



AVON LOCAL HISTORY AND ARCHAEOLOGY

Regd charity 270930

5 Parrys Grove
Bristol BS9 1TT
Tel, ans and fax 0117
968 4979
wm.evans@btopenworld.com



Peter Vilhelm Ilsted (1861-1933)

e-Newsletter 28 February 2022

Website: www.alha.org.uk

Facebook: <https://www.facebook.com/AvonLocalHistoryandArchaeology>

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ALHA ITEMS

ELIZABETH WHITE

The committee has learned with great sadness of the death of Elizabeth White, who chaired ALHA's committee for several years. EW taught history at former grammar schools in Hampshire and Midsomer Norton. While living in Keynsham she was an energetic member of Keynsham & Saltford Local History Society, for whom she edited *Keynsham and Saltford: Life and Work in Times Past 1539-1945* (1990). In 2005 she published *St. John the*

Baptist, Keynsham: A History of the Church. In 2010 ALHA published her booklet '*For the benefit of the children', the battle for a board school in Keynsham, 1870-1893.* EW gave presentations at several ALHA local history days; contributed numerous articles to journals; was a popular and entertaining speaker on the local history circuit; and was generous with help, information and encouragement to local history enquirers. After retirement EW lived in Pill.

CATALOGUE OF PRESENTERS

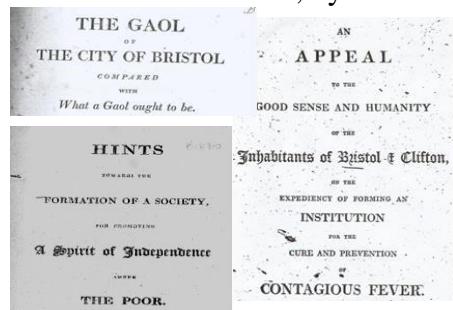
As mentioned in the e-update for 31 January 2022, ALHA's committee intended to send copies of the new speakers list, compiled by volunteer Mike Leigh, to member groups and societies once they have paid their subscriptions, from 1 April onwards. Mike completed the work earlier than expected. As programme secretaries were booking speakers and were asking when the speakers list was going to come out, and there was no point in the printed copies lying idle until April, the committee decided to issue copies now to those groups that have paid their sub for 2021-2022. One printed copy has been sent by post to the contact named in each ALHA member group and society's last membership application form, or to the last address notified to the ALHA membership secretary. If your group or society has paid its subscription but has not yet received a copy, please contact the membership secretary, wm.evans@btopenworld.com.

ALHA BOOKLETS – REDLAND

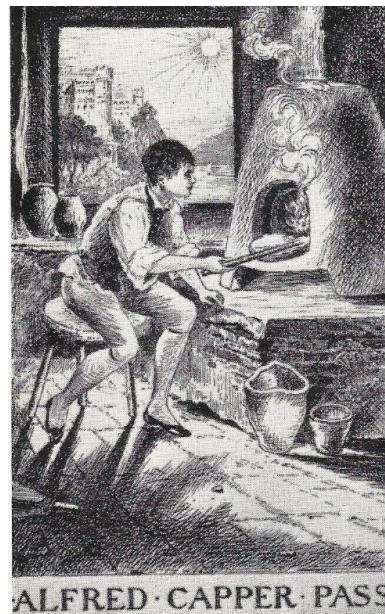
As mentioned in the e-update for 31 January 2022, more copies of Peter Malpass's ALHA booklet no. 10, *Redland: the making of a Victorian suburb* are now available. The booklet can be bought off the ALHA website, or from the treasurer, price £3.95 if collected or £4.60 post free.

NEW ALHA BOOKLET: SUSANNA MORGAN

A new ALHA booklet, by Mike Whitfield about the nineteenth century campaigner and



reformer Susanna Morgan, is now available. A flyer and order form accompanies this e-Newsletter.



FORTHCOMING BOOKLET: CAPPER PASS

A new ALHA booklet, by Brian Vincent about the nineteenth century metal smelter Capper Pass and his company, will soon be available. A flyer and order form for both books accompanies this e-Newsletter.

FACEBOOK TEAM NEW VOLUNTEERS

Veronica Bowerman writes: The ALHA Facebook team is delighted to welcome two new student editors from the University of Bristol, Department of Anthropology and Archaeology. Here is how they introduced themselves on the ALHA Facebook page in January 2022.

From THEO MARDELL: Hi, my name is Theo, and I'm pleased to say that I'm one of the new student Facebook editors for the ALHA page. I'm a second-year Anthropology student at Bristol University, I love all things history and archaeology, and I'm keen to find what mysteries and curiosities Avon has in store for me. As a student editor, I hope to translate my passion for these subjects into content that will draw in the interest of young people - and to help the team in any way I can. I'm looking forward to working with AHLA members and becoming part of the community, and I thank everyone for the opportunity to do so.

From DARCEY HEALEY: Hello members of ALHA, my name is Darcey Healey, and I am very excited to be joining the ALHA team as a Facebook editor. I am a final year Archaeology and Anthropology student at the University of Bristol and have previously worked on social media during our summer excavation of the Royal Fort Gardens and plan to do the same for this year's excavations at our new site if COVID allows (you may see some posts about these excavations in the future). In my role, I hope to encourage more people from the younger generations to engage with the organisation and hopefully increase membership. As well as this I hope to create content that all our members will be able to enjoy that highlights the fascinating history and archaeology of Bristol and its surrounding areas. If anyone has any interesting facts, artefacts, or suggestions for the page I am happy to discuss these over Facebook messenger. I look forward to getting to know our members and working with the team over the coming weeks and months!

Both Darcey and Theo are brimming over with new suggestions and ideas which are already starting to increase the number of viewers not only to ALHA Facebook <https://www.facebook.com/AvonLocalHistoryandArchaeology> but also to its website <https://alha.org.uk/>. Weekly Discoveries, one of their proposals, is attracting interest from local museums and some ALHA member archaeology societies. ALHA Facebook's first two Weekly Discoveries featured a clay pipe and partial bowl dating from the 1700s from the Bristol University excavations at the Royal Fort Gardens, and the other a Roman altar icon dug up in a garden in Kellaway Avenue, Bristol. If you or your group or society's members have any items of interest that you would like to share, please email us avonlocalhistoryandarchaeology@gmail.com

EVENTS AND SOURCES

YATE IN THE SIXTIES

Sixties Yate (one of three titles) is an exhibition at **Yate Heritage Centre** on 'the history of modern Yate and the people who made it happen.' **Tuesdays to Thursdays 10am to 4pm and Saturdays 10am to 1pm, until 27 March 2022.** 'The 1960s were perhaps the most significant decade in the history of the parish and later, town of Yate. New estates to the south of the parish centre and a brand new shopping centre sprang up alongside the arrival of several



thousand new people to the area. We chart the history of this time and all the issues with some of the best images from this period and artefacts from 1960s Yate,' it says. **Yate & District Heritage Centre, Church Road, Yate, BS37 5BG; 01454 862 200;**
<http://www.yateheritage.co.uk/visit/exhibitions.htm>. [Image *Bristol Post*].

BRISTOL CITY MUSEUMS AND ARCHIVES: BUDGET REVIEW

Bristol City Council held its budget meeting 15 February 2022. That meeting set the budget for 2022-2023, and the rate of council tax payable for properties in the various bands. The budget for 2022-2023 does not appear to affect libraries or the museums and archives service more adversely than might have been expected.

The longer-term outlook, however, may be of concern to local history and archaeology people. A key document is *Bridging the gap: budget savings and efficiencies proposals 2022 to 2027*, published at

<https://democracy.bristol.gov.uk/documents/s69804/Appendix%208%20-%20Budget%20Savings%20and%20Efficiencies.pdf>. Under the heading GR028, Culture, there is a proposal, 'Type of proposal: Improve efficiency; Proposal: Review Museums and Archives Service; Detail: Review of the Museums and Archive Service in order to deliver the Corporate Strategy and to deliver savings. (Note well: Savings to the right are shown net of the assumed costs of implementation in 2022 to 2023 and 2023 to 2024. The first year that a full year saving is achieved is 2024 to 2025 onwards.); with savings in 2023-2024 of £83,000 and in 2024-2025 of £353,000, total £436,000. It is difficult to see how savings of that order could be made without substantial reductions in the services, including heavy staff cuts.

Libraries do not fare much better, but staffing seems to be spared: under heading GR003, Libraries, the proposal is to 'optimise service delivery' by reducing non-staffing library costs, including the material fund budget, out of which come book purchases and online resource subscriptions. The saving required is £100,000 in 2022-2023.

BRISTOL UNIVERSITY FAMILY HISTORY COURSE

Siân Goldharber writes: University of Bristol offers ***Genealogy 2: Delving Deeper***,

Location: Online

Dates: **8 March – 17 May 2022** (Easter break 12, 19 & 26 April)

Time: **Tuesdays, 6 pm – 8 pm**

Tutor: Penny Walters

This short course will introduce participants to lateral thinking, using research logs and devising timelines for a more critical evaluation of your family history research.

Participants will be encouraged to describe and discuss their family tree brick wall, and the group will collaborate to offer advice. There will be a deeper dive into using DNA tools, and we will also discuss forensic genealogy and its role in law enforcement, including a case study.

Participants will be given tasks to complete in their own time, including:

- visiting an archive (virtually or in-person) and providing a review of their experiences
- presenting a summary and critique of an episode of *Who Do You Think You Are*, a genealogy article or book chapter
- presenting an ethical dilemma to the group and discussing possible solutions.

There will also be the opportunity for a group visit to an archive during the Easter break. This short course aims to help participants plan any potential career routes towards becoming a professional genealogist.

Course fee: £195

Click here to book your place: <http://www.bristol.ac.uk/english/study/part-time/short-courses/genealogy-courses/>.

Siân Goldharber, Short Courses Administrator, Department of English, Faculty of Arts
B11, 3-5 Woodland Road, University of Bristol BS8 1TB.

Sian.Goldharber@bristol.ac.uk; 0117 928 8924. Working days: Monday afternoons, Tuesdays & Wednesdays. I work irregular hours and I do not expect a response outside of normal working hours.

VERDERER ELECTION

Dr Steven Blake writes: **South Gloucestershire** local history people might be interested in the election of a Verderer for the Forest of Dean. This will take place in **Gloucester Cathedral at 11am on Tuesday 1 March 2022.**

The event takes place only on the death of a serving Verderer (in this case the late Maurice Vangarison Bent), and is presided over by the Sheriff of Gloucestershire (usually in full regalia).

Anyone resident in Gloucestershire (except those living in the cities of Bristol and Gloucester) are entitled to vote by a show of hands after hearing the candidates' presentations.

The Verderers are the sole remnant of the organisational structure developed after Norman times to administer forest law – introduced to provide for beasts of the forest, in particular deer and boar, and for the protection of their habitat. These days they provide the function of a critical friend to Forestry England, and they continue to meet regularly in their Court at the Speech House in the centre of the Forest of Dean. For more information about the event, see <https://www.forestryengland.uk/article/verderer-election>. [And about the verderers at <https://www.deanverderers.org.uk/current-verderers.html> Ed.]

SHIPS TAKEN AS PRIZES

Recently made available online are digital records of over 2,000 ships taken as prizes, mostly by privateers, between 1655 and 1817. The database, run by the Göttingen Academy of Sciences, is still in the beta stage of development, so is not yet complete. Available now is the 1793 to 1817 part of TNA HCA45, a series of printed appeals made to the commissioners of prize appeals, with their judgements written in. A quick search returned five ships with references to **Bristol**. There is a help document, and explanatory videos.

<https://portal.prizepapers.de/index/>

BOOKS AND OTHER ITEMS NOTICED

ELIZABETH LINLEY

BBC4 7 February 2022 broadcast a programme in its *Britain's lost masterpieces* series. This programme's subject was a portrait by Joshua Reynolds now in Glasgow art gallery. The painting was recorded as being of Elizabeth Linley (1754-1792), and much of the programme is about her: a child singing prodigy, her father made her perform in **Bath** from the age of nine. As a celebrity teenager she was beset by suitors. She eloped with and later married Richard Sheridan the playwright, spendthrift and MP, and was in the (whig) coterie supporting the then prince of Wales in opposition to the (tory-influenced) George III. She died aged 37. [Image Bath-Heritage.co.uk]. The programme includes location shots of **Bath** and other material relevant to her. The investigation concluded that the portrait was not of Elizabeth Linley (as a descendant had pointed out because of the shape of her nose), but is more likely to have been of Anne Horton nee Luttrell, duchess of Cumberland. The programme is viewable at <https://www.bbc.co.uk/iplayer/episode/m001494m/britains-lost->

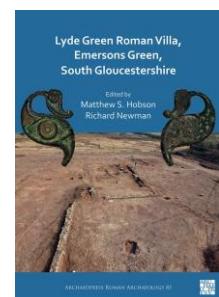


[masterpieces-series-5-3-glasgow](#) until January 2023. For more about Elizabeth Linley, an account of her incident-packed life is in ODNB online at <https://www.oxforddnb.com/view/10.1093/ref:odnb/9780198614128.001.0001/odnb-9780198614128-e-25364?rskey=BE38pe&result=2>, which also refers to printed biographies.

MARY BEARD ON THE COLSTON STATUE

On BBC4 Mary Beard presented two programmes, titled *Forbidden Art*. She examined why some artworks are considered offensive or taboo, and probed where the dividing lines lie between what works are acceptable for public display and what are not, and why. The second programme, on 10 February 2022, titled *To see or not to see?* looked at attempts, successful or not, to prohibit display of some works. The programme included film of, and discussion about, the removal of the Edward Colston statue from Bristol's centre, and whether it should be displayed in a museum. Available on the BBC iplayer until January 2023 at <https://www.bbc.co.uk/iplayer/episode/m0014bqv/mary-beards-forbidden-art-series-1-2-to-see-or-not-to-see>. The programmes are not for the squeamish, and some parents may want to meta-forbid *Forbidden Art* by use of parental controls.

Matthew Hobson and Richard Newman edd., *Lyde Green Roman villa, Emersons Green, South Gloucestershire*, Archaeopress 2021, colour, 202 pp. £38 pb; also digitally. The villa was excavated 2012-2013.
<https://www.archaeopress.com/ArchaeopressShop/Public/displayProductDetail.asp?id={82DF770D-43FA-45D4-9C32-02FEAD0082C2}>



Tony Cherry and Meg Wise, *Thornbury castle revisited*, revised edition 2022, Redcliffe Press. 172pp hb, £20. Revised version of the book published in 2013. Not available from publisher: order from tony.cherry@virginmedia.com.

Pooja Swali and others, *Yersinia pestis genomes reveal plague in Britain 4,000 years ago*, bioRxiv 2022.01.26.477195; doi: <https://doi.org/10.1101/2022.01.26.477195>. In the 1970s remains were excavated from an early bronze age burial near **Charterhouse on Mendip**. The article reports findings of geneticists who screened 16 individuals for pathogen DNA and found the bubonic plague bacterium in two, though plague was not the cause of death of the individuals. Radiocarbon date 1765 to 1705 BCE.

Helen Meller, *Hilda Cashmore – pioneering community worker and founder of Bristol's Barton Hill settlement*, Bristol Radical History Group 2021, pb £9 including p&p: <https://www.brh.org.uk/site/pamphleteer/hilda-cashmore/>. An expansion of HM's Joe Bettey lecture at ALHA's 2017 annual general meeting.

Paul Breeden, *Stories of Bristol*, Tangent Books 2019, now reduced to £10. A collection of pieces from *South Bristol Voice*. Illustrated. <https://www.tangentbooks.co.uk/shop/stories-of-bristol>

RESPONSES

Colston statue removal verdict

John Stevens writes: The editor's legal analysis [**Colston statue removal verdict**, e-update 31 January 2022] is, as is to be expected, sound. But if a jury does not understand the difference between conviction and sentencing the fault must lie with the judge's direction and/or the jury's ability to understand it. In either case, it is worrying. Having sat on a jury, I was frustrated by the inability of colleagues to stick to the issues which the judge (in that particular case) had admirably summed up. It is not clear how a minimum level of perception among jurors can be achieved, but it might be remembered that before 1974 eligibility to serve was open only to householders and not, as now, to anyone between the ages of 18 and 70. That was of course no guarantee of sense, and to propose its restoration might shock an egalitarian age, but it may have gone some way in the right direction. Or should we as a nation be thinking twice about this aspect of our much vaunted system of criminal justice?

As to the "inequalities and discriminations" which are said to have given rise to the incident and the prosecution, no doubt some of them "remain and continue". But it is worth remembering that the touch-paper was a killing by a policeman in the United States, which all would agree to be deplorable but for which the killer was speedily tried and convicted by the laws of his democratic country – and which in any event had only tenuous connections with the historic issue of slavery.

Professor Chris Willmore writes: I love reading the ALHA newsletter, but as a lawyer I was surprised by the article about the Colston acquittal in the January newsletter. As historians, we have all encountered the difficulties of exploring areas which are not our specialisms, but come up in our local history research. The nuance of the legal system can at times be a minefield for local historians, but when it is an important historical narrative, in writing about the trial, and therefore contributing to the creation of historical narrative, we need to think about how we can accurately reflect that nuance, and not get sucked into the polarised public positions of various parties or inadvertently misinterpret the legal position.

We need to avoid writing into our own historic records assertions that "all the requirements for conviction were met" and describing it as a 'perverse' verdict unless we have checked the law to see if they are correct.. So I thought it might be helpful to local historians to explain a bit about the legal position, so that if they are referring to the case, they can find their way through the legal maze. A good explanation of the legal nuance of the case, can be found at: <https://thesecretbarrister.com/2022/01/06/do-the-verdicts-in-the-trial-of-the-colston-4-signal-something-wrong-with-our-jury-system-10-things-you-should-know/>

The law on this topic is nuanced, and not the simple open and shut rule the article assumes. I appreciate some sections of the popular press did not trouble themselves with checking the legal issues before making comments about a verdict they did not like, but as historians we need to be wary of believing the popular press (or indeed any other comments) without some triangulation for accuracy.

Firstly, let's check the claim that 'All the requirements for conviction were met'. They were not. Let me explain. They were charged with criminal damage. It is only a criminal offence to damage property if you do not have lawful excuse:

"A person who *without lawful excuse* destroys or damages any property belonging to another intending to destroy or damage any such property or being reckless as to whether any such property would be destroyed or damaged shall be guilty of an offence." (s1 Criminal Damage Act 1971)

So for the defendant to be guilty the prosecution have to prove the person destroyed or damaged property belonging to another, with the intention of destroying or damaging it or being reckless about whether that happened, AND there was no lawful excuse.

If I see a dog locked in a car on a hot day that is suffering, I can break into the car to save its life, and would not be guilty of criminal damage because I had ‘lawful excuse’.

The defendants here argued they had ‘lawful excuse’. It is a matter for a jury, properly instructed by a judge, to determine whether on the facts the prosecution have shown they did not have lawful excuse. The way the criminal process works, if the judge thinks there is nothing in the case which could in law amount to a ‘lawful excuse’ he tells the jury that they cannot find there is a lawful excuse. But if the judge as a matter of law considers the defence have raised an argument, which could amount to a lawful excuse, he tells the jury the sorts of things that can be a lawful excuse and then the jury decide whether they consider they are certain beyond reasonable doubt that there was no lawful authority. Here the judge concluded that the defendants had raised an argument which, the jury could as law consider to be a lawful excuse. So they were not acting perversely, they were deciding something the judge had concluded they could rightly decide either way. They decided that ‘without lawful excuse’ element of the offence had not been met.

Secondly, the claim that it was a ‘perverse’ verdict. The paragraph above explains it was within the range of permitted verdicts. Juries DO sometimes produce perverse verdicts (usually when they are sending a message to the government that the law needs changing). The Ponting trial IS a good example of a jury deciding that if that is the law, it is an ass, and delivering what could be seen as perverse verdict. It undoubtedly contributed to the reform of the 1911 Official Secrets Act. But the Colston case is a jury taking a decision about what amounts to a lawful excuse that they were told by the judge was within the range of permissible decisions so not ‘perverse’ legally.

Part of the Colston issue is a debate about the way people rewrite history. Please can we avoid repeating that mistake. As local historians we need to take forward a balanced understanding of the legal aspects of the case, to avoid contributing to the way history and evidence is currently being misused. Say the verdict surprised some (it did, though not anyone who checked the law before opining), that some reacted by saying it was perverse (they did). But don’t say it was perverse (it was not legally), or that all the requirements for conviction were met (they were not, as far as the jury was concerned- and we have jury trials for this reason). Speaking personally, I had not expected that verdict, but I would not say I was surprised, it was within the range of decisions that I was aware the jury could lawfully reach.

Chris Willmore, Emeritus Professor of Sustainability and Law, University of Bristol.

Swastikas in Yate?

John Stevens writes: I think my eyesight is as good as anyone’s but I struggled to recognise the swastikas on the cinema ticket. [**Can you help? Swastika at Yate?** E-update 31 January 2022]. If “oral tradition” says the manager was a black-shirt sympathiser during the war years, it is unclear what that says about his wartime allegiance, bearing in mind that following the outbreak of war, Sir Oswald Mosley instructed his followers that their loyalty for the duration was to King and Country. (That did not prevent his internment, which was no doubt justified in the emergency situation.) In any event, the cinema manager was presumably not regarded as a serious threat by the authorities; if he had been, we should have had more to go on than oral tradition. As to Nazi sympathisers “in this country ... including royalty”, it is not clear to whom that refers: if to the Duke of Windsor, he had left for the continent following his abdication as King in late 1936 and did not return.

David Evans points out: 'The motif shown is a quite standard Greek key pattern which is found all over the ancient world from India to Scandinavia and in pre-Columbian North America. It also common in Art Deco, as for instance in the Secessionist Movement in early C20th Austria. Anglo Saxon burial urns with the same motif are common in East Anglia (see Thomas Browne), so I think the evidence shown is pretty thin. See <https://norse-mythology.org/symbols/swastika-ancient-origins-modern-misuse> / for more info.'

Money comparisons

AEK writes: The piece in ALHA e-update for 31 January 2022 about using gross domestic product as a means of comparing sums of money made some good points, but missed the obvious one: that it is naïve to think that there is only one sum of modern money that equates to a given sum of money from a given time past. Calculations must depend on what method of comparison is used. As Richard Stone and the website he referred to show, there is more than one possible method, and they give different results. Those who write history ought to accept that there is no one definitive price or sum of money, but a range of possibilities depending on what method is used. Those of us who read history should not make unreasonable demands of authors, demanding one precise, or even approximate, sum.

Derek O writes: You can only compare like with like. That means comparing, not just the sum of money being compared, but also the context in which that sum of money came to be counted or quantified. The further back you go, conditions in times past were so different from nowadays, and the number and variety of factors that influenced a price or wage or other sum of money were so different from modern conditions, that any meaningful comparison is difficult if not impossible.

There is an analogy with modern price comparison websites which claim to compare, for example, motor insurance premiums. Quotes differ from one insurer to another because each insurance company will have its own terms and conditions, its own underwriting principles, and its own marketing tactics. There may be hidden differences in things like excesses, how claims records are evaluated, what exclusions are applied, and so on. To say that one quote is cheapest because it is the lowest would be misleading. Similarly with price comparisons between the distant past and now. Unless we know all the context, and we rarely do, it's a wild goose chase.

Price comparisons and the retail prices index

Pam J writes: A piece in the e-update for 31 January 2022 asked questions about using gross domestic product as a means of comparing sums of money from the past. Using the retail prices index is also questionable.

1. An obvious limitation is that the RPI cannot be used to compare prices from before the RPI series was started, which I think was in 1947. Most of us are interested in price comparisons from way before that.
2. The RPI is based on a basket of goods, intended to represent what the average shopper buys in a week. The make-up of the basket is changed from time to time to reflect customers' buying habits, so strict like-for-like comparisons are possible only over short periods.
3. Because the RPI is based on a basket of goods, what it tells us is not really about the value of money, so much as what items the government thought people bought, and how those items have changed over the years. It's about the weekly shop. In *The making of victorian Bristol* (Boydell 2019), reviewed by Dr Jonathan Harlow in ALHA Newsletter 158, Professor

Malpass observed that ‘Housing costs were generally the second largest item in household budgets (after food) in Victorian times,’ and a piece in the 28 February 2021 e-update, **Rent and groceries**, pointed out that the reverse is true today.

4. Although the RPI is often referred to as a cost-of-living index, it is notorious that the RPI excludes some items that most people would regard as essentials, such as the cost of housing, whether rents or mortgage interest or house prices. How something so fundamental as putting a roof over one’s head is excluded from what is supposed to represent the cost of living is rather odd.

5. The RPI figure for one year is only an average, somewhere within a range. The figure is hypothetical, not real. Except during rationing, which had stopped completely by the summer of 1954, individual households’ shopping purchases have varied from one family to another, and will have been influenced by things like personal preferences and tastes, whether a particular product was available, how much each purchaser could afford, local habits etc.

6. The RPI is open to political manipulation. When it got too high, the government replaced it with the consumer prices index, which gives lower figures. Now that public pensions and benefits are linked to the index at a date in the autumn before, it will be interesting to see whether next year fuel costs will be excluded from whatever index is used.

Reviews

Jane Bambury, editor of the BAFHS Journal, writes: In ALHA newsletter 169 December 2021, Dr Harlow kindly suggested that I ‘could include a routine reminder to contributors that references greatly enhance the historical value of their stories’. He has also during the past years regularly berated my contributors for not having ‘proper’ references, although occasionally some seem to pass muster.

Dr Harlow seems somewhat inconsistent in what he means by ‘proper’. Now to me, a reference is a reference, which can be as simple as quoting say, *Ancestry* or *Wikipedia*, or the name and author of a particular work, or as detailed as say, the page, year of publication, ISBN and so on. It may be placed within the text, at the bottom of the page, or the end of the article/book.

I consulted my ALHA Books (Nos. 18, 19, 21 and 29) the series of which he is the editor, to see if they would clarify the matter. I make no criticisms of the authors in the following observations.

So, items which are cross-referenced with a detailed indexed list at the end, are references to someone else’s work: about the subject of the book; giving background information on the subject’s area of work; social history of the time; papers written by the subject of the book; official reports; newspaper reports; websites and so on.

Sometimes though, sources are more general. In ALHA book no. 29 *William Butler and the Coal Tar Industry*, the first three items mentioned (a book on Wm Butler; a paper on tar distillation at Crew’s Hole; and general websites *Ancestry*, *Wiki* etc.) have the caveat ‘specific cross-references to the use of the above sources are not given in the text...’. To me that doesn’t seem terribly helpful in establishing the ‘audit trail’ Dr Harlow mentions on p. 8 of Newsletter 169 (more of which below).

Furthermore, sources, such as the various censuses, are referenced in the text, e.g. ‘in the 1851 census ...’ (ALHA book no. 29, p.7 para 2). The full references of film no., folio and page are not cited. Various life events are mentioned throughout the texts: births, baptisms, marriages – sometimes with just a year only, sometimes with the full date, others have the location as well. It is not always clear whether these items have been researched by

the author or taken from a source such as a family tree, or one of the source only references. However those such as William Herapath's marriage to Sophia Bird, 'Jan 9th 1819 at St Philip and St Jacob' (ALHA book No. 21, p. 10, para 3), referenced within the text may be easily checked via Bristol Archives, or the relevant image from **Ancestry**'s Bristol Parishes collection, provided in collaboration with Bristol Archives.

It would seem, therefore, various methods of citing sources and references are acceptable to Dr Harlow within the books he edits.

So to his criticisms with respect to the BAFHS journal.

Firstly we must consider the function of the *Journal*. It is a generally 68-page quarterly journal produced by, and for, the members of BAFHS. It acts as a source of information from the Society to the members and a means by which members may communicate with one another through letters and articles. It is not for sale, and is distributed to the members, with copies provided to interested organisations. It is not primarily intended for the wider public, although if others find it of interest that is of course welcomed. For your readers' information, all copies are available in the Society's Research room at 'B' Bond, Smeaton Road, Bristol, and fully indexed on our website www.bafhs.org.uk. As Editor I have, at times, quite a juggling act to fit all the material into the desired number of pages. Society items are essential, and unless blatantly unsuitable, I endeavour to include all the items sent to me by the members. Our members come from all around the world, with varying backgrounds and educational achievements, and with research experience from complete novice upwards. Articles are reproduced as sent, apart from minor editing for spelling and layout.

The majority of the articles are written about the author's own family: tales of interesting or outrageous things an ancestor has done; or the results of difficult but satisfying detective work to solve a problem in the tree. Sometimes the puzzle remains unsolved and the writer hopes another reader may have ideas, or be connected and have the answer from their own research. Sources consulted are invariably similar: census returns; parish registers; newspapers; educational, occupational and military records, and involve use of the commercial and free websites, visits to county archives, purchasing of Wills and BMD certificates. These things are usually referenced within the text in much the same fashion as in the ALHA books mentioned above. Considerations of space and general flow of the article will necessarily limit listing say the full date of birth/baptism of every child in a huge family. There are always contact details at the end of the article for interested parties.

Some contributors will come across someone who has a small claim to fame, and may have an entry in *Wikipedia* among others. In this case I expect credit to be given, as it invariably is, not for audit trails, but out of courtesy to the original author, and more often than not, it is within the text as in 'according to *Wikipedia*', or in a list of sources at the end.

If an author provides a list of full cross-referenced references at the end, then I will include them as given. However, this does require much more room, in what can be an already full Journal, and too many such reference lists would be at the expense of chopping bits out of articles, or an ever-growing reserve of articles, waiting their turn to be published.

Much of the above appears to be in accordance with Dr Harlow's acceptable practices within the ALHA Books series. So I wonder at the inconsistent criticisms which regularly come our way.

Four examples follow, my underlining.

1. ALHA Newsletter 150, Reviews

'Journal of the Bristol & Avon FHS 167 (March 2017) contains ... This quarter's 'My Parish' is Dyrham: a list of sources but as too usual no references. This severely limits the

value of any such piece as historians do not care to use sources which are themselves unreferenced.'

Comment: As noted above in ALHA book no. 29, two works, plus various websites were collectively mentioned as a source, but not cross-referenced.

2. ALHA Newsletter 160, Reviews

'BAFHS Journal 177 (September 2019) has an interesting article by Jane Bambury on a Victorian girl who began as a servant and ended up quite well-to-do as proprietor of GWR Refreshment Rooms, but the article is without references. The same point applies to the *Continued life of a Short Sailor* by David Joy.

Comment: This is untrue, in fact both David Joy and I include many references within the text, we both mention censuses; various dates and locations of baptisms, marriages and death/burials; newspaper titles and dates of any stories related, and reference documents from TNA.

3. ALHA Newsletter 166, Reviews

'There is also a rather good article (including proper references) on *Joseph Bell & Son, Stained Glass Artists of Bristol* by Alan Bambury.'

Comment: Alan uses in-text referencing as per example 2, and has a list of sources used as per example 1. He does not have any cross-references with the text, so why are these 'proper references', and why the inconsistency? Dr Harlow is entitled to have his preferred way of referencing, but he is not entitled to imply there are no references at all.

4. ALHA Newsletter No 153

'Journal of the BAFHS 170 (December 2017) With my known predilections ... I was especially struck by Mike Gould's article *Professionalism and Standards in Family History*. His first principle should be inscribed in letters of gold on the notebook of every historian, or branded on the forehead of every defaulter: "All statements concerning a person who is one of the subjects of the report shall be accompanied by references to the source material that enabled the statement to be asserted . . . sufficiently detailed to enable the reference to be checked." An article by John Chappell on a family bible mostly complies; but articles on the Lodge family and on Joseph Alexander Muir don't. Heigh ho! x 2. Useful and mostly positive reviews, including Shirley Hodgson's *Bristol Pauper Children; Historic England: Bath* by Simon McNeill-Ritchie; *The Matthew of Bristol* (not by the way a 'replica') by Clive Burlton; and *The Cradle of Methodism 1739-2017* (rather prolonged infancy?) by Gary Best. All these are of much wider than family history interest.'

Comment: Much in the way of contradiction here. The three articles underlined all have exactly the same methods of references within the text: censuses by year and baptisms, marriages and burials by date and location. The second invites readers to get in touch for sources, and the third cites a book within the text. But none have Dr Harlow's favoured method of cross-referenced references.

Dr Harlow was struck by Mike Gould's article. What a shame he omits the setting in which this occurs. The rest of the paragraph says

"For example, a census reference may be cited as 1881 Census, <place>, household head <name>, ref: RG11/piece <piece no>/ folio <folio no>, repository: Ancestry website, www.ancestry.co.uk"

Mike Gould goes on to say that (slightly abbreviated) "The report shall include a list of all records searched and the means of searching them. So for example, if all baptisms in the Parish Registers of <church name>, <parish name> have been searched between the years

of nn and nn for children with the surname aa and variations bb, cc, etc. then this shall be stated.”

He is, of course, talking about standards a professional genealogist should adopt when compiling a report for a client, and by extension, a method of compiling one’s own records, and online family trees – not standards for an article in a family history journal. It would be somewhat tedious to read stories with practically the contributor’s entire family tree and methodology in it, not to mention the inevitable space this would take up! And as I noted above, no full census references are quoted in the ALHA books.

‘All these are of much wider than family history interest’

Again referring to Mike Gould’s article – perhaps Dr Harlow missed this bit too – initially Mike Gould discusses the difference between Genealogy and Family History, that Genealogy is ascertaining the lineage, whereas FH, once the lineage has been accurately established, is also about the wider lives of our ancestors: The times they lived in, the conditions they lived in, what they did, and what else was going on during their lifetime. So these books are of FH interest – a child may have been sent to Canada, (three in my husband’s case), an ancestor may have been a Methodist, lived in Bath – even perhaps been a shipwright when the original Matthew was built. Heigh-ho indeed!

Finally, in Newsletter 169, Dr Harlow discusses his reasons for citing references to original sources or to other work so referenced and gives two case studies.

One shows references to a source which itself is unreferenced, and for which no basis appears to exist for the validity of the source. The other shows the incorrect reasoning drawn by one source, from the sources it had referenced. In both cases, though it was necessary to check back to the cited sources to uncover these errors.

This brings up the inevitable problem of having to check everything in order to ascertain whether one is reading rubbish or not. It’s all very well for Dr Harlow to say “but how much better if one did not have to check any given item” but without checking, how does one know? How many books/papers might one have to track back through to get to the original source?

With an analogy to Chinese Whispers, will it be anything like the final outing and just as with the Latimer example, there may not even be one when one arrives at the beginning of the trail!

Interestingly, though reference 27 in ALHA no. 21 says ‘Shillake Family Tree, website trees.ancestry(sic).com/tree/17088181’, as any good family historian will know, besides the unusual website name, *Ancestry*’s public trees are not just ‘whole cloth’, but can be so full of holes, a lace curtain would provide more cover. The assertion under discussion, that Herapath’s mother is related to his wife, is mentioned on the cited tree, but like most of the rest of the tree, it is completely without any reference to original sources.

I think a major problem with Dr Harlow’s criticisms is that he does not appreciate the nature of family historians’ research. Primary sources are used where possible as mentioned above. It is drummed into us at an early stage that if we do consult another’s work, then we should always check it out for ourselves. So were I researching Wm. Herapath, and came across ALHA book 21, I would consult the St P&J registers for accuracy. There is no point in wasting one’s time researching the wrong family line!

It is somewhat difficult to include references to other people’s work if these have not been used, as in my research into Ellen Sainsbury, the Victorian servant girl mentioned above (Example 2). The whole article was researched from primary sources, which were referenced. Her name came up on a couple of websites mentioning that she was a councillor in later years, but I found no supporting evidence although her husband did serve on the Oldland Council, a fact which was recorded in the press of the day.

It is thus bizarre to dismiss an item, as bad or invention, merely on the grounds of not being referenced in Dr Harlow's preferred method, and hence it is not helpful for Dr Harlow to accuse people of "laziness or fabrication", even if it is only implied.

I thank Dr Harlow for his advice, but will respectfully ignore it.

Dr Harlow replies:

I am pleased that the *BAFHS* Editor has taken my point about references seriously but sorry she finds it inconsistent.

The key is that the historian answers questions about the past by using the *evidence*: the original evidence or earliest evidence, or primary evidence. Those who read the historian's work should always be able to check the evidence on which it is based; and the proper method of referring readers to that evidence is a clear direction by which they can find that evidence without excessive trouble.

This purpose allows variation in the method of referring. First it need not be direct, but may refer to an available work in which more specific references will be found; or to works in which easily-found references to other works in which specific references will be found. Thus my principle: "There should always be an audit trail which allows interested readers to see for themselves the sources" replacing 'sources' with 'evidence'.

A specific reference may also vary in form. A reference to an entry in the *Oxford Dictionary of National Biography* or any alphabetically arranged collection needs only the title and not a page number. An entry for a Will at TNA may need only a name and a year, but is much better and hardly longer with the PRO number. An entry to a specified Register of births needs only a name and a date, but not a page number. On the other hand a reference to a densely referenced source such as a doctoral thesis needs not only a page number but very likely the number of the particular note in that page which is intended. It is certainly not good enough to list a set of works as 'Sources' if the reader has no idea which source to check for which point, let alone whereabouts in that source to find it.

So I believe the principles are fairly simple and easy to follow for writers and editors

1. Readers should be able to check the original evidence for themselves.
2. They should not have to spend an unnecessary amount of time in doing so.

I hope that the references in our ALHA series conform to these principles and apologise if they do not.

I take the point about space, but references are usually in a small font and need not take up much space: for a typical ALHA booklet we may have some 15,000 words of text and about 750 words of reference. It is a small price to pay for transforming an article from an anecdote into a piece of history writing which others in turn may cite.

COMMENTARY

The Gloucestershire plot

During the commonwealth, royalists engaged in a number of plots aimed at restoring the monarchy. The main secondary source is David Underdown's *Royalist conspiracy in England 1649-1660*, Yale UP 1960. One plot with connections with our area, called by some historians the **Gloucestershire** plot, was devised in 1659. Oliver Cromwell had died the previous year. His son had stood down. The army had resumed control, and had recalled the Rump parliament.

The organiser, if that is not too flattering a word, of the plot was John Mordaunt (biography in ODNB at <https://www.oxforddnb.com/view/10.1093/ref:odnb/9780198614128.001.0001/odnb-9780198614128-e-19168?rskey=D5SokJ&result=7>). He had organised a royalist plot the previous year, had been prosecuted, but had been acquitted on a casting vote. In the summer of 1659 he planned a series of uprisings in various parts of the country, to start 1 August. The idea seems to have been to form scattered groups who would plot locally.

In our area the plotting is said to have been led by Alexander Popham, but John Wroughton's entry for him in ODNB <https://doi.org/10.1093/ref:odnb/66671> says Popham was only contingently involved, and that the plotting was led by a man called Booth, which suggests that the sources may not be clear. The mother-in-law of Henry Somerset, marquis of Worcester at **Badminton**, tried to get him involved. Fearing he might lose the estates parliament had taken away from him and which he had gone to great lengths and expense to recover, Henry S refused to join in, but his wife Mary Caple [Portrait engraving of her by Joseph Nutting, after Robert Walker, circa 1690-1722; image from the National Portrait Gallery, London, via Wikimedia Commons] sent some of the retinue from **Badminton** to help Edward Massey, who seems to have been the local sub-leader – Massey's ODNB entry is at <https://doi.org/10.1093/ref:odnb/18297>.

The group was captured by parliamentary forces at Keinton Park, which some historians describe as 'near Bath.' That might be a mistake for **Kelston** (or even **Keynsham?**) Park, but there was a largish house in Keinton Mandeville near Yeovil. It is not clear why the plotters were there or what they were doing. The militia searched **Badminton**, presumably because they identified some of the men at Keinton Park as **Badminton** servants or as having **Badminton** connections. They intercepted a letter from Lady Mary Howard (to Mary Caple?) that hinted at rebellion.

Henry Somerset was imprisoned in the Tower for two months. That seems unjust if he had refused to join in the plot, but Richard Dennis points out that where a married woman committed a crime with her husband she was usually assumed to be under her husband's control. It is not clear why Henry Somerset was released. Perhaps it was for lack of evidence: the militia searched **Badminton** but the only arms they found was a case of pistols which the family used to help collect rents in Wales. Another explanation might be that the tide was then turning in favour of inviting prince Charles, as he then was, to return to the throne. Henry Somerset was one of those who went to Breda to escort the king back in 1660. In 1682 he bought a dukedom, and became the first duke of Beaufort.

There are enough uncertainties about the Gloucestershire plot to warrant further investigation.

Archaeology futures

As government restrictions on activities and gatherings continue to be relaxed, we may be wondering what archaeology in the future will look like. Will it pick up from where we were before the virus, or will it be different? And if different, in what respects?



Archaeology has never been static, but has undergone many changes since it appeared as a subject of human interest. In late Victorian and Edwardian times archaeology was largely a leisure activity, pursued by people, mostly men, with disposable income or time or both, who could afford to undertake and fund investigations, or by amateurs with an interest, obsession or curiosity. By the middle of the twentieth century archaeology had been given a spare room in many universities, where it was studied, taught and researched as a minor but academically respectable subject. Another change was that archaeology entered the public sector: local authorities provided or assumed responsibility for and maintained museums, which might employ archaeologists as, or in addition to, curators of artefacts. As the heritage came to be recognised as a public asset, and as being under threat from development of land, some authorities, mainly county and county borough councils, employed archaeologists in planning departments. In the late twentieth century public sector archaeology contracted, partly through privatisation of public services, and partly as a result of public expenditure cuts, both changes politically driven. Private sector archaeology companies emerged, to undertake investigations required as a condition of planning permission for development, with developers footing the bill through planning agreements with the local planning authority. Of recent years some universities have closed their archaeology departments. In the USA some universities now see archaeology as part of anthropology rather than as a subject in its own right. Another development has been archaeology as entertainment: exhibitions of artefacts, whether from ancient Egypt, Pompeii or Sutton Hoo, have attracted paying crowds. Archaeology programmes on television have attracted viewers. Some presenters such as Mick Aston and Alice Roberts have worked in our area at the University of **Bristol**. Recent developments include community archaeology, where the underlying aim may be not to do investigation for its own sake, but to use archaeology as a means of developing social contact or cohesion or a sense of community; and therapeutic archaeology, used by archaeologists like Richard Osgood (who used to work **in south Gloucestershire** but is now in the government's Defence Infrastructure Organisation) to help soldiers traumatised by war to recover from, or at least come to some accommodation with, their experiences.

There have also been changes in how archaeology has been done. Many of those changes have resulted from the invention or application of technologies: metal detecting, aerial photography (including images from satellites and drones), dendrochronology, radiocarbon dating, spectroscopic analysis, magnetometry and resistivity testing, light detection and ranging, DNA analysis, and so on. Many of those technologies can be seen as scientific, or as the result of applying to archaeological investigation procedures various parts of scientific knowledge, especially in chemistry, physics and medicine. Those changes have led to, or have been accompanied by, tighter scientific rigour in investigation and recording, so that the scientific content of archaeology has increased, as has the public's appreciation of archaeology as a science.

The present state of archaeology, at least in the UK, might be thought to show signs of uncertainty. Universities have closed archaeology departments as the government nudges or financially forces higher education institutions and schools to devote more resources to science, technology, engineering and mathematical subjects at the expense of humanities. Local authorities, damaged by austerity measures imposed after the 2008 financial crisis, have cut back archaeology in balloon debates over decreasing resources. The government has reduced local authorities' control over what resources remain. The funding of museums is under scrutiny, which will involve debate about what museums are for and what priority they should have compared with other public services, as will happen soon regarding the museums and archives services in Bristol: see under **BRISTOL CITY MUSEUMS AND ARCHIVES: BUDGET REVIEW**, above. UK planning law is under review, with some politicians seeing archaeology as an impediment to development of land and therefore a

threat to national or local economic well-being. Because archaeologists, unlike lawyers, accountants, doctors and others, have not organised themselves into one profession with powers to control entry, to regulate training, and to enforce standards of competence and conduct, archaeology has none of the defence mechanisms or lobbying clout that other professions have.

Where archaeology will go in the next few years is anybody's guess. It is not difficult to imagine some possibilities. One is that archaeology will increasingly present itself as a science, partly as a defensive response to governments taking an instrumental view of the humanities; partly because sciences and technologies will continue to expand and to find new applications, some of which will be in archaeology. Another possibility is that archaeology will split into two: on the one hand rigorous, organised, scientific investigation; and on the other, leisure and entertainment archaeology, dumbed down to attract as large an audience as possible in order to obtain funding eg from advertising revenue and commercial spin-offs, with the larger institutions concentrating on blockbusters that will attract commercial funding rather than on local archaeology. Another possibility is that archaeology will look for protection within other subjects. In universities, threatened departments have sought refuge in interdisciplinarity. Archaeology might go into anthropology as in some places in the USA, or into some combination of the humanities involving a consortium of history, literature and visual and performing arts, perhaps under a broad banner of cultural studies. Much will depend on political decisions by our elected representatives. If archaeology is deemed a threat to prosperity, and if investigations do not happen because the planning mechanisms that funded them have been removed, then there will be fewer archaeology companies. Except perhaps those that secure money from donors and sponsors, not all of whom archaeologists might wish to be associated with.

CAN YOU HELP?

Severn Beach



A member of ALHA member **Pilning & Severn Beach History Group** aims to write a history of **Severn Beach** to mark 100 years of the growth of the resort. The GWR ran excursions to **Severn Beach** on 4 June 1922. Mrs Val George would be grateful for any memories of the line, of the village, of its camping grounds, or of any other aspect of the resort: psbhISTORYGP@btinternet.com 132 Beach Road, Severn Beach, BS35 4PQ. [Image from *A forgotten landscape*]

Mason & Gillett's, Yate

David Hardill, Yate Heritage Centre, would be grateful for information, including personal recollections, of Mason and Gillett's, a store that opened in **Yate** shopping centre from its outset (September 1965). DHardill@yatetowncouncil.gov.uk

Saint Andrews Conservation Trust

Hugh Gunn writes: The St Andrews Conservation Trust (registered charity No 282157, www.standrewsconservationtrust.org.uk) makes grants, predominantly but not exclusively, to parish churches in the South West of England. The grants are to assist in and encourage the conservation of decorative and artistic features. Many of these features are also objects of

particular historical and heritage interest. The Trust came into being in 1981 and has historically close connections to Wells Cathedral.

The Trust needs a new Grants Secretary. The position has previously been filled by a member of the Trust body, and is unpaid, though a small honorarium could be made available to the right candidate.

Applications are normally made via the Trust website.

The Grants Secretary receives, records, monitors progress and generally keeps the process of making and paying grants moving along.

The Grants Secretary liaises with the chairman of the Grants Committee and the Chairman of the Trustees to organise the making of grants by the Trustees including the arrangement and minuting of Meetings. The role is central and key to the functioning of the Trust.

If you are interested please contact the Chairman, Hugh Gunn, on 01934 842373 / 07836 534173 / hugh.gunn@hotmail.co.uk for further details.

QUOTE

We make and share pictures, stories, theories, words, signs and artworks that help us to navigate our lives together. These creations are immensely powerful, because they at once show us what is and was the case, and at the same time suggest new ways of going on. They show us that what becomes our shared past is always provisional; the past is kept alive through testimony and preservation and, as such, is mutable and easily elided or lost. But because the past is a living thing, discoveries we make now can affect our history. We can see our past differently – and we can rewrite what we understand to have happened. Different pasts await us.

Clare Mac Cumhaill and Rachael Wiseman, *Metaphysical animals*, Chatto & Windus 2022.