

Notes on the Walpole Chapel Baptism Records 1706-1837

Nov^r. 22^d Bapt: Joseph y^d Son
 of Joseph & Sarah Dawning^{Jury} of
 Housningham b. Nov^r. 2^d 1734

Nov^r. 26. Bapt: Thomas y^d Son of John &
 Ann Newson of Chadiston b. Oct^r. 27. 1734

Nov^r. 20th Bapt: Mary y^d Dau^r of
 Edward & Mary Keer of Hales-
 worth b. Nov^r. 1st 1734

Mar. 14.th 1734⁵ Bapt: Mary y^d
 Dau^r of John & Mary Jermyn
 of Walpole, b. East Jan: 11th

Mar. 14. 1734⁵ Bapt: John y^d
 Son of John & Eliz: Easter
 of Walpole, b. East Jan. 27.

Edited by Kevin Wooldridge

November 2022

Notes on the Walpole Chapel baptism record and database

*'Let the basin and the flood,
divide the purchase of that blood,
where all must plunge or die'¹*

Introduction

Amongst the surviving original records of the Walpole Chapel are three baptism registers recording baptisms from around 1706 to 1837. The original records are currently held at The Hold, Ipswich.² After 1837, birth registrations became a statutory responsibility rather than the choice of individual churches or chapels. At that date it appears that Walpole Chapel no longer kept a record of individual baptisms or if they did do, any such records have been lost. The **ORIGINAL RECORDS** (in 3 volumes) are held at Suffolk Archives, The Hold, Ipswich, Suffolk. A transcription of the Walpole baptism records is available through www.Ancestry.co.uk. Access to this source requires a subscription to the Ancestry site.

In 2022, the Halesworth and District U3A Genealogy group took on the task of transcribing the original Walpole Chapel baptism records and from the transcription created an Excel database of the information contained within. In addition the U3A group also created a database of known burials that took place at the chapel, based on two graveyard surveys carried out in 1997 and 2021. Further details of the graveyard survey (including a sketch map) are given in appendix 6 of this report.

The database will be presented to the Walpole Chapel to do with as they wish, but our hope is that it can be used by researchers interested in the history of the chapel and its earliest recorded users. This document is a summary of some of the data contained within the database and it hoped might prove useful as a starting point for further research.

Baptism, Marriage and Death records in the UK

Before the formation of the General Register Office (GRO) in 1837, there was no national system of civil registration in England and Wales. Baptisms, marriages and burials were recorded in parish registers largely maintained by Church of England clergy. The rise in numbers of dissenters from the Church of England and other non-conformists meant more and more baptisms, marriages and burials were going unrecorded in the Church of England registers.

The Parochial Registers Act of 1812 declared that births deaths and marriages registered through the Church of England had to be entered on standard entries in bound volumes. The same Act also stated though that the registers of Non-conformists congregations were not admissible in court as evidence and only Church of England records could be presented in court as legal documents. Eventually pressure regarding the inequalities contained in the 1812 Act, led to the establishment of a Select Committee and eventually to the 1836 Registration and Marriage Acts bringing in the GRO (General Registry Office) and the first non-demoninational system of civil registration.

¹ Uncredited verse from 'Brief Records of the Independent church at Beccles', Rix (1837) p 122.

² The Hold is the recently opened Suffolk County Council archive depository at University of Suffolk campus, Ipswich.

Marriage at the Walpole Chapel

During the late 17th, the whole of the 18th and the majority of the 19th centuries, the Walpole Chapel was unable to carry out weddings so there was no need for a 'Marriage' register. Except in the case of Jews and Quakers, legal marriages prior to 1837 had to be carried out according to the rites of the Church of England and couldn't officially be carried out by non-conformists, (although there is some evidence that this was not always strictly adhered to). Dissenters and other non-conformists could of course be married in Church of England churches, but the majority would, as non-parishioners, have to do so under a special marriage Licence. Compared to the cost of a 'normal' Church of England marriage, the cost of a licence for a non-conformist could be at the time quite extortionate. After 1837 couples were given the choice of being married either through the Church of England or by civil ceremony (what we would now probably describe as a 'registry office' ceremony). Despite the easing of the law, non-conformist places of worship were not granted permission to carry out weddings until after the passing of the 1898 Marriage Act.

Burials at Walpole Chapel

After the Reformation, the Church of England, as a Protestant church, did not believe that burial in consecrated ground was necessary to the ultimate destiny of the soul. But consecrating space was still a way of 'dedicating' that space to God, and placing the ground under Church ownership and control. From the sixteenth century, Dissenters from the Church of England – for example, Quakers, Baptists and Independents or Congregationalists – began to seek alternatives to burial in a Church of England churchyard. An important factor in seeking an alternative may have been influenced by the fact that burial in a CofE graveyard, could only be carried out using the CofE liturgy. These denominations often founded their own burial grounds, around or near to their chapels. The Rosary Cemetery in Norwich opened in 1819, was the earliest interdenominational cemetery in England. It was intended to provide non-conformists (and even non-Christians) with an opportunity to follow their own burial customs.

Burial was not a rite restricted to the Church of England. Walpole chapel could have carried out burials on their own ground, but chose not to until 1841. A graveyard survey of surviving headstones at the Walpole Chapel carried out in the 1990s, recorded the inscriptions that could be read from the grave monuments and their locations. There is no evidence from the surviving monuments that burials were carried out adjacent to the Walpole Old Chapel before 1841. That doesn't mean of course that there weren't earlier burials in unmarked graves or that earlier memorials have been lost but there is no supporting documentary evidence for earlier burials. *Brown's History of Congregationalism in Norfolk and Suffolk*, published in 1877, notes that Walpole Chapel preachers John Crompton (died 1758) and John Walker (died 1805) were both buried at Walpole churchyard, presumably meaning the churchyard of St Mary's Church rather than the old chapel. One interesting avenue of research might be to trawl pre-1841 records for nearby CofE parishes to see if it is possible to recognise the graves of Walpole Chapel members.

The Walpole Chapel baptism records

There was no legal requirement for the Walpole Chapel to keep baptism records for the period 1706-1837. Furthermore, the surviving record books all contain statements to the effect that following the 1836 Registration and Marriage Acts, the records were passed over to the General Record Office (GRO) and a baptism record was no longer maintained by the Chapel. This raises the question as to why the records were kept in the first place. A clue might lie in the records of a contemporary non-conformist congregation, that of the Independent Chapel in Beccles. Baptism was seen by some Independent chapels as a *de facto* permit of admission into the chapel community. The Beccles chapel followed set procedures:

*'Baptism was administered to the children of believers, as a sign of the gracious covenant God had made with the parents, and as an occasion for parental dedication and the solemn promise of christian instruction. But the use of sponsors was discarded, as alike unscriptural and unnatural; the sign of the cross was omitted, as a departure from the simplicity of the gospel, implying a proportionate approach to superstition ; and the doctrine of baptismal regeneration was rejected, as calculated to produce and nourish a fatal delusion. It is essential to the efficient existence of every society, whether secular or religious, that some regulations should be adopted with regard to the admission of its members. But the distinction cannot be too carefully noticed, between arrangements of this nature assented to by persons voluntarily associated for religious purposes, and terms of church fellowship enforced by authority, under civil penalties, directly or indirectly attaching to nonconformity. The former are consistent with unlimited toleration; the latter involve the very essence of intolerance (The Beccles Minister) Mr. Ottee appears to have exercised a very commendable prudence in the admission of members into his church. Some of the brethren were usually appointed to confer with the candidates, " in order to the church's satisfaction." And repeated instances are recorded in which the society suspended its decision, until they could "give further satisfaction," and should again apply for admission.'*³

Contrary to seeing baptism as a means of entry into the chapel community, there is evidence in the Walpole baptism records suggesting the chapel held a fairly liberal view as noted in a reference of a mass baptism carried out by minister John Crompton, not in Walpole, but at the Independent chapel in Wrentham on Nov 29th 1726. Again an explanation of why this may have occurred is provided by John Browne's history of the Wrentham Chapel.

"Mr Samuel Hebden (minister) came among them.... He kept to the old practice of this church in not administering baptism to any but the children of church members and so strong was the feeling of the church upon this point, and so great its aversion to innovation, that Mr. Hebden was bound by the church in this respect at his first coming. He was, however, willing that other ministers should administer the rite in those families in which he was precluded from doing it himself. "Disturbances and debates arose in his time, which caused a few of the congregation to leave his ministry ; these were partly on account of confining baptism, and partly from family prejudices and connexions."⁵ The old practice of the church above referred to was this: those children only were admitted to baptism, one or both of whose parents were members of the church. On comparing the (Wrentham Chapel) list of baptisms with the list of admissions into the church, we find that the children were baptized at the same church meeting at which the reception of their parent or parents took place, or at some convenient time shortly afterwards ; such cases frequently occur⁴.

³ Rix 1837 p 129

⁴ Browne 1854 p 33

Whilst both the Wrentham and Beccles ministries held reservations over the baptism of non-members of the church and their relatives, Walpole chapel (and their minister) appeared to follow a more inclusive approach. This fact alone might account for some of the baptisms of folk who lived some distance outside the immediate 'footfall' of Walpole. It appears to be a policy that carried for the whole of the period of the baptism registers, but once civil registration became the law, Walpole gave up maintaining its own register. Again this suggests that Walpole chapel didn't view baptism in itself as a means of conferring membership to an otherwise closed community.

Forms of baptism

There are no surviving descriptions of the process of baptism that was carried out at Walpole Chapel during the period covered by the baptism records. Christening may have taken place in the form most commonly recognised today, literally wetting the babies head. Other places practiced a more immersive practice taking account of nearby rivers and ponds for a whole body baptism. During the 17th and 18th centuries the process of baptism was often the cause of heated discussion, but lacking any evidence for the Walpole practice, we won't speculate further here. Clearly non-conformist ministers were not beholden to Church of England rites and practices and could effectively carry out their own. As the earlier reference to the Beccles chapel practice noted, this could have done away with the use of symbols such as the cross or the use of particular words.

The majority of Walpole Chapel baptisms were of the newly born, although there is evidence of a number of adult baptisms as well as older children. Some baptisms appear as clusters in the chapel records, often one child baptism resulting in siblings also being christened at the same time. Some baptisms at Walpole also appear to be re-christening of children that have been previously christened elsewhere. There are also a number of occasions where visiting ministers would also arrange for a child to be christened at Walpole, perhaps suggesting a high regard for the chapel and minister.

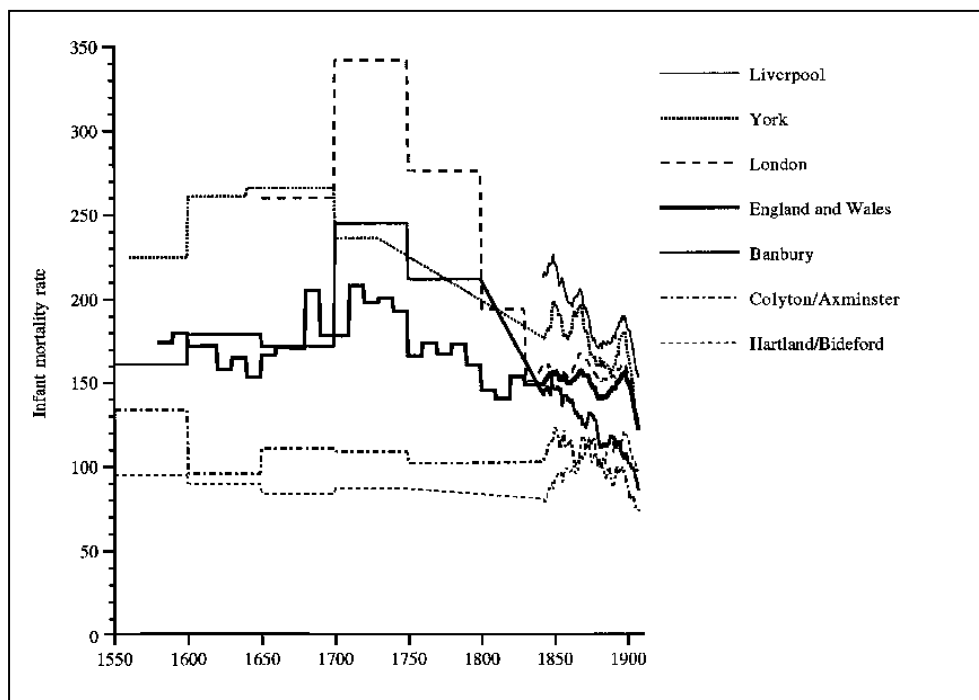
Timing of baptism

Church of England baptism prior to the Reformation was a practice encouraged to take place on Sundays or other Holy Days, (in particular at Easter and Whitsun) and in front of the whole congregation. Eventually, the passage from John 3:5 stating that 'none shall be saved except those that are baptized by water and the Spirit', in combination with the Augustinian doctrine of original sin, led the church to adopt a position that baptism should take place as soon as possible after birth due to the risk of sudden death. This appears to be a position adopted by many non-conformist communities, but not all. There were as many Independents, in particular those that eventually became centralized as the Baptist Church, who believed that baptism required a mature decision by the individual and was not a sacrament that should be carried out on children, particularly infants. Those who favoured adult baptism were called *antipaedobaptists*. The bibliography at the end of this report contains a number of references to papers on this practice and it won't be discussed any further here.

Reasons for early baptism

When researching parish or chapel baptism records, particularly for the period covered by the Walpole registers, consideration has to be given to the subject of infant mortality, both for the period immediately following birth but also up to about 5 years old. The incidence of infant/child mortality at the beginning of the 18th century is staggering, in some towns and cities as high as 1 in 3 and even in rural areas exceeding 1 in 10 births. Child mortality rates, particularly amongst the new-born actually rose during the middle of the 18th century before falling off towards the end. The table shows the infant mortality rates for various English towns and villages from 1550-1900. It is based upon Church of England records (non-conformist communities are sadly unrepresented in national statistics) and does show that towns (during the height of the Industrial revolution) had higher rates of infant mortality than rural areas. Even so the rural areas still had mortality rates of between 10 and 14 percent for the whole of the period. There is no reason to believe that such a high rate of death wasn't also the case in rural and semi-rural Suffolk.

A major weakness with parish or chapel registers as a source for studying infant mortality is that any infant who died before he or she could be baptised will obviously not appear in the baptismal register. If an infant was not likely to survive, anyone could perform this rite but, while such practices may have been commonplace, they were rarely recorded in parish or chapel registers. The incidence of child/infant mortality highlights why early infant baptism might be favoured by the Walpole Chapel community.



Infant mortality in various parts of England 1550-1900 (after Galley & Shelton 2010)

Who could carry out baptisms?

Contrary to popular belief, neither Church of England clergy nor non-conformist ministers ever held a monopoly over the rite of baptism. In the case of necessity anyone could carry out a baptism. This rather demolishes the popular myth that an unbaptised child could not be buried in sanctified ground. Kitson writing in 2009, states:

'(it was) made clear that the priest was expected to ensure that the laity knew how to baptize infants in such instances. The parish priest was expected 'frequently on Sundays [to] explain to his parishioners the form of baptizing in pure, natural and fresh water, and ... know how to baptize infants according to the form of the Church Thus, the laity would possess the knowledge to perform baptism immediately, rather than wait for the priest to perform the ceremony'.⁵

The case of the Stannard child baptised at Walpole Chapel

In 1767 Thomas Howe, at that time minister at Walpole Chapel, was moved to write (and publish) a reply to two letters he had received from Thomas Forster, the Rector of St Margaret's Church, Halesworth. The dispute between the two ministers concerned the baptism (or 're-baptism' according to Howe) of a six year old girl with the surname Stannard. Howes reply, indicates some differences in practice between the Independent Chapel and the Church of England. The ongoing dispute may be part of the cause of Howes departure from Walpole later that year.

In excuse for your re - baptising the child , that the child being brought to the font , and the question prescribed by the church , Hath this child been baptised already or no ? being answered in the negative , I proceeded in the service and baptised her. Whether this answer, given by the sponsors, proceeded from their ignorance of your having baptized the child, or from their persuasion of the invalidity of such baptism , I cannot determine : but do assure you that upon this answer only I administered baptism to the " child : nor did I know, till some time after , that she had received baptism from you .

Mr. Stannard , the father ... was educated a Dissenter , and continued so even after the baptism of his daughter by you. The child was near six years old when you baptized her. "A Christmas frolic" at the landlord's was chosen for the christening, to recommend the cause of the church, by the arguments of Bacchus.-Had you no suspicion, Sir, in these circumstances, that there was something extraordinary in the case ? Did you ask no questions, why the child was brought to you ? Whether she had not been baptized before ? Yes, Sir, you did enquire and was informed by the mother of the child, that Mr. Crompton. had baptized her. And asking again-Whether at the Meeting or at Home ?--- And being answered at Home-You replied, " "I shall take the liberty, then to baptize her again" This account I had from Mr. Stannard's own mouth

The inspired landlord, in the height of his zeal, would have had the father christened with his child and offered him a considerable abatement in his rent if he would comply as Mr. Stannard. himself assured me : being, no doubt, secure of the rector, if he could but have gained the tenant What is here related from Mr. Stannard, has since been confirmed to me, by a voluntary and more circumstantial account from "Mrs. Stannard"; which I have now by me under her own hand. You had better, much better, have told Mr. Crompton. at once, that you looked upon the baptism of the child received from him as a mere nullity, and, upon that principle alone baptised her again For, at that time of day, it seems, neither "you", nor "the church of England" thought, even "Lay-Baptism invalid". And, till that day, "it had "been the opinion of the church, thro' all ages of it, that, though baptism should not be administred (except in cases of necessity) by laymen, yet, that it should be deemed valid, and not be repeated.

⁵ Kitson 2009 p 271

Accord to the general opinion of the whole church for some ages .. there is no absurdity in rebaptisation in some cases.. they universally affirmed of lay- baptism, i.e. baptism performed by one who was not episcopally " ordained, that it was absolutely null and void, and "that the persons so baptised ought to be re- baptised Several questions passed between Mr. Forster, Mrs. Pullin, and Mrs. Stannard concerning the child's former baptism by Mr. Crompton, which Mrs. Pullin was pleased to ridicule in a manner too indecent to be here repeated. This lady being godmother insisted upon changing the child's name, which Mr. Forster and Mrs.Stannard both opposed. This, with what is related above passed at Mr. Pullin's house before they went to church.

And as to " the most excellent church of England, we shall find in her rubric before private baptism, that she allows of no baptism, in any case, as valid, but what is performed by one, "whom she says is lawfully called thereunto ; and she allows none to be so, but those who are episcopally ordained.⁶

Seasonal birthdates

No great science involved here, but readers might like to consider the frequency of births at different times of the year, comparing the period 1706-1837 for the Walpole Chapel with the most recent UK government figures for 2021. Draw your own conclusions

	Walpole 1706-1837	UK 2021
1	November	October
2	March	July
3	April	September
4	September	August
5	May	November
6	December	March
7	July	June
8	August	December
9	January	May
10	October	April
11	February	January
12	June	February

⁶ Howe 1767

THE WALPOLE CHAPEL BAPTISM DATABASE

There are 1456 entries in the Walpole Chapel baptism records covering the period from 1706 to 1837. After 1837 the records cease to be kept and this date coincides with the introduction of the General Record Office (GRO) national registration scheme for births, deaths and marriages. The original records in three volumes are held by Suffolk County Council archives at the Hold depository, Ipswich. A limited transcription of the baptism records is held online by both the *Ancestry* and the *Find My Past* websites. Both websites are subscription based.

At the beginning of 2021, the Halesworth U3A Genealogy group offered to make a fresh transcription of the Walpole Chapel baptism records, including the information not used in the website transcriptions, and in the process create an interrogatable database based on a Windows Excel format. Scanned copies of the original baptism records were downloaded from the *Ancestry* web-page from which the new transcription was made. The process of transcription utilised a paper template, categorising the information contained in the registers, and duplicating the fields that would eventually become the digital record. U3A members each took a small part of the record to transcribe and Kevin Wooldridge coordinated entering the 'parts' into a completed database. The transcription and digitisation was completed in August 2022.

Register	Page	Entry	Given name	Gender	Father	Mother	Surname	Abode	Date born	year	Date baptised	year	minister
1803-37	6	1	James	S	Jeremiah	Sarah	LEVERITT	Walpole	SEP 28	1811	OCT 03	1811	Wearing
		2	Rebecca	D	James	Sarah	WHITE	Wenhaston	DEC 8	1812	DEC 09	1811	
		3	Phoebe	D	Wm	Elizth	JESSUP	Chediston	MAR 12	1812	APR 13	1812	
		4	Jonas	S	Jonas	Mary	KING	Bramfield	FEB 25	1812	APR 17	1812	
		5	Naomi	D	Phillip	Eve	HURREN	Walpole	MAY 31	1812	JUN 21	1812	
		6	Amy	D	Sam.	Lucy	MUTTETT	Walpole	JUL 28	1812	AUG 23	1812	"
						end page 6							
	7	1	Robert.	S	Henry.	Amy	MUTTETT	Walpole	AUG 23	1812	SEP 06	1812	
		2	Wm.	S	John	Sarah	STANFORD	Walpole	NOV 10	1812	DEC 07	1812	
Richard Brison		3	Richard	S	Richard	Ann	BUSH	St Clements	NOV 30	1805	MAR 21	1809	
Mary Ann Grace		4	Mary Ann	D	"	"	"	"	MAR 10	1809	JUL 10	1810	
		5	Charlotte	D	"	"	"	St Andrew's	NOV 10	1810	AUG 30	1811	

Example of paper template used for transcribing records

Register	Page	Entry	Given nam	Gender	Father	Mother	Surname	Abode	born	year	baptised	year	minister
1800-1837	6	1	James	son	Jeremiah	Sarah	LEVERITT	Walpole	Sep 28	1811	Oct 03	1811	Richard Wearing
1800-1837	6	2	Rebecca	daughter	James	Sarah	WHITE	Wenhaston	Dec 08	1811	Dec 09	1811	Richard Wearing
1800-1837	6	3	Phoebe	daughter	William	Elizabeth	JESSUP	Chediston	Mar 12	1812	Apr 13	1812	Richard Wearing
1800-1837	6	4	Jonas	son	Jonas	Mary	KING	Bramfield	Feb 25	1812	Apr 13	1812	Richard Wearing
1800-1837	6	5	Naomi	daughter	Phillip	Eve	HURREN	Walpole	May 31	1812	Jun 21	1812	Richard Wearing
1800-1837	6	6	Amy	daughter	Samuel	Lucy	MUTTETT	Walpole	Jul 28	1812	Aug 23	1812	Richard Wearing
1800-1837	7	1	Robert	son	Henry	Amy	MUTTETT	Cookley	Aug 23	1812	Sep 06	1812	Richard Wearing
1800-1837	7	2	William	son	John	Sarah	STANFORD	Walpole	Nov 10	1812	Dec 07	1812	Richard Wearing
1800-1837	7	3	Richard Brison		Richard	Ann	BUSH	Norwich	Nov 30	1805	Mar 21	1809	Richard Wearing
1800-1837	7	4	Mary Ann	daughter	Richard	Ann	BUSH	Norwich	Mar 10	1809	Jul 10	1810	Richard Wearing
1800-1837	7	5	Charlotte	daughter	Richard	Ann	BUSH	Norwich	Nov 10	1810	Aug 30	1811	Richard Wearing

Sample of completed database (Excel xls file)

The Walpole database – Data categories

This section of the report is organised into a number of sections. Some categories also have an appendix containing related charts or tables. The bibliography contains suggestions for further reading as well as references quoted in the text.

- Christian names
- Male names
- Female names
- Surnames
- Places
- Personalities
- Minister Samuel Manning and the 17th century witchcraft trials
- Case-Study: The Crompton family tree using the database for Family History research
- Bibliography
- Appendices

Christian names

A full list of the Christian names recorded in the Old Chapel baptism record is included at appendices 1 and 2 at the end of this report. There were 127 different child Christian names recorded (64 girls names and 63 boys). The top 10 most frequent for each gender was as follows

Top 10 boys names 1706-1837

John	(157 entries)
Samuel	(84)
William	(79)
James	(74)
Thomas	(50)
Robert	(35)
Joseph	(31)
Charles	(30)
George	(21)
Henry	(16)

Top 10 girls names 1706-1837

Mary	(163 entries)
Elizabeth/Eliza	(117)
Sarah	(110)
Hannah	(49)
Ann/Anna/Anne	(44)
Rebecca	(22)
Susannah	(21)
Harriet/Harriot	(13)
Lydia	(11)
Martha	(10)

Many of the child Christian names were names shared with their parents, but there were a small number of unique parent names. These were :

Fathers

Ames
Barnabas
Barzillah
Bryant
Eli
Good Man
Methusalah
Ralph
Yarnold

Mothers

Abigail
Clementie
Eli
Eve
Grace
Hetty
Letitia
Lucretia
Marian
May
Melicent
Patience
Tamerson

There are a number of interesting aspects to the general range of Christian names. Many of course are biblical (or at least names mentioned in the Bible). There are also names of then recent English kings and queens (Elizabeth, Mary and Anne, Henry, Edward, Charles, William, James and George).

George Redmonds' most excellent 2004 book *Christian Names in Local and Family History* goes into lots of detail regarding the origins and popularity of English Christian names and is highly recommended. Redmonds suggests that many biblical names, in particular Old Testament names, were revived after the Reformation. So although they appear to be 'ancient' names, their popular use in England was of relatively recent adoption at the time that the Old Chapel baptism records begin.

Redmonds' book includes a chart of the most popular Christian names at two points in time, the end of the 14th century and the beginning of the 18th. Whilst five of the 'top 10' boys names from the Old Chapel registers are noted in Redmonds' 14th century list, interestingly none of the girls names from Old Chapel records appear. This suggests that perhaps the naming of boys was a much more conservative act than the naming of girls. Could this have something to do with the perceived status of gender in society at that time? By 1700 however girls names from the Walpole records had at least caught up with the national trend and 7 of the top-ten most popular girls names occur.

Name	Popularity Walpole	Popularity England 1381	Popularity England 1700
John	1	1	1
Samuel	2	/	10
William	3	2	2
James	4	22	7
Thomas	5	3	3
Robert	6	5	5
Joseph	7	/	8
Charles	8	/	13
George	9	34	6
Henry	10	6	11
Mary	1	49	1
Elizabeth	2	17	2
Sarah	3	20	4
Hannah	4	/	8
Ann/Anne	5	35	3
Rebecca	6	/	19
Susan	7	/	7
Harriet	8	/	/
Lydia	9	/	29
Martha	10	/	9

Top 10 most popular Walpole register boys/girls names and changes thru time 1381-1700 (based on figure in Redmonds 2004)

Male names

Amongst the boys names John is a constant favourite name. Robert stands out as neither a biblical nor English monarch name, but according to Redmonds, was a name popular during the high Medieval period right through to the beginning of the 18th century. There were of course national heroes during the 18th century sharing the name, notably Robert Clive (of India). More interesting might be a connection to Robert Browne (1550?-1633) and Robert Harrison (d 1585?), two of the founder members of non-conformist 'Congregationalism' in England.

The name 'Good Man' is interesting where it appears to be used as a Christian name. 'Goodman' was once a polite term of address, used where *Mister* (Mr.) would be used today. A man addressed by this title was, however, of a lesser social rank than a man addressed as Mister. A similar 'rank' applies to the woman's title 'Goodwife'. The use of the term 'Good Man' is one of the few indicators of social status apparent in the Old Chapel records. In his 1577 work, *Description of Elizabethan England*⁷, William Harrison, wrote: "*The third and last sort is named the yeomanry, of whom and their sequel, the labourers and artificers, I have said somewhat...they may not be called masters and gentlemen, but goodmen, as Goodman Smith, Goodman Coot, etc... by which addition they are exempt from the vulgar and common sorts. (The Roman writer) Cato calleth them 'Aratores et optimos cives rei publicæ,'* (farmers and the best citizens of the state). That description might be particularly apposite applied to members of the 18th century Walpole community.

Female names

Most of the girls names in the baptism records are biblical or saints names, but interestingly (according to Redmonds) were not names of great wide popularity in the high Medieval period. It has already been suggested that the naming of girls was much less conservative than the naming of boys.

Harriet/Harriot is an exception in the list, not occurring in popularity in the 14th century nor the beginning of the 18th century . The name doesn't appear in the baptism records until after 1780, suggesting its popularity may have been influenced by contemporary culture. There is a character named 'Harriet Smith' in Jane Austen's 1815 novel 'Emma'. Interestingly are the number of female names based upon 'virtues'. From the Old Chapel the virtue-names 'Patience', 'Grace', 'Honour' stand out. Virtue-names (perhaps with the exception of Grace) are a post-Reformation phenomena.

⁷ Harrison 1577, p 16

Surnames

A full list of the surnames recorded in the Old Chapel baptism record is included at appendices 3a and 3b, at the end of this report. There were 248 different surnames recorded (including variations on common spellings). Two surnames are not recorded. A full list of surnames and variations is included at appendices 3a and 3b. The top 25 most frequently occurring surnames were as follows:

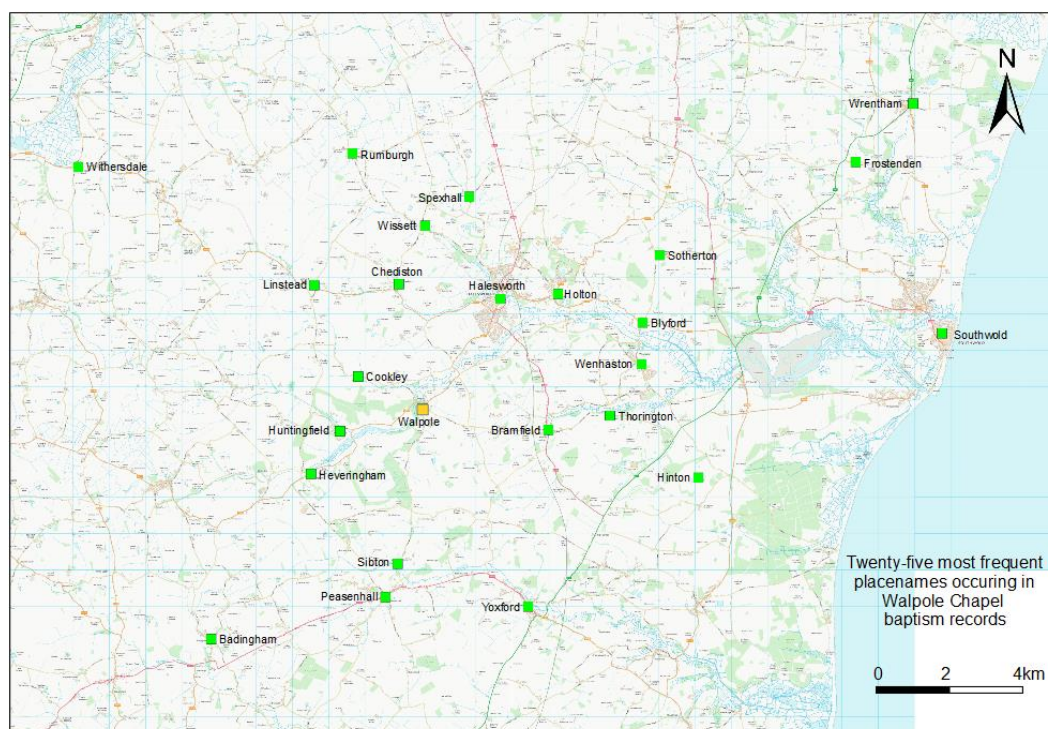
Name	frequency	date range	years
HAYWARD (and variations)	107	1712-58	46 years
LUDBROOK	43	1707-1832	125 years
WHITE	41	1722-1832	110 years
HURREN	39	1737-1837	100 years
STANNARD (and variations)	35	1707-1837	130 years
MOOR (and variations)	35	1734-1837	103 years
BROWN	33	1707-88	81 years
BLAXHALL (and variations)	30	1732-1836	104 years
NEWSON	29	1724-1826	102 years
SMITH	29	1707-1836	129 years
ANDREWS	28	1725-1836	111 years
FELLA	25	1709-1833	124 years
BISHOP	24	1709-92	83 years
GREY/GRAY	23	1717-65	48 years
STOFER	21	1752-1836	84 years
BUTCHER	20	1734-1834	100 years
STROWGER	19	1727-82	55 years
SPARROW	18	1789-1837	48 years
NUNN	18	1715-1837	122 years
PRATT	15	1736-96	60 years
BLOMFIELD	13	1721-1807	86 years
CROMPTON	13	1709-58	49 years
HOLDRICH (and variations)	12	1723-68	45 years
JERMY (and variations)	11	1711-46	35 years
HALL	11	1710-50	40 years

Whilst some surnames continue to occur for close on the whole of the date range covered by the registers, it is interesting to note that the most frequently occurring name, HAYWARD (and variations) has one of the smallest variations in date range. Looking at surnames alone of course doesn't indicate that a 'family' has ceased to be involved with the Old Chapel. Women's name change after marriage and it could be that continued involvement is being masked by a change in surname. Further genealogical research may clarify/extend the date range of individual and family involvement with the chapel.

PLACES

There are 69 placenames or parishes mentioned in the Walpole Chapel baptism records. The majority are located in Suffolk, a small number in Norfolk and an even smaller number out of county. Twelve entries in the baptism record do not mention a place-name. The 25 most frequently mentioned places are as follows:

Place	Frequency of entry	Date Range	Distance from Walpole (km)
Walpole	302	1707-1837	0
Cookley	118	1707-1837	3
Bramfield	101	1709-1836	4
Halesworth	85	1706-1837	4
Chediston	70	1706-1837	4
Heveningham	53	1711-1836	4
Wenhaston	46	1707-1835	6
Peasenhall	45	1722-1837	6
Southwold	39	1710-61	14
Huntingfield	32	1727-1834	3
Wisset	21	1710-83	5
Wrentham	20	1707-64	15
Sibton	20	1720-1837	4
Linstead	14	1740-1818	5
Blyford	13	1708-79	6
Thornington	10	1749-63	5
Rumburgh	10	1706-26	7
Kelsale	10	1729-1819	10
Frostenden	8	1718-26	13
Badingham	7	1718-86	9
Southerton	7	1711-89	8
Spexhall	7	1714-43	6
Hinton	7	1739-89	8
Holton	6	1711-50	5
Yoxford	5	1710-1837	7
Withersdale	5	1745-54	12

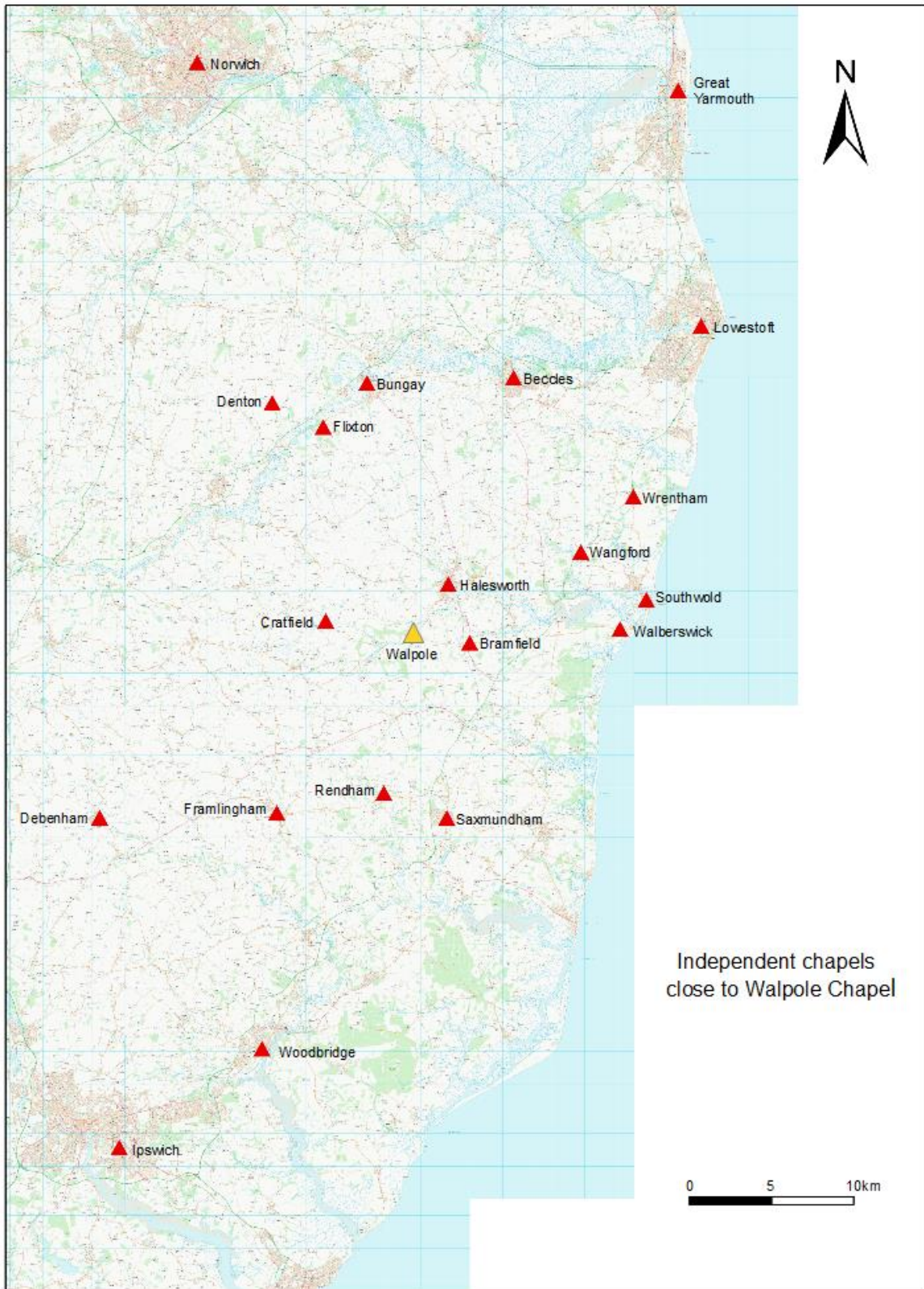


Amongst the 1456 baptisms noted in the chapel records, 932 (64%) are assigned to locations within 5 km of the chapel. These might be considered as the 'resident' congregation. There are 22 baptisms are children from locations mentioned just once in the records and 12 from locations mentioned twice. None of the baptisms from locations mentioned twice are double christenings (effectively single events). There are two christenings of children of the Reverend Wills, a preacher from Tansor, Northampton, attending Walpole Chapel, presumably to preach on two separate occasions in 1762 and 1765. Taking your children to a distant chapel for christening, rather reminds me of modern day politicians using babies to enhance their popularity during election campaigns. Some of these single baptisms may be of children whose parents weren't permanent members of the Walpole community, but taking advantage of the chapels liberal views on baptism ahead of chapel membership.

Some single baptisms from places distant from Walpole, might be accounted for by those wishing a non-conformist as opposed to a Church of England christening. They happened to come from a town or village where there was no established Independent chapel. However, there are plenty of other occasions of baptisms from places where there was an established (and often long established) Independent place of worship. The table below lists some of these locations and the dates (according to Browne 1877) of the foundation of the Independent chapel. The distances travelled (assuming regular attendance on a Sunday) were often considerable bearing in mind that for all of the time period covered by the Walpole baptism records, there was no railway or motor transport. Horse, carriage or by foot would have been the only means of travel.

Place	Date
Great Yarmouth	1643
Norwich	1644
Walpole	1647
Woodbridge	1650
Flixton	1652
Beccles	1652
Denton	1652
Debenham	u/k before 1660
Ipswich	u/k before 1660
Wrentham	1672
Southwold	1680
Lowestoft	1695
Framlingham	Before 1705
Bungay	1721
Halesworth	1793
Saxmundham	1789
Cratfield	1798
Wangford	1831
Walberswick	1831
Bramfield	1841

Place and date where (according to Browne 1877), Independent chapels were established.



Walpole Chapel personalities

One of the intentions of the new transcription of the Walpole Chapel baptism record was to allow researchers access that might lead to establishing family history links with ancestors associated with the chapel. That intention remains for the future. There are however some personalities associated with the early chapel records and the following is a series of short 'pen pictures' given the briefest outlines of those persons' lives. Thomas Browne's 1877 work 'History of Congregationalism and memorials of the church in Norfolk and Suffolk' gives a list of Walpole ministers beginning with Samuel Habergham in or about 1649 through to Joseph Mayhew, the minister at the time the baptism records end in 1837.

Samuel **Habergham** is noted as the first minister of Walpole Chapel in 1649. He is recorded as minister at Wingfield chapel in 1651. He became minister of Syleham church later during the English Commonwealth and possibly continued after the Restoration. His attribution to Walpole might have been temporary. Habergham was a leading *Fifth Monarchist*, a millennialist sect that believed, after the death of Charles I, the next monarch would be Jesus returning to earth. He appears to have avoided serious reprimand for these beliefs, although other members were prosecuted and even executed. Habergham is also recorded as 'lecturing' at nearby Brockdish Church from about 1646. Habergham is buried in the chancel of Syleham Church.

Mr.. *Samuel Habergham*. Of *Eman. Col. Camb.* **At** the university he was a zealous young man, and coming into a country where he saw most professors of religion inclined to the congregational way, (15 churches at least upon the coasts of *Suffolk* and *Norfolk* receiving their direction and encouragement from Mr. *Bridge* of *Yarmouth*, and Mr. *Armitage* of *Norwich*) Mr. *Habergham* fell in with them. His preaching was with great life and power. He had a full congregation, which provoked many to envy. This created him trouble after the Restoration. He had a singular affection for the people to whom he was related, and died amongst them of an apoplexy in 1665⁸.

Thomas Hosken⁹ writes that the Great Yarmouth church records suggest Habergham's tenure at Walpole may have been longer than a single year, (or more probably he combined tenure at Walpole with his curacy at Syleham).

"On the 31st of October, 1650, the church sought the Lord, by fasting and prayer, for a man to be a help meet with Mr. Bridge in the ministry. Two persons were proposed, Mr Brewster, of Alby, and Mr. Habergham, of Heveningham and Walpole ; reasons on both sides were seriously weighed ; the voice went for Mr. Habergham ; and two messengers were appointed to go with a letter from the church to invite him over, and to request him to accept of the call. On the 4th of November they went and imparted unto him the solemn call of the Church unto the Teacher's office. His answer was that at present he could not return his thoughts concerning it. He looked upon it as a great call, and acknowledged his own inabilities to do so great a work ; [and said] if he did see it to be a call from God, then he would come though a hundred impediments and blocks should be in his way, and promised to be with us the next week in person and give us an answer.

A letter was likewise sent to the church at Walpole concerning this business. Mr. Habergham came not according to our expectations, but two brethren from the church at Walpole brought two letters, one from the church and the other from Mr. Habergham." The letter from the church expressed some reasons why Mr. Habergham could not come, nor accept the call. In his own letter he expressed " great sense of his own insufficiency to such a work, [and said] that he

⁸ Palmer 1788 p 436

⁹ Hosken 1920

could not accept of the call, being called to preach where he is, [and he further said] that the church had some reasons which presented his way to us as altogether dark and not clear unto him. The result of these negotiations was that Mr. Habergham resisted the tempting offer of the Yarmouth church, and continued at Walpole for some years. After a time he accepted a call to Syleham, from which place he was ejected in 1662"

John **Manning** is recorded by Browne as Walpole minister from 1649-1654. There is clearly a contradiction here if Samuel Habergham's ministry continued after 1649. Manning was:

'... ejected from Peasenhall.... was several times imprisoned at Bury, Ipswich, Blithburgh, &c. He was often reckoned amongst malefactors, arraigned, found guilty, preunired, &c., and spent the greatest part of his time in confinement. Indeed, there is scarce a jail in Suffolk which he was not sent to at some time or other, in the latter part of his life. When he was delivered, it was by acts of pardon which the courtiers wanted for what they had done irregularly. Notwithstanding his many imprisonments, he was a very meek and innocent man. Tho' he was scrupulous of taking oaths, he gave no occasion to think he was unpeaceable ; and he got such favour with his jailors, that they sometimes trusted him to go home to visit his family and people." In 1672, he was licensed to preach at his own house at Peasenhall, as a Congregational teacher. He died in 1694"¹⁰

Samuel **Manning** was the brother of John Manning and according to Browne became Walpole minister in 1654, remaining in place until 1698.

'Walpole church was first 'settled in 1647 and Mr. Manning, it is supposed, was the first pastor. A man of a sweet engaging temper, and of a very edifying and useful conversation. He suffered 6 months imprisonment, but his health was not injured by it, tho' he was of so tender a constitution as not to be 'able to stand while he preached. -It was commonly reported that he and Mr. Spatcher of Dunwich (with whom he was very intimate) were both of them bewitched by a woman in the neighbourhood. Many strange stories are related and credited concerning this affair in these parts, to the 'present day. Whatever was the ground pf the reports, a certain justice of the peace showed his disposition towards the good men; who, on being desired to punish the Woman, said, " If she bewitches only Manning and Spatcher, we will let her alone. Mr. Walker, the present minister of Walpole, informs the Editor, that Mr. Samuel Manning founded the dissenting interest in this place, and that he wrote 'something to assist persons in judging of their spiritual state'.¹¹

A Mr **Robertson** or **Robinson** succeeded Samuel Manning as Walpole chapel minister in 1698 and lasted until 1704. Little is known of this minister although he is mentioned in a letter from Rev John Hurrion (vicar of Denton, Norfolk) written in 1698. Hurrion attests that Robertson was his tutor at Heveningham. Robertson may also have tutored William Manning, the younger brother of John and Samuel Manning.

¹⁰ Browne 1877

¹¹ Palmer 1788 p 439

John **Crompton** was minister at Walpole Chapel from 1704 until 1759. Crompton was the compiler of the first volume of the Walpole baptism record. Crompton's children and grandchildren were baptised at Walpole Chapel. Crompton had a theological falling out with William Manning (brother to John and Samuel) who was then minister at Middleton.

The Rev. John Crompton, who had been educated under Mr. Chorlton, of Manchester, came in 1704. " He was a learned, judicious, and candid minister ; of a pious, benevolent, and peace-ful disposition ; and a very acceptable and useful preacher." He died December 27th, 1758, after a pastorate of fifty-four years, and lies buried in Walpole churchyard, where there is a tomb erected to his memory. ¹²

Crompton had a theological falling out with William Manning (brother to John and Samuel) who was then minister at Middleton. Crompton had discovered that some members of the Walpole chapel congregation denied the doctrine of the Holy Trinity and the Deity of Christ (what was described in the early 18th century as the 'Socinian' view, but latterly became Unitarianism). Crompton believed that these sentiments had been promoted by Manning. Crompton although disagreeing with Manning described him as "a gentleman of considerable parts, learning and sobriety, under whose care and instruction they had been for some years."

Thomas **Howe** followed Crompton as Walpole minister in 1759 and remained until 1769. Howe was a popular preacher both at Walpole and other chapels and many of his sermons were published in his lifetime. Howe came from Floor, in Northamptonshire. His ministry was universally acceptable for several years, but a difference with one of the congregation on a matter of personal concern led to his removal. In 1767 he accepted a call to Yarmouth, and preached " a very tender and prudent " farewell sermon to his Walpole friends, published under the title of " Episcopacy." Thomas Howe had three children, two of whom (John and Ann) were baptised at the Old Chapel, Norwich and one (Thomas) at Walpole Chapel. Interestingly the baptisms at Norwich were carried out on a Monday (Ann) and a Wednesday (John). This might indicate that Thomas Howe was preaching at Norwich on those dates and the christenings, both administered by Norwich minister Samuel Wood, were part of that service.

1764.

Children not belong. to the Congregation

Names	Places	Birth	Bapt.
Ann Daughter of Tho. and Alice Howe	Walpole	Apr. 17. 1764.	May 21. 1764.
		Sam. Wood	

John Son of Thomas and Alice Howe	Walpole	July 22. 1759.	Aug. 15. 1759.
		Sam. Wood	

Excerpts from the Old Chapel Norwich records showing baptism of two of Thomas Howe's children

¹² Hosken 1920

The Rev. John **Walker**, from Framlingham, came to Walpole in 1769. He had been a pupil of Dr. Dodderidge. He was a man of good sense, of great simplicity of manners, and of eminent piety and devotion. He died August 30th, 1805, at the age of 86, and retained his faculties to the last. He was buried in Walpole churchyard, and his funeral sermon was preached by Mr. Toms, of Framlingham, who had been his first pupil when he resided there. John Walker's grandchildren were baptised at Walpole Chapel.

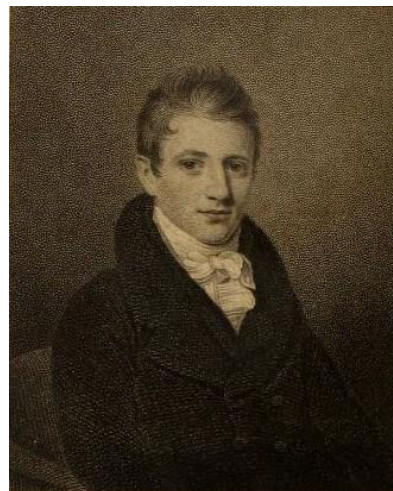
"In 1767, Mr. Walker removed from Framlingham to be Minister at Walpole, and took me and the rest of his scholars with him. After residing there with Mr. Walker about a twelvemonth, I was sent to Daventry, August, 1768, and returning to Framlingham, August, 1773, my old master became my particular friend and intimate¹³.

Rev. Joseph **Pickles**, was ordained at Walpole on July 23rd, 1806, and continued there till 1809. No relatives of Pickles were baptised during his short time at Walpole.

July 23. The Rev. **Joseph Pickles**, was set apart to the pastoral office over the church of Christ at **Walpole**, Suffolk. Mr. Wait, of Southwold, began the service with prayer, &c.; Mr. Sloper, of Beccles, delivered the introductory discourse and received Mr. P.'s. confession of faith; Mr. Price, of Woodbridge, prayed the ordination prayer; and Mr. Ray, of Sudbury, gave the charge; Mr. Wearing, of Rendham, engaged in the general prayer; Mr. Dewhirst, of Bury St. Edmunds, preached to the people; Mr. Bromily, of Needham Market, closed with prayer.

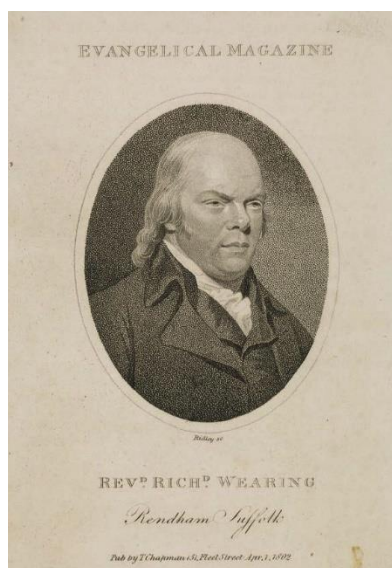
Thomas **Spencer** carried out a single baptism at Walpole dated to December 1808, so during the time that Pickles was minister. Spencer is also mentioned as attending the inauguration of Andrew Ritchie as minister at Wrentham in July 1810. During the years 1806-1811, one of the most popular preachers on the Independent Chapel circuit was a Thomas Spencer, born in Hertford in 1791 who died in Liverpool in 1811. He was some time a student based at Harwich. I wonder if he was the same Thomas Spencer who carried out a baptism in December 1808. There is a Wikipedia page devoted to Thomas Spencer's life including a portrait. Uncertain whether the youthful Spencer and the 'Walpole' minister Spencer are one and the same.

Thomas Spencer
1791-1811



¹³ Toms 1817

Richard **Wearing** was born in 1753, probably in Yorkshire and had become minister at the Independent Chapel in Rendham by 1782. He came to Walpole as minister in 1811 and stayed until his death in 1821. His portrait was drawn for the *Evangelical Magazine* in 1802, where he is described as 'Minister at Rendham'. It is a fine illustration, currently held by the National Gallery in Scotland. As well as the portrait Wearing is mentioned on numerous occasions in the *Evangelical Magazine* between 1794 and 1813 including the description of his involvement in the investiture of Joseph Pickles as minister at Walpole in 1806.



Joseph **Mayhew** was minister at Walpole Chapel from 1822 until 1850. He was born in Wisset in 1796 and died in office in 1850. He is buried in Walpole Chapel graveyard, as are his wife and his son Edward. Several of his children were baptised in Walpole Chapel. The Rev Mayhew appears to have been a relatively wealthy man. In 1827 he lent James Aldred of Halesworth £500 to set up grocery, drapery, hosiery and haberdashery business. An advert in 1830 was for James Aldred's 'Real Suffolk Hemp Cloth Manufactory'. The value of £500 in 1827 equates to around £65,000 in 2022.

Samuel **Badeley** was one of several Badeley children baptised at Walpole Chapel in the mid 1700s. The Badeley's of Walpole were one of the founding families of Halesworth's malting fortunes. In 1765, Samuel Badeley described himself as a wholesale brewer. It is possible that it was the Badeleys who built the Bridge St Brewery and a residence for the manager, known as Brewery House, in the 1760s. It was about this time that the Woodcocks, father and son, arrived in Halesworth from Harleston, where they were drapers. In any event, it was by way of the Bridge Street brewing enterprise that Badeley went into partnership with John Woodcock the younger. Badeley and Woodcock set up the Suffolk and Halesworth Bank in 1794, but the business was precarious and they were declared bankrupt in 1799, along with his brother Joseph.



Methusalah **Spalding** was the father of three children baptised at Walpole Chapel between 1785 and 1790. The family address is given as Chediston for the earliest baptism and Ubbeston for the latest. By 1800 he is described as having moved to Chelsea, London where he worked as a shoemaker. In 1804 he was convicted at the Old Bailey for having 'a venereal affair' with James Hankinson and sentenced to death (Old Bailey Sessions Book, No. X.24) by hanging. The execution was carried out on February 9th 1804. He was executed along with Anne Hurlle convicted of fraud.

Ann Hurlle, convicted of forging the name of Benjamin Allen, of Greenwich, to a letter of attorney, with the view of defrauding him of 500*l.* Three per Cent. Stock, was yesterday morning executed at the Old Bailey, pursuant to her sentence. This unhappy victim to offended justice was a young woman of very interesting appearance, and her whole demeanour at and previous to her execution manifested how little she expected pardon in this world, and how firmly she relied on mercy in that which is to come. She was brought out of the debtor's door in Newgate exactly at eight o'clock. The mode of execution by the drop having been changed to that of the common gallows, she was put into a cart, and drawn to the place of execution in the widest part of the Old Bailey, where she expiated her offences in penitence and prayer. She was neatly dressed in a black muslin gown, chip hat, and white neckerchief. An amaxing concourse of spectators were collected on the occasion, all of whom commiserated the sad fate of Ann Hurlle; while that of *Mathusalah Spalding*, executed at the same time for an unnatural crime, excited sentiments of a very different description. (*Morning Chronicle*, Issue 10834.)



Anne Hurlle and Methuselah Spalding in the cart prior to being hanged (for forgery and sodomy, respectively) on the temporary gallows outside Newgate prison, February 1804. Engraving from William Jackson, *New and Complete Newgate Calendar, or Malefactor's Universal Register*, 1818

Minister Samuel Manning, and the 17th century witchcraft trials

Walpole chapel minister Samuel Manning clearly held strong views on witchcraft. These views may have been in part inspired by his father William Manning, who was involved in the persecution of both men and women in Stowmarket on grounds of witchcraft in the 1630s. Accusations against so-called witches were not unknown amongst early Independent ministers and supporters. Accusations were made by Independent ministers in Dunwich, in Somerleyton, in Beccles and in Bungay. Even William Bridge, considered one of the main promoters of non-conformism in East Anglia was implicated in cases of 'witch-finding', in his home town of Great Yarmouth.

Fear of radical sectarianism and the disintegration of puritan unity, however, may have encouraged Presbyterians to invoke the threat of witchcraft as a potential rallying point for puritans of all persuasions, particularly those who favoured Independency. In examining suspect witches in 1645, a number of those who suffered ... were in fact attached to the breakaway Independent congregation formed by William Bridge in 1643. Equally attached to the cause of congregationalism was the town's recorder, Miles Corbet, who played an important role in 1645 in promoting the prosecution of witches and was elected MP for Yarmouth in the Long Parliament. Corbet was a close friend of the congregational minister William Bridge, as was his electoral agent in the town Thomas Bendish, who was frequently asked to exercise his 'gifts' at a weekday lecture held in Bridge's church. It seems highly likely, therefore, that they and others acted in concert in late 1645, in the hope of effecting a reconciliation of the town's puritan groups through a 'therapeutic' purge of Yarmouth's witches.¹⁴

Samuel Manning strongly asserted that he was bewitched by Abre Grinset an old, homeless (and clearly delusional) woman from Dunwich and he is possibly the minister referred to as 'Mr R' in the following section.

A woman from Dunwich in .. Suffolk, described as a witch ... Aubrey Grinset is accused of witching John Collet and Henry Winson to death, and of causing the fits of Thomas Spatchet. She is tried in Suffolk, but there is insufficient evidence to do anything to her under the law. During one of Spatchet's fits, he bit the thumb, which ended the fits... later, Spatchet suffered fits in which he felt as if someone was holding him and groping his crotch. In the fall of 1665, Aubrey Grinset confessed that she had afflicted Thomas Spatchet and many others, that she had made league with the Devil and had been a witch for twenty years, and bewitched John Collet of Cookly and Henry Winson of Walpool to death. She admitted to employing an imp and sending it to Spatchet. She was called before gentlemen to confess, and credible persons offered testimony.. she confessed to hurting Spatchet, but denied killing anyone. A week before her death, she was visited by Thomas Spatchet at the urging of Mr. R., a Conformist, but Spatchet was unable to get close. After this, Mr. R. visited her in Spatchet's place. She told him that it was too late for her to repent, that she was damned. Before her death, she said that Spatchet would not be free on her death as others had him in hand as well. She died around Easter of 1667.¹⁵

¹⁴ Elmer 2004

¹⁵ Petto, 1693

Samuel Manning might not just have been 'bewitched' by Abre Grinset. There is good documentary evidence suggesting that his 'co-bewitchant' Thomas Spatchet had 'previous' when it came to accusing parishioners of witchcraft.

Thomas Spatchet first appeared in the Dunwich accounts as an officer of the borough in 1634, when he paid his entry fine as a 'foreigner'. Little more is heard about him until the year of the witch scare, 1645, when he became a freeman of the borough. In 1645 Elizabeth Southerne, described as a 'pedlar', confessed to the Dunwich minister... that following a fall-out with 'mother Collit' a year earlier, the latter sent the Devil in the shape of a 'crabfish' [i.e. crayfish]. She also claimed to have met the Devil in the shape of a black boy on the road to Westleton. Spatchet was amongst the womens accusers He claimed that Collit, following her league with the Devil, was enticed to destroy a boat belonging to Goodman Harper at Newcastle. She had become so deluded by the Devil's promises that she even tried to walk on water to Boston (perhaps in blasphemous imitation of Christ). In all probability Priscilla Collit was related to Spatchet. Thomas' grandfather Robert Spatchet (d.1624) mentioned a sister Phoebe Collet in his will of 1623. The rise of Spatchet thereafter was rapid. In August 1646 he was chosen to serve as chamberlain and in the following year was appointed one of the ruling twenty-four. He served as coroner in 1648 and was appointed a bailiff in 1649. He remained active on the town's behalf throughout the commonwealth period, when he also began a career as a congregational minister. His preaching was dramatically curtailed, however, at the Restoration, when he suffered acutely from political humiliation and the loss of his curacy. His fears at this time may well have induced some form of pschyosomatic disorder as he suffered throughout much of the 1660s from a series of strange fits that rendered him physically disabled and speechless. He and his colleagues eventually attributed his troubles to witchcraft, but it proved impossible to persuade the authorities to act. Eventually, his fits ceased with the death of his supposed tormentor in 1667, and he subsequently retired to Cookley, where he was licensed to preach under the Declaration of Indulgence in 1672.

Although the witchcraft events directly associated with the minister happened 40 years or so before the earliest Walpole Chapel baptism record, there are entries for both the Spatchet and Manning families in the period before 1720, suggesting the families remained in the area. Further research may link those early entries with surviving members.

Geiss and Bunn suggest Samuel Manning was the anonymous author of a letter¹⁶ describing evidence of witchcraft from Heveningham:

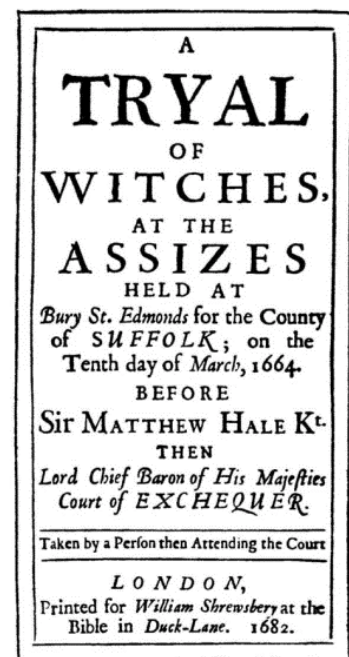
There was one Mr. Collett, a smith by trade, of Heveningham [Heveningham] in the county of Suffolk and formerly a servant in Sir John Duke's family...who, (as it was customary with him) assisted the dairy maid to churn or to make butter and not being able (as the phrase is) "to make butter come" he threw an hot iron into the churn under a notion that there was witchcraft in the case. At that time a man, who was employed as laborer and then at work carrying off dung in the yard, cryed out in a terrible manner "They have killed me" still keeping his hand upon his back inti-mating where the pain was and died on the spot. The poor mans cloaths were taken off and the servants found to their surprise, the mark of the iron that was heated and thrown into the churn deeply imprinted upon his back. This account I heard from Mr. Collett's own mouth, who, being a man of unblemished character I verily believe to be a matter of fact.

¹⁶ Geiss & Bunn 1997, p 135

Samuel Manning was also implicated in the Lowestoft witch trials of Amy Denny and Rose Cullender in 1662 for which both women were convicted and executed. Manning was not formally named in the case against Denny and Cullender, but Geiss and Bunn¹⁷ argue that he was the most likely candidate to be identified as 'a godly minister' as quoted in Richard Baxter's 1691 collection of witchcraft stories '*Certainties of the World of Spirits*'. The 'godly minister' was acquainted with the girls 'enchanted' by the so-called Lowestoft witches.

*A godly minister, yet living, sitting by to see one of the girls in her fits, suddenly felt a force pull one of the hooks from his breeches. And while he looked, with wonder what was become of it, the tormented girl, vomited it up out of her mouth: Any that doubteth of this story, may be satisfied of Mr. Pacy, and both his sisters, yet living, and may know all the evidence and circumstances which I pass over.*¹⁸

A pamphlet from 1682 giving details of the Lowestoft witch trials wrongly dates the case to 1664. It actually happened in 1662



¹⁷ Geiss & Bunn 1997, p 134-35

¹⁸ Baxter 1691

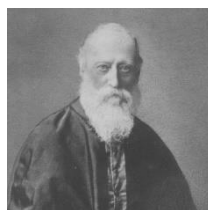
Case-Study: The Crompton family tree - Using the Walpole database for Family History research

Having compiled the Walpole Chapel baptism, the author thought it might be useful to test the data as to whether it could prove useful in researching and creating family trees based upon individuals or families included in the data. Purely at random I chose a name from the database – John Crompton, youngest son of the Reverend John Crompton, born in 1717 – and spent 1 hour following his line of descent, using the *Ancestry* family history webpage, from 1717 down to the modern day 2022. The results are summarised in the matrix shown overleaf.

John Crompton was the youngest son of the Rev John Crompton, minister for Walpole Chapel between 1704 and 1708. John junior was born in 1717 and baptised at Walpole Chapel. John and his wife Rebecca resided in Halesworth and had 6 children baptised at Walpole Chapel. Their youngest sone Thomas was born in 1758, the same year his grandfather Rev John Crompton died.

Rev Thomas Crompton was Church of England minister for a number of parishes in Norfolk at the beginning of the 19th century. He spent nearly 30 years as minister at St Mary's Cranworth and was later (and at the time of his death) rector of St Mary's Hackford church. He was married to Elizabeth Forster in 1794. She was daughter of the Rev Peter Forster vicar at Hedenham Church, Norfolk. His son was John Lake Crompton.

Rev John Lake Crompton was born in Norfolk in 1815. He married Harriet Phelps in Portugal in 1854 and then moved to South Africa where he worked as a Church of England minister until his death in 1889. Rev Crompton had children Cecilia and Godfrey.



Rev John Lake and Harriet Crompton

Cecilia Crompton was born in 1870 in South Africa. She married the Rev Arthur Hamilton-Baynes in 1894 and had two children in south Africa before moving to England in around 1900. She died in Birmingham in 1919. Her husband was chaplain to the Archbishop of Canterbury at Lambeth Place from 1888 until appointed Bishop of Natal, south Africa in 1893. Following his return to England he moved amongst several ministries, eventually being appointed Assistant Bishop of Birmingham, a position he held until his death in 1937.



Cecilia Crompton and Bishop Arthur Hamilton-Baynes

Colin Hamilton-Baynes was the second son of Cecilia and Arthur. He was born in South Africa in 1899, shortly before his parents relocated to England. He married Mary Phelps, daughter of the Archbishop of Capetown in 1928. He became Headmaster of New College, School Oxford in 1932 and remained in post until 1955. He died in 1976. There are no living children from this marriage



St. Clair Hamilton-Baynes was daughter of Cecilia and Arthur. She was born in 1903 and died in 1995. She married Richard Archer Wallington in Tanzania in 1930 and there were two children from the marriage

Godfrey Crompton was the son of Rev John Lake Crompton and brother of Cecilia. He was born in South Africa in 1873. He married Ethel Meyer and they had a son Cyril born in 1916. Godfrey died in 1950.

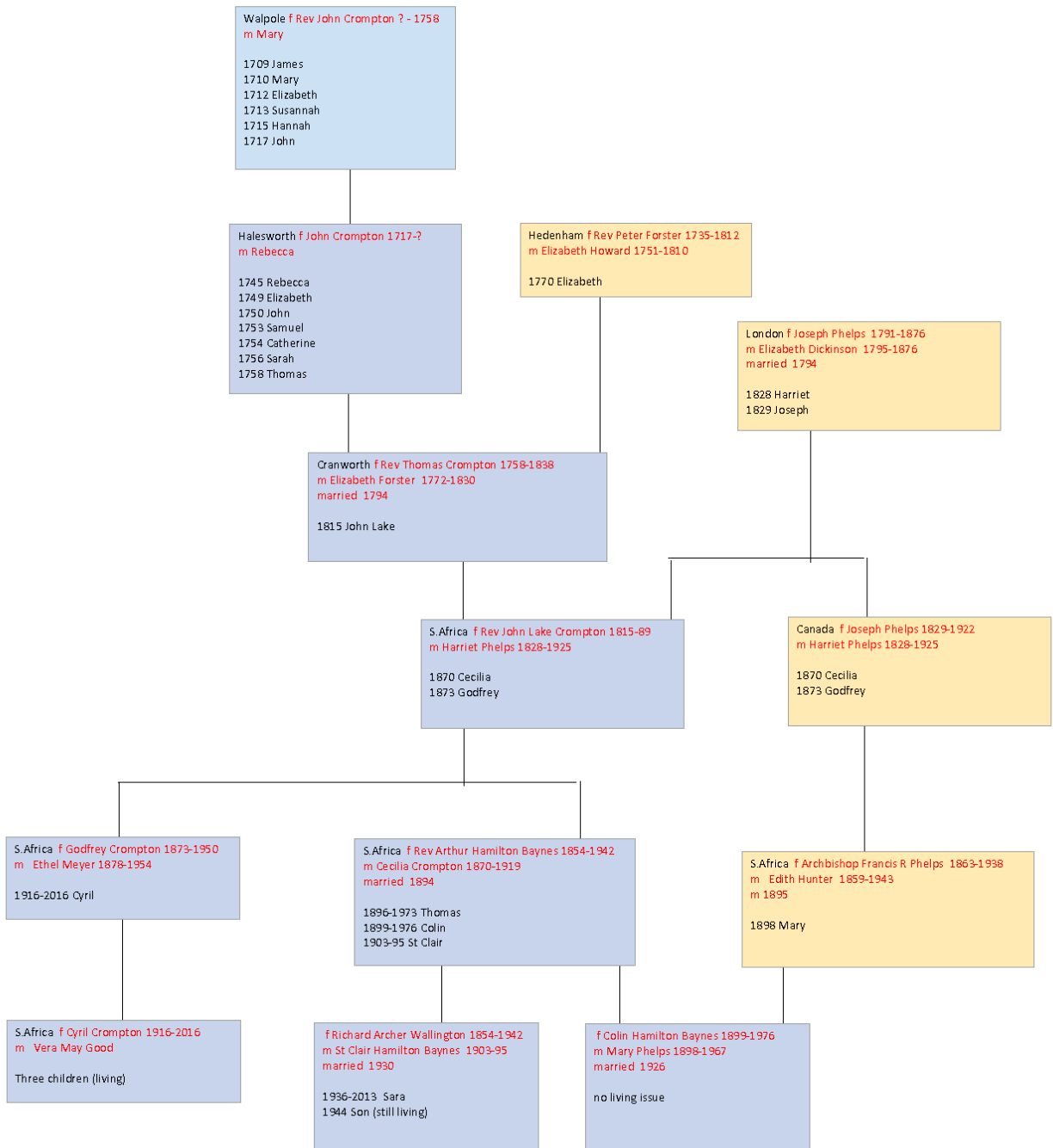


Cyril Crompton lived to be 100 years old and died in 2016. At the time of his 100th birthday he was still an active lawn bowler. He had three children with his late wife Vera. All three children were living at the time of Cyril's death.



Cyril Crompton on his 100th birthday

Crompton family tree 1700-2022



- direct blood line
- indirect blood line

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Appendices

Title	Subject
Appendix 1	Boys Christian names
Appendix 2	Girls Christian names
Appendix 3a	Surnames (alphabetical)
Appendix 3b	Surnames – alternative spellings
Appendix 4a	Place names (alphabetical)
Appendix 4b	Place names (by frequency)

Appendix 1 Boys names

Boys names (frequency)

Abraham	7
Absalom	1
Amos	1
Badely	1
Barnabas	1
Batholomew	1
Benjamin	12
Blaxhill	1
Charles	30
Christopher	1
Clement	1
Cowling	1
Daniel	15
Downing	1
Ebeneezer	1
Edgar	1
Edmund	9
Edward	6
Epharim	1
Ezekiel	1
Ezra	1
Francis	3
Frederick	2
Garwood	1
George	21
Giles	1
Hamond	1
Haward	2
Henry	16
Herbert	1
Houston	1
Isaac	5

Unique Fathers names

Jabez	3
Jacob	3
James	74
Jerimiah	1
John	157
Jonas	2
Jonathan	4
Joseph	31
Joshua	11
Lazarus	1
Leonard	1
Luke	1
Michael	3
Moses	3
Nathan	1
Nathaniel	5
Nicholas	3
Oliver	1
Peter	3
Phillip	6
Richard	8
Robert	35
Samuel	84
Simon	5
Stephen	5
Thomas	50
Thurlow	1
Timothy	3
Tompson	1
William	79
Wiltshire	1

Ames
Barnabas
Barzillah
Bryant
Eli
Good Man
Methusalah
Ralph
Yarnold

Appendix 2. Girls names

Girls names (frequency)

Abi	1
Agnes	1
Alice	1
Amy	3
Ann/Anne/Anna	44
Betsy	1
Betty	3
Bridget	2
Caroline	3
Catherine	1
Cella	1
Charlotte	8
Clara	1
Deborah	2
Dinah	1
Dorothy	3
Eleanor	1
Elizabeth/Eliza	117
Ellen	1
Emily	2
Emma	2
Esther	6
Fanny	1
Frances	2
Hannah	49
Harriot	13
Henrietta	2
Hepzibah	4
Hesther	1
Honour	1
Jane	6
Jemima	4
Joice	1

Judith	2
Julia	1
Kezia	1
Louisa	5
Lucy	3
Lydia	11
Margaret	10
Maria	6
Martha	10
Mary	163
Matilda	1
Nanny	1
Naomi	3
Newson	1
Peggy	1
Phillis	1
Phoebe	4
Priscilla	2
Rachel	6
Rebecca	22
Rose	1
Ruth	1
Salome	1
Sarah	110
Sophia	1
Susan	7
Susannah	21
Tabitha	1
Theodia	1
Tiryah	1
Tryphena	1
Tiryah	1
Tryphena	1

Unique Mothers names

Abigail
Clementie
Eli
Eve
Grace
Hetty
Letitia
Lucretia
Marian
May
Melicent
Patience
Tamerson

Appendix 3a - SURNAMES (alphabetical)

ADAMS	BUCKINGHAM	FOLKARD	HOWARD	MORSE	SONOR
ALDRED	BUCKLER	FOSTER	HOWARTH	MOTES	SPALDING
ALGAR	BULLAR	FELLA	HOWE	NEWMAN	SPARROW
ANDREW	BURROUGHS	FLATT	HOLMS	NEWSON	SPATCHETT
ANDREWS	BUSTON	FOLKARD	HOWSON	NUNN	SPORE
ATKINS	BUTCHER	FOSTER	HUGMAN	PACKARD	STAMFORD
AUGUR	CAPON	FOX	HUMPHREY	PALMER	STANANOUGHT
BACKLER	CARLEY	GARDINER	HUNT	PAYNE	STANFORD
BADDELY	CARMAN	GAROLD	HURRION	PEARL	STANNARD
BAKER	CARVER	GARWOOD	HUTT	PECK	STOFER
BALL	CATCHPOLE	GERMY	INGLISH	PECK/POCK	STOPHER
BALLS	CHAPMAN	GILES	JAMES	PELLS	STORK
BANGAR	CHIPPERFIELD	GILLING	JERMYN	PETTOVER	STRANGE
BARBER	CLARK	GILLINGS	JOHNSON	PIDGEON	STRONGE
BARKER	CLOUGH	GIRLING	KEER	PIGHTLING	STROWGER
BARWOOD	CLUTTON	GODBOLD	KEIL	POOLEY	STYLES
BAXTER	COLES	GODDARD	KEIR	POSTLE	STRONGE
BEAMISH	COOK	GOODWIN	KEMP	POTTER	STROWGER
BEDINGFIELD	CORNEBY	GORBAL	KENT	PRATT	SWETLAND
BELLAMY	CORNISH	GRAY	KERRIDGE	PRIME	TAYLOR
BENEFIELD	COTTON	GRAYSTON	KING	READ	THOMSON
BENSFIELD	CRISP	GREEN	LAMB	REED	TOMPSON
BENSTEAD	CROMPTON	GREY	LANE	REUS	TOVEL
BILNEY	CROSS	HALL	LEA	RICHARD	TURRELL
BIRD	CULLINGFORD	HAMBLING	LEGATE	RICHARDSON	UTTING
BISHOP	CURTIS	HARLING	LEVOLD	RIPPER	WAKE
BLAXHALL	DAVY	HARPER	LION	RIX	WALKER
BLAXIL	DAY	HARRISON	LODGE	ROBINSON	WARN
BLEXHILL	DENNY	HARVEY	LUDBROOK	RUMSBY	WATLING
BLOCK	DEW	HATCHER	LUNNISS	SALLOW	WELLS
BLOCHE	DOWNHAM	HATT	MABSON	SAMKIN	WHITE
BLOIS	DOWNING	HAWARD	MAFREYS	SAMPSON	WILLS
BLOMFIELD	DOWSON	HAYWARD	MAN	SAMSON	WINTER
BOLTON	DUNNETT	HERRIDGE	MANN	SARLE	WOLTON
BONDFIELD	DUTT	HERRINGTON	MANNING	SARTER	WOSTON
BOOTY	EBBS	HIGHAM	MARRET	SCOTT	WOOD
BORRETT	EDWARDS	HOLDICH	MILBOURNE	SCOULDING	WOODARD
BRANDSON	ELVIN	HOLDEN	MILBURN	SEARLES	WRIGHT
BRANSON	ENGLISH	HOLDRICH	MILLS	SELF	UK (2)
BRIGGS	ESTHER	HOLDRIDGE	MOOR	SHEPHERD	
BROWN	FELLA	HOLMES	MOORE	SMITH	
BUCK	FLATT	HORN	MORRICE	SONES	

Appendix 3b Alternative spelling of surnames

Name	Alternative	Alternative	Alternative	Date range
ANDREW	ANDREWS			1725-99
BENEFIELD	BENSFIELD			1729-30
BLAXHALL	BLAXIL	BLAXHILL	BLEXHILL	1732-98
BLOCK	BLOCKE			1724-33
BRANDSON	BRANSON			1707-47
ENGLISH	INGLISH			1789-91
GERMY	JERMYN			1711-46
GILLING	GILLINGS			1710-37
GRAY	GREY			1717-65
HAWARD	HAYWARD	HOWARD	HOWARTH	1710-99
HOLDICH	HOLDRICH	HOLDRIDGE		1722-68
HOLMS	HOLMES			1789-93
KEER	KEIR	KEIL		1731-36
MAN	MANN			1731-36
MILBOURNE	MILBURN			1717-23
MOOR	MOORE			1734-91
PECK	POCK			1712-27
RICHARD	RICHARDSON			1721-61
SAMPSON	SAMSON			1718-29
STOPHER	STOFER			1752-99
THOMSON	TOMSON			1723-64

Appendix 4a Place names mentioned in the Walpole baptism records (alphabetical list)

Aldeburgh	Great Yarmouth	Southwold
Aldehollow	Halesworth	Spexhall
All Saints, Elmham	Heveningham	St Cross
Badingham	Higham, Norfolk	St James, Elmham
Beccles	Hinton	St Laurence, Ilkeshall
Blyford	Holton	St Margaret, Ilkeshall
Botesdale	Huntingfield	Stoven
Bramfield	Kelsale	Sweffling
Brampton	Leiston	Tansor, Northants
Bungay	Letheringham	Thorington
Charlton (Carlton Colville?)	Linstead	Ubbeston
Chediston	London	Walberswick
Cookley	Metfield	Walpole
Cove	Middleton	Wangford
Cransford	Norwich	Wenhaston
Cratfield	Peasenhall	Westhall
Debenham	Reydon	Wisset
Denton	Rumburgh	Withersdale
Easton	Saxmundham	Woodbridge
Finningham	Sibton	Woodham Ferris
Flixton	Sotterley	Wortwell
Framlingham	South Cove	Wrentham
Frostenden	Southerton	Yoxford

Appendix 4b Places mentioned in baptism records by frequency

Rank	Place	No. of entries	Date range	% of total
1	Walpole	302	1707-1837	27
2	Cookley	118	1707-1837	10.5
3	Bramfield	101	1709-1836	9
4	Halesworth	85	1706-1837	7.5
5	Chediston	70	1706-1837	6
6	Heveningham	53	1711-1836	4.5
7	Wenhaston	46	1707-1835	4
8	Peasenhall	45	1722-1837	4
9	Southwold	39	1710-61	3.5
10	Huntingfield	32	1727-1834	3%
11	Wisset	21	1710-83	2%
12	Wrentham	20	1707-64	2%
13	Sibton	20	1720-1837	2%
14	Linstead	14	1740-1818	1%
15	Blyford	13	1708-79	1%
16	Thorington	10	1749-63	< 1%
17	Rumburgh	10	1706-26	< 1%
18	Kelsale	10	1729-1819	< 1%
19	Frostenden	8	1718-26	< 1%
20	Badingham	7	1718-86	< 1%
21	Southerton	7	1711-89	< 1%
22	Spexhall	7	1714-43	< 1%
23	Hinton	7	1739-89	< 1%
24	Holton	6	1711-50	< 1%
25	Yoxford	5	1710-1837	< 1%
26	Withersdale	5	1745-54	< 1%
27	Charlton (Carlton Colville)	4	1741-46	< 1%
28	Ubbeston	4	1707-1835	< 1%
29	Sotterley	4	1738-50	< 1%
30	Norwich	4	1809-12	< 1%
31	Beccles	3	1714-56	< 1%
32	Great Yarmouth	3	1730-61	< 1%
33	Wortwell	3	1732-38	< 1%
34	St Margarets, Ilketshall	3	1726-35	< 1%
35	St James, Elmham	3	1744-48	< 1%
36	Cratfield	2	1741-61	< 1%
37	Debenham	2	1761	< 1%
38	Framlingham	2	1711-49	< 1%
39	Westhall	2	1710-23	< 1%
40	Reydon	2	1710-23	< 1%
41	Tansor, Northants	2	1762-65	< 1%
42	Middleton	2	1710-1830	< 1%
43	Walberswick	2	1723-25	< 1%
44	Bungay	2	1735-57	< 1%

Rank	Place	No. of entries	Date range	% of total
45	St Laurence, Ilketshall	2	1733-38	< 1%
46	Brampton	2	1707-91	< 1%
47	Saxmundham	2	1771-1811	< 1%
48	Aldeburgh	1	1772	< 1%
49	Cransford	1	1771	< 1%
50	Easton	1	1769	< 1%
51	Sweffling	1	1721	< 1%
52	Leatheringam	1	1772	< 1%
53	Denton, Norfolk	1	1731	< 1%
54	St Cross, Elmham	1	1732	< 1%
55	All Saints, Elmham	1	1726	< 1%
56	Botesdale	1	1734	< 1%
57	Stoven	1	1740	< 1%
58	Finningham	1	1752	< 1%
59	Metfield	1	1754	< 1%
60	Flixton	1	1793	< 1%
61	Cove	1	1726	< 1%
62	Wangford	1	1717	< 1%
63	Woodbridge	1	1833	< 1%
64	Woodham Ferris, Essex	1	1803	< 1%
65	South Cove	1	1726	< 1%
66	London	1	1715	< 1%
67	Leiston	1	1811	< 1%
68	Higham, Norfolk	1	1834	< 1%
69	Aldehollow	1	1723	< 1%