemned prisoners. The most famous victim of hemlock poisoning is the philosopher **Socrates**. After being condemned to death for **impiety** in 399 BC, Socrates was given a potent **infusion** of the hemlock plant.

*Shirley Wittering*

With thanks to Wikipedia - <http://en.wikipedia.org/wiki/Conium>

## The Thriplow Chronicle

The *Cambridge Chronicle* was in production for over 172 years. Published every Friday, it ran from 30 October 1762 to 30 May 1934 when it became the *Cambridge Independent Press and Chronicle*. A valuable source of information, the papers are available on microfilm from 1762 to 1934 at Cambridge Central Library, Cambridge Record Office and Cambridge University Library. They are also held in the British Library. Original newspapers from 1770 to 1934 are available at the Cambridgeshire Collect in the Central Library and a complete set from 1762 to 1934 are held at the Cambridge University Library.

On October 5<sup>th</sup> 1992 Mike Petty gave the second talk to the newly formed Thriplow Society. The talk was entitled 'The Cambridgeshire Archives' and Mike explained how the old newspapers of Cambridgeshire were kept in the Cambridgeshire Collection which was housed above the Lion Yard Public Library. These newspapers which started in the late 18<sup>th</sup> century had been indexed and that many people had used this index to find reports of their own villages. 'I could do that for Thriplow' I thought and so for the next few years, every Wednesday I rode into Cambridge on the bus, (We only had one car and the buses were better then) and spent a happy couple of hours transcribing the reports about Thriplow.

The newspapers were bound in leather and were enormous, as each year was brought out of the store on a trolley it had to be propped on a wooden wedge to raise it to a readable level. I started with the *Cambridgeshire Chronicle*; the first entry for Thriplow was from 24 August 1776.

*'To be let, and entered upon at Michaelmass next; a capital MANSION HOUSE at Triplow, in the country of Cambridge, consisting of a large hall, two parlours, a kitchen and other convenient offices on the ground floor; seven chambers on the first floor, and five servants rooms over them; stabling for six horses; and about ten acres of pleasure ground.*

*Triplow is situated on the border of Essex and Hertfordshire; 8 miles from Cambridge, 7 from Royston, 18 miles from Newmarket and 43 from London.*

*For further particulars enquire of the printers, or on the premises.'*

This notice probably relates to the Bury.

As time went by and I became more and more immersed in the Thriplow of yesteryear, the reality of the past came vividly to life; I noticed that the subjects changed gradually from the sale of houses and furniture to notices about trespass and farmers disagreements then on to social occasions such as concerts and feasts and Sunday school outings. Infant deaths caused by burning or being rolled on in bed dotted the pages contrasted with reports of old labourers reaching a ripe old age. Then in 1819 the first mention of Enclosure with the sale of timber, even though the Enclosure Act didn't actually happen until 1840, over 20 years later. Young men being transported to Australia for stealing a lamb or being given hard labour for burning a farmer's hay ricks (the farmer was always insured, I noted). The restoration of the Church

in 1875 was covered in detail as were local elections. Coroner's inquests were always held in the local pub, usually the Green Man and the church vestry meetings were held there too. Then more concerts both in the British School and the National School, a fair amount of rivalry here.

In 1838 a series of letters were exchanged through the medium of the Cambridge Chronicle between the Vicar John Jenks and the largest landowner in the parish, Joseph Ellis regarding the sacking of a boy from Ellis's employ.

In 1839 the paper reported the case of the Thriplow Overseer William Clarke who was imprisoned in Cambridge Gaol for causing the death of a pauper child. Purely by chance, I was in the Cambridge Record Office when one of the archivists came across this case and drew my attention to it. William Clarke was a noted landowner and lived in Manor Farm – what had he done that he should be imprisoned for the death of a pauper child? I followed it up and unearthed the whole story. So a short entry in a newspaper can lead to a fascinating picture of how life treated the poor of yesteryear.

By 1921 the paper reported a new public telephone office with a call to Cambridge being 3d and to London costing 10d.

By now I had reached the 1920s and here I stopped. Others papers copied were the Royston Weekly News from 1889 and the Jennifer Foster (Elsie Overend's daughter who used to live in Foreman's Road) copied the Herts and Cambs Reporter from 1878 to 1898.

I should like to put the 'Thriplow Chronicle' on line on our web site, but feel that it would be nice to continue from 1920 until, say, 1950. Many other villages have published their Village Chronicles, perhaps we could do so too. Does anyone have a spare afternoon now and again to go through the local papers from 1920 onwards? A chance to immerse oneself into the Thriplow of the past and add to the wonderful treasure trove that is the Archives of our village.

*Shirley Wittering*

## Correction to photos of the Bury

Oops we've done it again – this time it was Bill who pointed out that the second view of the side of the Bury on page 8 of the last Journal were in the wrong order. The view with the porch shows three gable windows whereas the bottom picture has no gables and no porch. So it would seem that the bottom picture is obviously the older of the two. The lady in the long skirt is certainly from before the 1930s, probably around 1900

Some notes written by H.C.Hughes in 1930\* mentions that, under the ownership of Mr. Younger, the entrance of the house had been moved from the front to the south side and a porch built which had 'now been removed, and the front door inserted in the old place in the centre of the fenestration and the nineteenth century brickwork, which was very flimsy, replaced with thin white-flecked Luton bricks'. Hughes also mentions that the dormer windows were built in 1929, and the roof re-tiled.

\* From the Proceedings of the Cambridge Antiquarian Society Vol. 30 – 32, 1930.

## Committee

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Journal Editors – Pat Easthope & Shirley Wittering

Archivist – Shirley Wittering

Member – Geoff Axe

## GLEANINGS

We have had a letter from Betty Parker pointing out an error in our last Journal – she says ‘Liz Friling had two daughters – Robyn from her marriage to Maurice and Nicky from a previous marriage. Simon was the son of Malcolm and Jacky Lightbody. The Lightbodies and the Frilings exchanged houses. Malcom, Jacky, Simon and Jan moving to ‘Sunny Peak Cottage’ and the Frilings to ‘Vinters’ the bungalow below.’ **Thank you Betty** for putting me straight.

*‘Ash before Oak, we’re in for a soak,  
Oak before Ash, we’re in for a splash.’* Wednesday May 11<sup>th</sup>, both Oak and Ash showing young leaves and flowers, neck and neck, I’d say, so what does that say for the summer?\*

**Thank You** to Jenny and David Heizleman for the gift of a large booklet holder for use at Daffodil Weekend.

**Thank you** too, to Pat and David Easthope for some school pictures from the 1970s and 1980s.

**Thank you** to Jean Tomlinson, Geoff Axe and Bernard Meggitt for photos of the Society’s evening at the Church on August 8<sup>th</sup>. You can see them all on the village web site.

**Thank you** too, to Mike and Val Cowham who brought their book published from the manuscript of Charles Lingard Bell in the 1880s of Thriplow Hundred. It is a beautifully produced publication and well worth having.



View down the church from the open West door.

Elsewhere we have told the story of the photo given us by Malcolm Green for which we are very grateful.

\* August 20<sup>th</sup>. We have, so far, had a wonderful mixture of sunshine and showers, including a bumper crop of large orange slugs, which, I’m told, come from Spain!



Drawing of south east view of Church by Charles Lingard Bell 1885