CNHSS Bulletin

Issue 168, Spring 2020

Bulletin of the
Croydon Natural History & Scientific Society

Cliff Overhangs, Les Eyzies, Vézère Valley

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Free CHNSS postcard available at indoor meetings

Croham Hurst, Croydon
This postcard issued by CNHSS will be available free at our indoor meetings from April to September whilst stocks last. This is part of our 150th Anniversary celebrations. For events see our Programme or our website www.cnhss.co.uk. For more about Croham Hurst see the article on page 6.

Reverse: CNHSS Croydon Series, C2/89 – CROHAM HURST, CROYDON Looking from the west, showing the steep scarp slope of this wooded hill, and the close proximity of open countryside to the busy commercial centre of Croydon a mile to the north. *With a special 'CNHSS 150th' overstamp*. *Photograph by Tom Samson FBIPP, Chorley & Handford Photography.*

150th Anniversary News

Our 150th anniversary celebrations start in April and are outlined in the new special edition Programme which runs from April to October.

Opening event at the Old Palace
The celebrations will start with a special event of talks at the Old Palace on Saturday 4th April. Tickets are on a first-come-first-served basis, and members can book for this event as follows: through the 150th anniversary page on our website www.cnhss.co.uk/150th-anniversary, by phone on 020 8406 4676 or by writing to CNHSS, 96a Brighton Road, South Croydon, CR2 6AD.

FRONT COVER IMAGE – FROM THE SOCIETY'S MUSEUM COLLECTION: FIGURE 5, PAGE 31

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Editorial – Ian Payne

The Croydon Natural History and Scientific Society is 150 years old. It was founded as the Croydon Microscopical Club on 6 April 1870. Please see pages 2 and 5 for more about our 150th Anniversary and our plans for 2020. Our AGM this year on the precise anniversary (see Bulletin 167) is in a new venue – The Cube at Fairfield Halls and will be followed by refreshments (of course) and then short talks on Croydon in 1870. Members and guests are invited to come in 1870s costume.

For our Spring 2020 issue we have the usual eclectic mixture of articles. We have two articles on an ancient Vicar of Croydon and one on an Archbishop's visit, a long article 'From the Society's Museum Collection' (from which we have taken our front cover picture), and an article 'Marking Holocaust Day'.

The first of our 150th Anniversary Year major events is the current Charles Harrison Price Photos exhibition in the Town Hall. Our president, John Hickman takes us through it on page 55. An enormous thank you is due to John and especially Carole Roberts for the organisation of this event. The Exhibition is in the Croydon Town Hall, Clocktower Atrium (outside the Library), from 1st February to 2nd May 2020.

We welcome contributions from all members and others of like persuasion. Letters to The Editor are also welcome expressing a view on previous articles or extending the subject matter thereof.

Copy date for submission of articles for our Autumn Bulletin is 13th July 2020: bulletin@cnhss.co.uk

Request for Members' email addresses: CNHSS has not heretofore systematically captured Members' email addresses and now invites all members to send us their email contacts. We will use these for special invitations, meetings reminders and, if necessary, cancellations.
Email information@cnhss.co.uk

Appeal for Dry Storage Space: We have worked with our Publications Committee to ensure safe and economic storage of our stock of publications, however, the Society's Library is overflowing and various caches of books and magazines are being stored at a variety of temporary places – mostly peoples' homes. If you know of a suitable dry place, not necessarily free of charge, please let a member of Council know, or email publications@cnhss.co.uk

Our 150th anniversary in 2020 – what are we celebrating? by Paul W Sowan

As we approach the start of our 150th celebrations in April let us remind ourselves what we are celebrating.

The Society

The Croydon Natural History and Scientific Society was founded as the Croydon Microscopical Club on 6 April 1870. Within ten years, and again early in the 20th century, catering for a widening range of members' interests, it has changed its name twice. It is now a registered charity and a company limited by guarantee, entirely run by volunteers.

What are we celebrating?

- We have moved with the times and survived two World Wars. Many similar societies were established in Victorian London, but few others survive.
- We have an interdisciplinary approach, catering for those interested in local archaeology, geology, history and wildlife.
- We own two buildings, one housing much of our up-to-date library, the other housing our museum of, largely, archaeology and geology. These hold collections and printed and archival records relating to local archaeology, geology, history and wildlife.
- We have published members' researches continuously from 1871 in our annual journal *Proceedings*. We also publish two substantial *Bulletins* each year, and have produced nine illustrated local history books. Papers on specialised topics in our *Proceedings* are published subject to the approval of internal and external referees.
- We welcome as members anybody interested in Croydon's heritage, whether just general interest or researchers.
- Numerous leading Croydonians, and others, have been members.
- We campaigned from 1874 for a Croydon Museum. The Museum of Croydon was established in the 1990s.
- We have been associated with conservation campaigns such as saving Croham Hurst as public open space, saving the Whitgift Almshouses from demolition, and many others.
- We provide informed advice on conservation and planning issues especially in relation to wildlife and heritage conservation.

Contact us at Croydon Natural History and Scientific Society, 96A Brighton Road, SOUTH CROYDON, CR2 6AD, at information@cnhss.co.uk or on our website at cnhss.co.uk

Open Spaces Project — 150th Anniversary and on-going
by Carole Roberts

For those of us interested in collating and expanding on the history of Croydon's open spaces, research meetings will start from April. If you would like to join us please contact Carole Roberts through information@croydon.ac.uk, or phone 020 8406 4676.

For those interested in contributing to other aspects of information on our open spaces please contact as above.

A postcard of Croham Hurst – see inside front cover
by Jane McLauchlin

From the air, Croham Hurst is completely green. This is mostly tree cover, with a few small open spaces at the summit. One hundred years ago, the older postcard image shows that the summit was more open, with extensive views to the south. Although much visited in the 19th century, Croham Hurst only became a public open space in 1901, when the Whitgift Foundation sold it to Croydon Corporation, following public opposition to a proposal to build houses on the lower slopes, including on the "woodland cliffs" of the south side (1). The importance of the site has been recognised by designation as an SSSI, a Site of Special Scientific Interest, one of three in Croydon, and as a London Ecology Unit Site of Metropolitan Importance for Nature Conservation.

Croham Hurst ©The John Gent Postcards Collection, reference jg-pc-sc-354

The varied geology, with chalk at the bottom, the slightly acidic Thanet Sands above, and the very dry acidic Blackheath Beds at the summit is reflected in the associated assemblages of plants. The lower slopes have always been wooded, although the large spreading beech trees on the north-east side indicate that this area too, was more open. On the south-west side, the woodland is oak with an understorey mainly of holly and hazel. The oaks on the summit are stunted and contorted on the dry thin soil. The flora of the ancient woodland is one of the richest in Croydon (2), including some uncommon plants such as Solomon's-seal and Pale St John's-wort on the chalk, and Lily-of-the-valley, Butcher's-broom and Bilberry on the sand and pebble soils.

The open summit is heathland, a very rare habitat in London. Now only 80ha remains of the extensive historic heaths – think of the places in London with "heath" in their name (3). Heathland is a fragile habitat, with heather and other plants growing on thin acidic soil, and is vulnerable to encroachment by trees, gorse and bracken, damage by trampling, and nutrient enrichment from airborne nitrogen and by dogs. The area of heather has increased over the last twenty years after selective removal of trees and their seedlings (4). In July 2018 half the heather was burnt, probably set on fire during hot dry weather by a disposable barbecue. Lowland heaths often burn, either accidentally or deliberately, and fire is used as a heather regeneration technique, mostly on upland heather moors where the soil is wetter and burning more easily controlled (5). Heather easily recovers from burning and, by Spring 2019, hundreds of heather seedlings had sprouted from the blackened ground. Now, in December 2019, these are 10cm high and the ground is becoming green with heather, Sheep's Sorrel and Wavy Hair-grass. Successful regeneration will depend on management of bracken, gorse and re-sprouting tree stumps and seedlings, and this is already being implemented.

Notes

1. The Croydon Advertiser and Surrey County Reporter, 18 February 1899.
2. Ancient woodland indicator plants in Croydon. J McLauchlin & G Fookes 2003. The London Naturalist No 82, 15-26
3. Heathland conservation in London. London Biodiversity Partnership 2006
4. Croham Hurst heather maps, 1995, 2002 & 2013. M Jennings, unpublished.
5. The Lowland Heathland Management Booklet version 2.0. N.Michael 1996 English Nature Science no.11

The postcard of Croham Hurst shown on the inside front cover will be available free at our indoor meetings from April to September 2020 whilst stocks last. Part of our 150th Anniversary celebrations – see pages 2 & 5.

The Speculum of Archbishop Thomas Secker: His Visitation of Croydon Church[1] by Brian Lancaster

Archbishop Thomas Secker (1758-1768) compiled a speculum, a notebook detailing the replies to visitation queries. To quote the editor, Jeremy Gregory, the notebook was a working document which 'enabled him to have ready access to a database containing patronage of livings, the size and social structure of parishes, the names and qualifications of the clergy, their wealth, whether they were resident, whether they had a curate, the number of services they performed, their relations with Roman Catholics and Protestant dissenters, the existence of parochial schools and charities, and the numbers recently confirmed'. Additional information might be provided by the Lambeth Librarian, Andrew Coltee Ducarel.

The text corresponds roughly with the Revd John Vade's replies to the Visitation of 1758 which can be found in the Surrey Record Society's Volume 34, *Parson and Parish in eighteenth-century Surrey, Replies to Bishops' Visitations* (Guildford, 1994), edited by W R Ward.

The notebook contains additional entries by later eighteenth century Archbishops, Cornwallis and Moore, but these are much briefer and have not been given here.

The entries are not dated. The page number in bold refers to the original Folio. The initials V and R stand for Vicar and Rector, P for patron, lic. for licensed and cat. for catechised.

I have abbreviated the editor's endnotes.

The word 'speculum' normally refers to mirrors and surgical instruments. The title may mean 'mirror' used metaphorically as in the 'mirror of history', a quotation from the multi-volumed 2nd edition of the *Oxford English Dictionary* but neither that nor its Supplements give a meaning or a quotation that would correspond to this 'database' of Archbishop Secker.

Page 387 (page 305 in the published book)
Croydon V. St John Baptist. Belonged to the monastery of Bermondsey. A Pension to the Abbot of 5-6-8. ABP. P. Tenths 2-3-10½. Certified 45£. Wake, Herring. 150£ (& with voluntary Benefactions, 200£. 246 Mr Greenhill[2]). 5 miles or more in Diameter. About 1000 Ho. The principal Street near a mile long. 3 Hamlets, Waddon, Shirley. Adscombe. The chief Families are London merchants & Traders. Presb. Meeting Ho. Teacher, Stockfield. Anab. Meeting Ho. Principal Teacher. Harrison. Not numerous except in Summer, by Lodgers

from London. So the Quakers, who also have a meeting Ho. V. hath no great Reason to them abt Dues. Many Absenters: but not increased, or more than elsewhere. Whole Service, 2 Sermons on Sundays. Prayers on Festivals, & W. Fr. morning, & Sat. Afternoon. 20 Charity Ch^{n} & some from the work-house cat. In Lent. The former repeat Synges Exposition[3], Sacr. on good Fr. 3 great Festivals & 1st of each month: From 40 to 60 Com. & on gr. Festivals many more. ABP Tenison founded a School for 10 Boys to learn Reading Writing and Arithm. & 10 Girls Reading, Writing & Needle & Household-work. 5 Governors, who fill up Vacancies. 53$^{£}$ year besides the School House. David Ellis[4] founded an Hosp. for 7 Poor People: endowed with 40$^{£}$ a Year V. & ChW^{ns} & 4 Inhabitants Governors, who fill up Vacancies. ABP Whitgifts[5] School & Hosp. under ABP^{s} Direction. Charities to the Poor, of 100$^{£}$ a Year or more: managed by the Parish Officers & Vestrym under the Inspection of 2 Justices in the Parish. Church large & handsome, & clean within: wants outside Repairs. V. Ho. built by Wake, cost 600$^{£}$, raised by Arches, not damp. Adjoins to Ch.yd. The great Tithes belonging to the ABP: and are sd to have been exchanged with Secretary Walsingham[6] for Waddon Manor: & to belong now, one half to Ld (Visc.) Montecute[7]. & others to {Ld} (the Earl of) Shannon[8]. 1761 Frames of Bells & Lost bad, & the Pales on the N. Side. No Table of Benefactions. Register of Burials & Bapt kept by the Clerk: to be altered wn the present dies. Money, given for marrying young women, said to be employed in putting out Apprentices.

Lic. To teach the free School 1675 Entry B. III. 253.

Gift of a Corrody to Hen. Mills[9] intending him to be Schoolm. 11 Apr. 1712.

V1. 72. Made Schoolm: 26 June 1712 p. 78. John Taylor Lamb[10] the present Master of Whitgifts School lic. 31 Oct 1751.

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[1] Jeremy Gregory (ed.), *The Speculum of Archbishop Secker*, (Woodbridge, 1995). The date of the visitation is not given but is likely to have been in 1758, the year in which John Vade, Vicar of Croydon, responded to the visitation questions.
[2] John Russell Greenhill (1730-?), of the East Indies, ordained 1746.
[3] Edward Synge, *An Abstract of the Church Catechism* (1744).
[4] In 1443.
[5] John Whitgift (c.1530-1604), archbishop of Canterbury, 1583-1604.
[6] Francis Walsingham (c. 1530-90), chief of the secret service under Queen Elizabeth.
[7] Anthony (1686-1767), 6th viscount Montague.
[8] Henry Boyle (1686-1764), speaker of the House of Commons (Ireland), created Earl of Shannon in 1756.
[9] (1675-1742), of Wells, Somerset, ordained 1691, master of the Free school, Wells, 1699, master of the Free school, Croydon, 1712-22, Rector of Mersham, Surrey. 1724-42), Canon of Wells, 1702.
[10] Vicar Feb 13, 1757. [not of Croydon]

A brief postscript to Bulletin 166 article on the collection of prehistoric flints, from Russell Hill, Purley, made by Robert Garraway Rice by Christopher JW Taylor

In Bulletin 166, I reported on a small collection of prehistoric flints from Russell Hill Purley, found by Robert Garraway Rice (1852 – 1933), now housed at Guildford Museum.

As part of some completely different research I recently referred to the British Museum catalogue of collections and happened to notice that one (Ref. Sturge Colln., 8109. 1397.2011, Box 2b 16/6) is of prehistoric flints from Russell Hill. This is a part of a collection made by William Allen Sturge (1859 – 1919), who had been physician to Queen Victoria, archaeologist and prehistoric artefact collector (wiki entry reference in references for further details). The Sturge Collection numbers many hundreds of objects and those from Russell Hill are a tiny part. In all probability Sturge acquired these as a "job-lot" because they are labelled "From the Coleman Collection". The Dept. of Prehistory of the BM have not been able to supply any further information on Coleman other than that the person also collected from Banstead, Beddington and "Chipstead Oak".

I thought it worth mentioning these further Russell Hill finds to add to the picture reported previously.

Brief notes on the Coleman artefacts from Russell Hill, Purley

Two steep nosed scrapers, (65mm L, 25mm L). both patinated white with some spots of iron staining. Labelled in pencil: Russell Hill 19.5.03.

One fabricator, 77mm L, with typical D-section, on a thick flake. Grey, mottled patination.

17 small (mostly ca. 3 – 5 cm in length) flakes, some showing signs of use, mostly with variegated blue to near black patination. Two are of bullhead flint, one showing the inner orange coloured layer. 10 of these are labelled in pencil: "19.5.03".

Commentary

The two scrapers are typical of those used in the Neolithic and Bronze age. The bullhead flint is interesting because, as noted in the main article, no mapped Thanet Sand remains in the locality.

The fabricator is a tool type not previously reported from Russell Hill. The term fabricator can embrace various forms depending on the writer. The D-cross section and steep working of this example is typical. Fabricators tend not to feature in early Mesolithic assemblages. Where they are listed in

such assemblages, for example, at Thatcham (Wymer 1962, 350), they take a different form, being on otherwise unworked blades and have points, possibly for microlith production. Froom (1976, fig 81, 10 – 13) and Rankine (1960, fig 5-16,250) illustrate examples similar to this one from Wawcott III and Oakhanger, both from the late Mesolithic. Similar examples are also recorded from the Neolithic sites at Staines (Robertson-Mackay, 1987, fig 65, F154), Durrington Walls (Wainwright and Longworth, 1971, fig 77, F82 & F83), and Windmill Hill (Keiller, 1965, fig 48, F145-7). They feature frequently among finds securely dated to the Bronze Age, for example at Amesbury G70 and 71 round barrows (Saville, 1980, fig 2, 11; fig 5, 40), Bishop Waltham barrow (Ashbee, 1960, fig 18) and the bell barrow at Deerleap Wood Wotton (Corcoran, 1963, fig 5, 2). This form of fabricator is thus found from the late Mesolithic into the Bronze Age and cannot be more closely dated although a late Neolithic to Bronze Age date is perhaps more likely.

The collection shows that other collectors were walking the same ground as Robert Garraway Rice at about the same time. Rice collected mainly in 1906 so Coleman preceded him by just a few years. That Coleman found ten artefacts in one day, albeit mainly flakes, indicates a fairly high concentration on the hill.

The dating supports the conclusion in Bulletin 166 that the hill was probably more intensively used in the later prehistoric period. The scrapers add to the number already reported bringing the total to seven.

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https://en.wikipedia.org/wiki/William_Allen_Sturge

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Saville, A, 1980, Five Flint Assemblages from Excavated Sites in Wiltshire. *Proc Wiltshire Archaeol and Natural Hist Mag,* **72/3**, 1 - 27

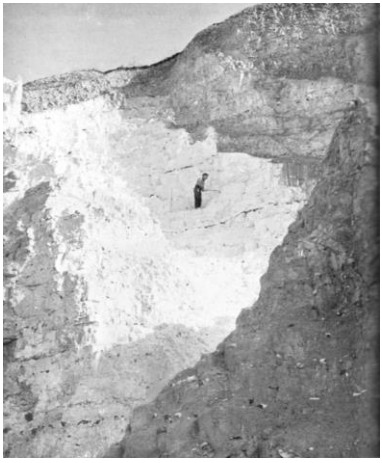
Wainwright*,* G J *and* Longworth*,* I H*,* 1971 Durrington Walls*:* Excavations 1966-1968*, Rep. Res Comm Soc Antiq* **29***,* Dorking

Wymer, J, 1962, Excavations at the Maglemosian Sites at Thatcham, Berkshire, England. *Proc Prehist Soc* **28** 329 – 362

Our Changing Landscape and the Story of Coulsdon Chalk by Pauline Payne

As a Coulsdon gardener I would never have guessed that in the early 20th century, Coulsdon chalk, used in lime production at the quarry (the site of the Ullswater Industrial Estate), was considered unequalled as a fertilizer! From 1853 the quarry was owned and run by Hall & Co Ltd until it closed in 1961.

Coulsdon chalk was and probably still is, a superior chalk known as Upper Chalk, a white and soft chalk with a disintegrating quality activated by weather and quickly absorbed into the soil. Just for the record, Lower Chalk is grey, hard and more resistant to weather making it less easily broken down. Coulsdon chalk had many other uses which I will mention later in this article.

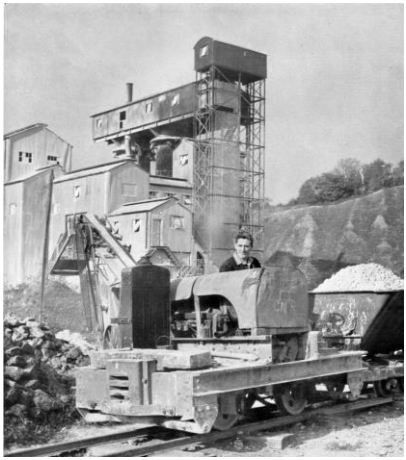


Chalk face at Coulsdon Lime Works

First, the story of Hall & Company and the Coulsdon Quarry begins as early as 1824 when George Valentine Hall became the lessee of the stone quarries in Merstham, then a small isolated Surrey Village. In 1853 the Hall family leased an area of land in Coulsdon which included the quarry they named the 'Stoats Nest Quarry' but was equally referred to as Coulsdon Quarry. In 1864 the Halls closed their quarries at Merstham due to a disagreement with the landlord, and transferred the business to Coulsdon. The lime kilns here burnt continuously until its closure, only being put out during a downfall in trade just before WWI and damage from a flying bomb in WWII.

The lime produced at Coulsdon was used at waterworks and gas works, for paint production, in tanneries and in edible oil factories. The lime was produced from six kilns all given names by employees – Mrs Maybrick (after a woman on trial at the time for murdering her husband), Old Big'Un, Old Middle'Un, Old End'Un, First New'Un and Cherry Tree. The remains of one of the kilns is said to be still visible today. Production records show: 1892: 10,557 cubic yards; 1893: 11,764 cu yds and in 1894: 15,356 cu yds of lime were produced at Coulsdon.

The increase in demand for cement in the 1900s created a further use for Coulsdon chalk. Cement was replacing stone as a building material and being used in major engineering works throughout the world: the Nile Dam, reservoirs, bridges and viaducts. Closer to home cement replaced stone for pavements and in the construction of buildings and houses. Chalk from Coulsdon supplied the Halls' cement works at Beddington between 1905 and 1910. During the first seven months of 1905, 13,000 tons of chalk where taken from Coulsdon by rail. Experimental work on 'Snowcrete' was carried out with Coulsdon chalk. By 1918 the quarry was processing lime for use as that excellent fertilizer mentioned above, while flint, the by-product of chalk quarrying, was sent to the potteries to be used as a raw material for the glaze on crockery.



Locomotive
Coulsdon Lime Works

The company also became involved with the tarmac spraying of roads carried out to mitigate the amount of dust produced by cars on the unmade road surfaces of the time. The then Croydon Rural District Council proposed to experiment with spraying and selected a section of road from Purley Corner to Coulsdon, which they considered to be particularly bad (there's nothing new under the sun). Just before the spraying, the engineer in charge of the exercise decided that grit should be added to the tar. Hall & Company supplied the grit, the experiment was successful and grit was added to tar for further spraying of Croydon roads.

In 1920 the Company purchased one hundred and twenty acres of Coulsdon land (including the Limeworks which they had occupied since the 1860s) from their Landlord, Lord Byron. In the aftermath of WWI the need by the public to remember the sacrifice made by soldiers who fell and were buried abroad was immense and many memorials were placed in villages and towns across the country. The Coulsdon & Purley Urban District Council acquired land from the Byrons and from Hall & Co to create the Coulsdon Memorial Ground in Marlpit Lane. On 16th April 1921 the Memorial was unveiled by Col C G Hamilton CMG of the Grenadier Guards and dedicated by Rector Cannon H Granville Dickson. The Memorial is listed at Grade II for: 'Historic interest as an eloquent witness to the tragic impact of world events on this community, and the sacrifices it has made in the conflicts of the 20th century.....'

In 1923 the Company opened a depot at the Quarry and it gained the title 'Ullswater Trading Estate'. In 1937 the quarry was modernised with the introduction of gas fired Priests Kilns and a hydrating plant for the production of hydrated lime.

Gas-fired Kiln (remains) Coulsdon Lime Works

The 19th century had been a century of change and innovation and the company managed to move with the times. Then, between 1915 and 1949 it had grown to be operational on thirty-eight locations which included gravel and sand pits, shingle beds, engineering works, and was run by over two thousand employees. When the quarry closed down in 1961 it was replaced by the Ullswater Industrial Estate which now accommodates one hundred and seventy-four companies including the Waitrose depot. The Memorial Ground was given a bit of a facelift a few years ago and in 2018 gained the status of a 'Centenary' Ground. The bowling green is run and cared for by volunteers. Last summer the Friends of Farthing Downs & Happy Valley campaigned to protect the Memorial Ground from possible development by encouraging local residents to write to Croydon Council to justify the importance of the Memorial Ground to the community, a requirement of the Planning Inspector.

Source: Dobson C G, 1951, *A Century and a Quarter*, published Hall & Co. Ltd. (for private circulation)

Photograph (left): the Ullswater Industrial Estate 2020. The chalk face of the quarry can be seen behind the Waitrose Depot.

Watercolour, 'Chalk Quarry, Coulsdon 1923' (right): by Ethel Hall, daughter of James Hall and granddaughter of George Valentine Hall, founder of Hall & Company. Ethel was a talented watercolourist and prints of her original paintings of the Quarry are still available today.

Observations on the Vicar of Croydon's view of the bawdiness at the shrine of Our Lady of Muswell (Hill) and Our Lady of Willesdon by Keith Fawkes, Chairman Hornsey Historical Society

In June 2018, I gave a talk to CNHSS entitled 'Medieval Pilgrims'. In this I mentioned an early sixteenth century report by the Vicar of Croydon, Rev. Dr Rowland Phillip, who openly preached, "that there was as much bawdrye kept by going to Wilesden or Mousswell Hill as in the Stews Syde". The Stews Syde was an area on the south bank of the Thames frequented by prostitutes and people indulging in every form of vice. This encouraged me to look a little further into the happenings at monasteries, pilgrim sites, cathedrals and local churches prior to the Act of Supremacy in 1534 which signalled King Henry VIII's break with the Church of Rome.

Stews Syde Brothel c. 1500

It is likely that the Vicar of Croydon heard rumours of the goings on in Wilesden and Mousswell Hill. We have scant records of the activities of which he spoke. There are several reports, one by Thomas More, who advised husbands to go with their wives to our Lady of Wilesden or to keep them at home. There are other reports of the Virgin at this shrine providing opportunities for the "most unvirginal conduct". We do have records of the misdemeanours at the holy shrine of Our Lady of Walsingham and evidence indicates that to a greater or lesser extent, this would have been typical of many pilgrimage sites.

Long before Henry famously decided to divorce his wife Katharine of Aragon dissatisfaction with Church practices had arisen with serious criticism of the Church by John Wycliffe (c.1329 – 1383) and his followers, known as the Lollards. This name was a term of abuse for religious zealots of heretical views. *The Oxford Dictionary of the Christian Church* states that after 1400, "the name was applied somewhat vaguely to anyone seriously critical of the Church ….. the movement became more popular, its social teachings became more pronounced and its adherents drawn increasingly from the poorest classes who sought to achieve their ends by active revolts. The Lollards, despite persistent persecution, remained active until the middle of the 15th century." [1]

Erasmus by Hans Holbein

The movement in England towards the Reformation was also taken up by disaffected clergy and academics to include both the writings of Martin Luther and presence in Cambridge University of Desiderius Erasmus. The church authorities naturally resisted any attack on pilgrimages, the glorification of 'false idols' and the promotion of numerous spurious relics. However, there is much evidence of the misdemeanours of those on pilgrimages and the behaviour of the clergy in places of pilgrimage[2]. Various 'heretics' railed against pilgrimages, false idols and everything associated with them. Diana Webb[3], in her book on medieval pilgrimage, cites many examples. For instance, in 1491 Isabel Dort of East Hendred, Berkshire, a heretic critical of both the Church and the pilgrims, admitted before the Bishop of Salisbury – ie in Ecclesiastical Court – that she had spoken,

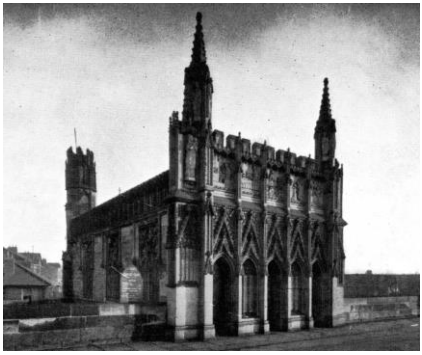
" ayenst worshipping of ymagies and pilgramage doying, shewing that no man shuld wourship no stokkes nor stonys ne nothing made or graven with mannys hand understandying and felying my mind that it wer better to give a poor bitynel or lame nan a peny than to bestowe their mony in pilgre goyngs and wurshippyng the immagys of sentys, for is the very ymage of godde which ought all only to be wurshipd and no stokkes ne stonys*".*

Other examples quoted by Webb are Thomas Tailour of Newbery who ridiculed those going to St James of Compestela in Spain; Harry Benet of Speen (Bucks) who criticised those spending their money on pilgrimage and who endorsed the philosophy of the time that money spent on pilgrimage was wasted – it should better be spent at home and William Langland, who in *The Vision of Piers Plowman* satirised pilgrims seeking souvenir relics and work-shy fake hermits who went to Walsingham accompanied by their whores.

The Church was widely criticised for fake shrines such as the Holy Blood of Hailes (Gloucestershire) and the Rood of Boxley (Kent). In the case of the Rood of Boxley, an English prisoner in France seeking release, carved an artificial articulated crucifix that was able to bow down, lift itself up, shake hands and feet, nod its head and roll its eyes, and to express contentment or displeasure. Also at Boxley, pilgrims could prove their humility by lifting the stone statue of the child saint, St Rumwold. For a monetary offering, priests aided this feat by using a mechanical devise to lift the stone so that a young girl might raise it higher than a brawny man! At certain churches, girdles were place around pregnant women to help in pregnancy and childbirth, a very profitable enterprise.

Resentment rose against the Church's Ecclesiastical Courts which committed people to various penances for a range of indiscretions and, in addition, speaking against the Church in general. One example was a group of poachers ordered to walk barefoot from Beverley to York, clad only in their shirts, and to state their indiscretions publicly in the villages on their way.

Vast wealth was acquired through pilgrims' offerings and pious benefactors at shrines such as Our Lady of Walsingham where innkeepers earned a reputation for overcharging pilgrims and looked upon this famous shrine as a means of filling their own pockets. Such actions were to have a demoralising effect not only on the guardians of the shrine but upon all those connected with pilgrim sites. As early as 1431, a hundred years before the Reformation, four of the seventeen inns at Walsingham were destroyed by fire, undoubtedly revenge for excessive charges. The innkeepers were not the only offenders. The Augustinian Canons, the religious order at Walsingham, looked upon the shrine as a source of income and pilgrims' offerings as part of their benefits and guarded them jealously against any competitors. The Franciscan order proposed setting up a House of Friars at Walsingham. This was petitioned against by the Augustinian Canons in the belief that it would diminish their tithes, income from burial fees, mortuary masses and offerings. The petition succeeded and the Franciscan Friary was not built.



An example of a medieval Holy Chapel of a style that would have existed at Muswell Hill

There was a far greater evil than this at Walsingham. In 1514, the Bishop of Norwich held a visitation of the Priory where he found the Prior was leading a scandalous life, appropriating the riches belonging to the shrine, and acquiring donated money and jewels. The Priors' servants also enriched themselves with money and property with his full knowledge. It further transpired that the wife of one of his servants was the Prior's concubine. In addition, as with many pilgrim sites, the Priory did not have a clean sheet with regard to doubtful and spurious relics. In fact, Erasmus, on his visit to Walsingham in 1512, was shown at least two dubious relics, which he satirised. Throughout England, brotherhoods pledged to poverty and a supposed detachment from earthly things had amassed great wealth and in many cases discipline had grown very lax. Shrines of the saints entered into competition and rivalry – the Lady of Walsingham against the Lady of Ipswich and the Lady of Wilesden, all with attractions being offered through

dubious relics and faked miracles. There would of course, have been genuinely holy men within the Church but it is unsurprising that reform spread throughout Europe and the British Isles.

A typical example of a Holy Well that would have existed at Muswell Hill

It is generally accepted that in the era before the Reformation there were many devout pilgrims but there is evidence that for some, pilgrimages became an excuse for immoral and loose behaviour. William J Pinks, writing his history of Clerkenwell in the 1850s, comments in detail on the Shrine of Our Lady of Muswell. He says that pilgrimages to Muswell Hill were common during Queen Mary's reign and he quotes John Hawes, a draper of London, had actually heard the Vicar of Croydon preach openly that pilgrimages were characterised by gross licentiousness. Pinks also quotes William Camden, preaching at St Paul's Cross in the late 16th century, 'that Our Lady was a virgin and yet at her pilgrimages were made many a foul meeting'.

In conclusion, in the period before the Reformation, when a greater part of the population could neither read nor write, perhaps the justification for the practices described above revolved around the naivety and imagination of the general populace. It is also interesting to note that people were leaving legacies in their wills to parish churches, cathedrals and places of pilgrimage, in order to safeguard their passage into the afterlife and facilitate forgiveness of their sins. Henry VIII had been a devotee of the Church of Rome but he came to have some religious objections to the role of the Pope and practices of the Church. His split was hastened by two primary motives. Firstly, his desire to obtain a divorce from Catherine of Aragon, his brother Arthur's widow, in order to marry Ann Boleyn in the hope of obtaining a male heir and, secondly, his desire to fill his exchequer with monies, estates and goods from the Church. Perhaps the views of the Vicar of Croydon are vindicated.

Reference

[1] *The Oxford Dictionary of the Christian Church,* London University Press, 1957
[2] *Pilgrimage in Medieval England,* Diana Webb, Hambledon and London, 2000
[3] *Pilgrimage of St Mary of Walsingham and St Thomas of Canterbury,* translated by J.G. Nichols, London, 1875
Also: *The History of Clerkenwell*, William J Pinks, Charles Herbert, 1865

[See also following article 'Rowland Philipps' by Brian Lancaster – Ed]

Rowland Philipps (1497/8 – 1538?) a vicar of Croydon under surveillance[1] by Brian Lancaster

Oxford graduate and ordained in 1493, Rowland Philipps we regard as the vicar of Croydon, a benefice he held from 1497 till his resignation in 1538, but he held other benefices within the same time: canon of St Paul's, warden of Merton College, precentor of Hereford Cathedral and rector of Walton-on-Wye among others, pluralism at that time being fairly normal. However, Philipps was normally known as the vicar of Croydon.[2]

His life and his ministry fall either side of the Reformation. Philipps was therefore a loyal Catholic before becoming, at least nominally, a 'Protestant', though the term had no validity in England then, when Henry VIII broke with Rome after the Pope would not annul the marriage between Henry and his wife Catherine of Aragon. They were divorced nonetheless. Philipps supported her. The clergy were among those whom Henry obliged to conform or face the consequences of their refusal. These could include lengthy imprisonment, loss of office and property and even execution.

Philipps was conservative in his opinions. He had reputedly said 'We' (the Catholics) 'must root out printing, or printing will root out us'.[3] He was also a controversialist, courageous enough to oppose Cardinal Wolsey on occasion, for whom, though, he acted as agent[4]. The opposition concerned Wolsey's request to Convocation, the Church's parliament, for a clerical subsidy. Philipps was not alone as, apparently, John Fisher opposed it as well. Philipps 'was silenced'.[5]

In early 1534 Philipps offered to dispute with Henry VIII's far from conservative Hugh Latimer, 'the star clergyman in Thomas Cranmer's household' who regarded Philipps as 'his old enemy and reputed his equal in preaching skills'.[6] Nonetheless, Latimer was under suspicion for heresy.[7] Henry reluctantly agreed and they preached at Windsor, Latimer on the second Sunday in Lent and Philipps on the third Sunday, March 1530.[8]

Philipps was once one of young Henry's chaplains and he was a celebrated preacher even during the reign of Henry VII. He preached more than once at Windsor. The annulment of Henry's marriage to Catherine of Aragon and the obligation of priests and others to take the Oath of Supremacy, recognising Henry as Head of the Church of England, strained loyalties. Philipps was no exception. In 1531 formal proceedings, applying the stature of praemunire, against him and four others '"which have already confessed before his Justice their offence in the Praemunire" were begun.[9] His Justice was the attorney. Three, including Philipps were granted a protection despite an adverse judgement: they had been convicted, but the

sentence would be suspended'.[10] In other words he was virtually pardoned. Philipps must have been reluctant to take the oath: he may have been imprisoned in the Tower as he appealed to Cromwell 'for pity, in need of surgeons, deprived of his diet he needed...and pleaded to be freed to go to his benefice'.[11] However, he did eventually take the oath at Lambeth Palace in 1534. The dispute with Latimer followed soon after.

In 1536 Cranmer wrote to Cromwell that, when one of his (Cranmer) chaplains had been to Croydon church, he had found that there were certain books which still bore the name of the bishop of Rome. Subsequently, Cranmer sent for the priests of the church, commanded them to amend the books and 'discharged the parish priest of his service'. The letter to Cromwell is dated 12 June when Rowland Philipps was vicar but it is strange that Cranmer does not name him as the parish priest. In any case Philipps was still vicar in 1538, so I infer, correctly or incorrectly, that 'the parish priest' and the vicar do not refer to the same person. It would seem that Philipps was not held responsible, possibly because he had not been a resident vicar for several years.[12]

In 1536, too, a bishop reported that in the previous year Philipps had zealously 'laboured… to bring the Carthusians to accept the king as head of the church'.[13] As the Treason Act came into force in February 1535, the Carthusian friars at the London Charterhouse 'knew their day of trial had come'.[14] Cromwell regarded Philipps useful as a preacher, able to persuade the obdurate friars to take the Oath of Supremacy. He failed and many Carthusians, including John Houghton, the prior, were executed.

Another who was executed was Hugh Cook or Cooke, the abbot of Reading, a Benedictine monk, in 1540. He too declined to recognise the King's supremacy as head of the Church. 'On the day of his death…he blamed four traitors for his fall, three bishops and the vicar of Croydon…four names that would have linked him with supposed conservatives in religion'.[15] One of the bishops was William Warham, the former Archbishop of Canterbury, but as he had died in 1532 no date can be fixed for Philipps's 'betrayal'. As Dom David Knowles states that there are no trustworthy details of Cook's trial and execution, the evidence for Cook's accusation may be defective.[16] However, the point to notice is that Philipps, being grouped with an Archbishop and a former bishop of London, implies that he, a vicar, had a considerable reputation, a man of some importance.

Philipps remained under surveillance, suspected of 'being of the popish sort'. Consequently, Archbishop Cranmer examined him in July 1537, an examination consisting of about forty brief questions.[17] 'A careless reply', writes one historian, 'to one question might have cost Philipps his head.'[18] The question was 'whome he meant by the catholike churche shall never

erre in thinges that be necessary for salvation'. This statement is quite orthodox. Philipps meant that Christ protects his church from error; if the church were ever to err, it would no longer be one, holy, catholic, or apostolic'.[19] Philipps's reply was 'that he meant the universall multitude of christen people, as well as laymen as the clergie, subjects, as rulers'.[20] As the examination lasted over two days, the questions did not preclude unrecorded questions and answers from the bishops and other learned men who were apparently present. A fair number of questions asked if Philipps knew or heard of others who had preached or spoken of false doctrine, implying that they were disloyal to the Henrician church. All this suggests that his answers were finally acceptable.

Some still suspected him, 'for within a month William Marshall', Thomas Cromwell's servant, 'was complaining about the vicar of Croydon as one of several London clergy "which have preached both erroneously and seditiously, and without punishment have escaped"'.[21]

Cooper considers that the date of Philipps's death was before May 1538, the date when the living of Croydon was vacant, but Steinman states that Philipps resigned. Moreover, Cranmer authorised a pension of '12$^{£}$ *per annum* from the profits of the vicarage…on account of his great age'.[22] The date of his death remains uncertain and Steinman does not list any monuments or epitaphs referring to Philipps.

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[1] This starting point for this article is J. P.D. Cooper's entry in the *Oxford Dictionary of National Biography,* (Oxford University Press, Oxford, 2004) Vol. 44, pp49-50, for which I have used the online entry of the same date (accessible to members of Croydon libraries). Philipps is the spelling in this entry. Cooper is not entirely reliable and needs to be supplemented, for example, by George Steinman Steinman's *A History of Croydon* (Longman, Rees, Orme, Brown and Longman, London, 1833).

[2] In the above article I use the spelling Philipps whether or not secondary sources use Philips instead.

[3] Steinman Steinman, pp138-9

[4] Peter Glyn, *The King's Cardinal, The Rise and Fall of Thomas Wolsey* (London, 1990) but I have used the paperback edition (Pimlico, London, 1992)pp186-7.

[5] Glyn, pp286-7

[6] Diarmaid MacCulloch, *Thomas Cranmer, A Life* (Yale University Press, New Haven & London, 1996)p124. The Index in his more recent book on Thomas Cromwell does not include Philipps.

[7] G.W. Bernard, *The King's Reformation, Henry VIII and his Remaking of the English Churc*h (Yale University Press, New Haven and London, 2005)p193

[8] Allan G. Chester, *Hugh Latimer, Apostle to the Englis*h (Octagon Books, New York,1978)p55

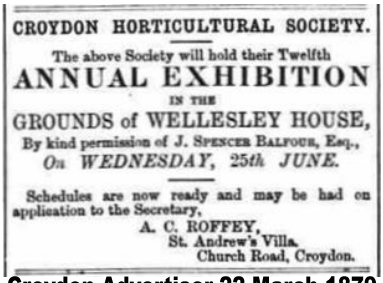
[9] Bernard, p194
[10] *Ibid.*
[11] Bernard, p195
[12] Letter CCXXIX in John Edmund Cox (ed.),*The Miscellaneous Writings and Letter of Thomas Cranmer, Archbishop of Canterbury, Martyr, 1556* (Cambridge University Press, Cambridge, 1846)pp369-71
[13] Bernard, p195
[14] Dom David Knowles, *The Religious Orders in England, Volume III, The Tudor Age* (Cambridge at the University Press, 1959)p130
[15] Barnard, pp469-70
[16] Knowles, pp378-9
[17] Cooper wrongly gives the year 1538 for the examination.
[18] Peter Marshall, *Heretics and Believers, A History of the English Reformation* (Yale University Press, New Haven and London, paperback edition, 2018)p257
[19] Jaroslav Pelikan *The Christian Tradition, Vol. 4, Reformation of Church and Dogma* (1300-1700) (The University of Chicago Press, Chicago and London1984)p100
[20] Cox, *op.cit.*
[21] Marshall, *op.cit*.
[22] Steinman Steinman, p142

[See also previous article 'Observations on the Vicar of Croydon' by Keith Fawkes – Ed]

Goings on in the Garden – The Garden at Wellesley House during the Residency of Jabez Spencer Balfour by John I Hickman

Jabez Balfour, who became the first Mayor of Croydon in November 1883 (and later infamous swindler gaoled for fraud), had taken up residence at Wellesley House from the relatively modest Wilton Lodge, Broad Green by early 1879. His new address, a prestigious, eight bedroom ancient mansion was among the best in Croydon. The house set in grounds of almost five acres included a 247 foot curved garden (equivalent to 230 feet straight); a kitchen garden with greenhouses, a vinery, pleasure garden with a lake, and a meadow.

Evidence of extended use of the grounds soon after Balfour's arrival is shown in the *Regimental Orders* of the Second Surrey Rifles when in April 1879 the Detachment under Captain Balfour were ordered to parade at Wellesley House on Good Friday at 1.30 pm., and march out for four days, returning to Croydon on Easter Monday. There are no reports as to how the not insubstantially rotund Balfour faired during this potentially strenuous weekend exercise.



CROYDON HORTICULTURAL SOCIETY.

The above Society will hold their Twelfth

ANNUAL EXHIBITION

IN THE

GROUNDS of WELLESLEY HOUSE,

By kind permission of J. Spencer Balfour, Esq.,

On WEDNESDAY, 25th JUNE.

Schedules are now ready and may be had on application to the Secretary,

A. C. ROFFEY,
St. Andrew's Villa,
Church Road, Croydon.

Croydon Advertiser 22 March 1879

From the summer of 1879, and with Balfour's blessing, the Croydon Horticultural Society held their annual show for the next eight consecutive years in the grounds of the house. The society's president was the Archbishop of Canterbury who had a summer residence at nearby Addington Palace and His Grace usually attended their events.

The weather in June 1879 was dismal to say the least and Wednesday 25th was certainly no exception. A report in the Croydon Advertiser bewailed the missing sounds of bird and bee, the musical chime of scythes whetted by hearty mowers in the early morning air, and the drowsy hum of millions of insects beneath umbrageous canopies in the hot noontide. Despite the damp, thoroughly dispiriting weather the highlights of the summer were the East Surrey Agricultural Exhibition and the Croydon Horticultural Society Show, which, to the chagrin of many, were held on the same day. During the morning rain had descended in torrents, but in the afternoon the skies cleared and the sun shone. The visitors to Wellesley House garden however had to make their way around the grounds over a morass, like navvies walking on planks, taking care because, as the letter to the Croydon Advertiser continued, 'The only palpable danger was the possibility of sinking into the mud and gradually disappearing, unknown and unobserved, to be unearthed hereafter by some member of the Croydon Microscopical and Natural History Society as an interesting fossil.'

The Croydon Branch of The Surrey Beekeepers' Association instituted in 1879 annually attended the Horticultural Society event, where occupying a tent, they attracted a considerable share of attention putting on a show at which prizes were awarded for bees and bee furniture. Driving competitions arousing considerable amusement took place; but perhaps with some annoyance to their keepers it was discovered how easily the inhabitants of hives could be driven out by the smoke of a cigar, causing

them to take up new quarters.

Such was Balfour's increasingly narcissistic personality disorder that the most ambitious event that ever occurred in the grounds of Wellesley House was probably on 19th July 1884 when Superintendent Tenucci of the Croydon Retained Fire Brigade organised a competition for fire brigades under the patronage of the Mayor and Corporation, who along with the gentry of the neighbourhood, contributed the prizes. This drew numerous entries with brigades coming to compete from places as distant as Brighton and Margate.

The brigades formed into a procession at the station of the Retained Croydon Brigade in Katherine Street at two pm. Preceded by a band, and followed by a large crowd of spectators, they wound their way to Wellesley House for the proceedings which commenced at 3 o'clock.

There were at least a thousand persons present all seemingly deeply interested in the proceedings. The judge nominated by Capt. Shaw. C.B., was Mr. George Duck of the Metropolitan Fire Brigade, assisted by his son, Mr. George Duck, Jnr. Mr. Jayne kindly superintended the scoring on the blackboard.

The first event on the programme was dry drill for one man (manual), the competitor to get to work with one forty foot length of leather hose, to branch one line of suction with strainer and dam, to lock the fore carriage, remove the pole and away bars, and place them under the engine, and to turn over and secure the levers, and to finish by unlocking the levers and giving three beats on the blocks.

There were men from ten brigades engaged in competition; Sevenoaks, Brighton, Chelsham, Sutton, Chiswick, Croydon Volunteers, Weybridge, South Norwood, Croydon Retained, and Margate. The first prize of £1 an officer's belt, pouch, and axe, presented by Messrs. Shand, Mason and Co., went to a Chiswick man, who did his work in $58^{2}/_{5}$ sec. A South Norwood Volunteer came second. Several similar events followed consisting of the same exercise but each time with an additional fireman; another forty foot length of hose being added for each extra man.

The fourth competition was the most interesting. It comprised wet drill with steam, in which engines with six men each and a driver were to start from a given point and get to work with four forty feet lengths of leather hose, suction and strainer, the horses to be driven to the dam. The Croydon men won the £6 prize with a finishing time of $56^{1}/_{5}$ sec. The

effects of horse drawn fire engines on the meadow were not reported, but may have been met with consternation by the gardener. After a tug-o'-war competition at which the Sevenoaks team were declared victorious, Clara Balfour, Jabez's 17 year old daughter distributed the prizes, and brought the event to a close at 8 o'clock.

Balfour's star in Croydon was in the descendant by 1886. Despite glorious weather and the presence of the band of the Coldstream Guards, the gate receipts for the Croydon Horticultural Society Show held on the last day of June were down £40 on the previous year. In April 1887 Clara Balfour was married at West Croydon Congregational Church. Done with Croydon Jabez took his wife and moved to a London, West End address preparatory to taking up life as a country squire at Burcot, Oxfordshire.

Sources:

David McKie *Jabez The Rise and Fall of a Victorian Rogue* Atlantic Books London 2004.
Croydon Advertiser and Surrey County Reporter March 22 1879
Ibid. April 5 1879
Ibid. June 28 1879
The Croydon Chronicle and East Surrey Advertiser July 26 1884
The Croydon Chronicle and East Surrey Advertiser July 3 1886
TNA. Valuation Office Survey 1910 Croydon South IR/58 24831 2990

Location of Wellesley House OS 1894

Site of NCP Car Park Croydon Whitgift

From the Society's Museum Collection – www.cnhss.co.uk/museum
by Christopher JW Taylor, Museum Curator

Prehistoric cave breccia and artefacts from the village of Les Eyzies, France

This time we look at the Society's significant collection of Upper Palaeolithic flint artefacts and block of cave breccia from four pre-eminent archaeological sites: the cave of Grotte des Eyzies, and the rock shelter sites of Laugerie-Haute and Basse, and La Madeleine, in the valley of the river Vézère at Les Eyzies, south-west France.

Figure 1. The Society's block of cave breccia from Grotte des Eyzies, Les Eyzies, France. Dating to the Magdalenian, ca. 19,000 – 12,000 ya. Approx. 38cm long, 31cm wide, 20cm deep. This shows several pieces of embedded worked flint and bone fragments. CM scale.

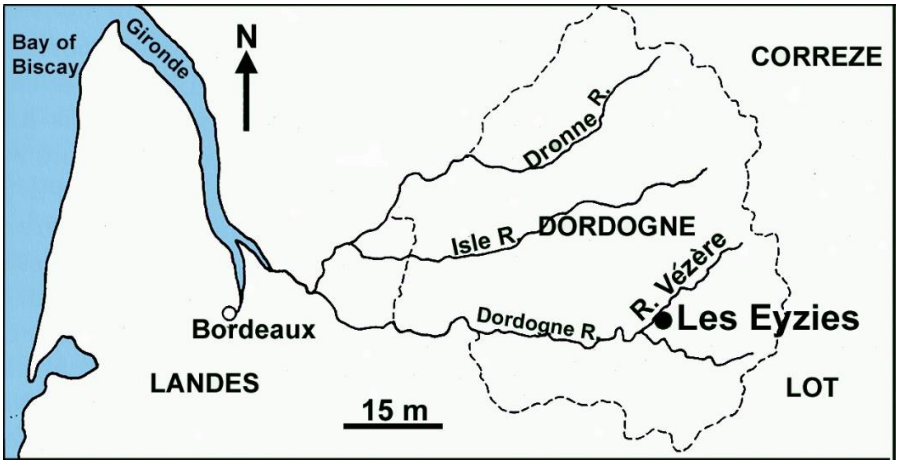
This area of France is important to archaeology, a status recognised in 1979 when UNESCO placed 15 sites (including Laugerie) in the Vézère valley on the World Heritage list.

Although a relatively small village, Les Eyzies is a centre of Upper Palaeolithic studies in France, with two national and three local museums. This is explained by the fact that the full sequence of Upper Palaeolithic traditions in North West Europe is preserved within the stratified deposits in the rock shelters that line the Vézère valley in or very near the village. By comparison, Britain has little Upper Palaeolithic archaeology. At that time it was covered by an ice sheet as far south as the Wash with permafrost

south of that and was visited by man only briefly during warmer phases (Pettitt, 2012, 408-418).

The sites of Grotte des Eyzies, Laugerie and La Madeleine were first excavated in the early 1860s by the celebrated archaeologists Edouard Lartet (1801 – 1871) and his friend and wealthy Quaker businessman, Henry Christy (1810 – 1865). Shortly after working at these sites Lartet and Christy went on to excavate the famous Les Eyzies shelter of Cro-Magnon, where they made the first discovery of the eponymous remains of very early anatomically modern man.

The UNESCO status and 20th century French law and regulations mean it would be impossible to obtain a collection like ours from these iconic sites now. Although a number of museums in France have material from "our" sites, only two museums in the UK (The British Museum and the Pitt Rivers in Oxford) are listed by writers (for example Deneuve 2016, 48) as having collections from Grotte des Eyzies. Notably, our collection is not included.



Map 1. Location of Les Eyzies, ca. 70 miles east of Bordeaux in S.W. France

The Vézère valley in the Upper Palaeolithic

The Society's Les Eyzies artefacts date from the Upper Palaeolithic, the traditions of which are shown in Table 1. The earliest, the Aurignacian, marks the arrival in north-west Europe of anatomically modern man. Although modern man originated considerably earlier, it was not until ca 42,000 years ago that a population firmly established itself in this region. The Society's museum has artefacts from all of these traditions, except the Upper Perigordian.

Upper Palaeolithic traditions in S.W. France	**Period ky BP**	**Notes**
Magdalenian	19,000 – 12,500	Cave paintings in France. N. W. Europe re-populated after Last Glacial Maximum. UK equivalent the "Creswellian". Bone harpoons characteristic.
Solutrean	21,000 – 19,000	Last Glacial Maximum ca. 20k ya. No Solutrean in UK; restricted to Europe W. of Rhone. Characteristic tool the "laurel leaf" point.
Upper Perigordian	29,000 – 21,000	Termed Upper Perigordian in S.W. France, Gravettian elsewhere in Europe.
Aurignacian	42,000 – 29,000	Cro-Magnon, (Homo sapiens) in N.W. Europe from ca. 45k ya. Flint tools were subsequently made mainly on blades. Aurignacian range - southern Europe to France.

Table 1. Time line of the main Upper Palaeolithic traditions in South West France. Tradition dates overlap. Dating based on Reynolds, 2020.

The period in Table 1 is all within the last (Devensian) ice age. This is considered by some to have been "neither a glacial or an interglacial" (Pettitt, 2012, 294) because it was characterised by frequent oscillations in the climate, ranging from temperate to extreme cold over relatively short periods of a few thousand years, with a cold maximum ca. 20,000 ya. (Pettitt, 2012, 294).

However, against this backdrop, the climate in the Vézère valley offered an important southern refuge to early modern man (Gamble, 1992, 90). Ice fields in the Massif Central, to the east, moved along valleys like the Dordogne but never seem to have approached nearer than ca. 115 km of Les Eyzies. The archaeological pollen record from Abri Pataud in Les Eyzies indicates a sheltered microclimate in the south facing valleys, protected from the severest cold. To the north, in the Netherlands, and on hills above the Vézère, there was probably a steppe vegetation but the deep valleys of the Vézère hosted woodlands of oak, alder and hazel (Movius, 1975, 171-5).

In these relatively hospitable conditions, reindeer, a cold loving animal, economically important to man, were in abundance (Movius 1975, 187, Davis, 1987, 61). Lartet says “the remains of reindeer are almost everywhere (in the Vézère archaeological sites), by far the most prevalent animal”. Cunliffe thinks that the south western valleys of the Vézère probably served as migration trails for reindeer with large roaming herds following routes from high summer pastures in the Massif Central, to the lower summer breeding areas of the coastal plain. Significantly perhaps, the Vézère valleys on this possible migration route, are precisely those that seem to contain the highest densities of French Upper Palaeolithic sites (Cunliffe 2001, 61).

Figure 2. B387/2. Cast of a carving of reindeer on a section of mammoth ivory

Figure 3. B395/2. A whistle made from a phalangeal bone of a reindeer

(both from La Madeleine)

It is not surprising therefore that this period is known as “the reindeer age” (Davis, 1987, 61; Christy, 1865-75, 92), and man as “reindeer hunters” (Watson, 1956, 48) or that the reindeer with bison and horse were the chief quarry (Oakley, 1961, 61). Reindeer consistently accounts for 90% or more of local archaeological bone assemblages (Gamble 1992, 316; Movius 1975, 191). Most “l’art mobilier” is in the form of engraved reindeer antler and bone or images of reindeer (see Figures 2 and 3 from the Society’s collection). The economic importance of bone and animal skins is reflected in the types of flint tools of the period and those in our own collection. The graver, or “burin”, a pointed flint tool to work and engrave bone and antler (further details follow), achieves its most sophisticated form and occurs in the greatest number of types in the French Upper Palaeolithic record (Oakley 1961, 57). Similarly, end-scrapers, made on blades, are also well represented in assemblages, and our collection, presumably being used to work the plentiful animal skins.

Leakey observed that shed female reindeer antlers do not feature in assemblages from Vézère valleys which suggested to him that the animal was absent there in the summer months with shelters therefore being occupied mainly in the winter. This seasonal occupation is supported by archaic pollen evidence from the Les Eyzies rock shelter of Abri Pataud (Leakey, 1981, 191). It is therefore probable that, to some extent, man too was migratory, following the herds as the season dictated.

Thus, in the Upper Palaeolithic, the valleys of the Vézère offered a combination of relatively hospitable climate and flora and abundant large game. They also afforded natural shelters for seasonal respite, formed in a rock with accessible flint.

The formation of Vézère rock shelters and breccia

The Vézère valley is an area of Upper Cretaceous limestone (Movius, 1975, 7&19) which is horizontally stratified with beds of varying degrees of hardness and permeability (Evans 1872, 428).

The rock shelters ("abri") are thought to have been formed in two ways. A number by rivers cutting into the cliffs along their banks and examples can be observed along the Vézère today. The great majority of shelters are, however, well above the rivers, sometimes by over 100 feet; at Les Eyzies, for example, recessed cliffs are visible ca. 150 feet above the river (Figure 5) which is known not to have altered much in height over the last 35,000 years. These recesses, some large enough for shelters, are very probably the result of the variation in the susceptibility to weathering of the strata exposed at the cliff face (Movius, 1975, 28-29). The weaker beds are gradually indented and recessed by weathering and deepen considerably over time, forming overhangs affording shelter (Figure 4).

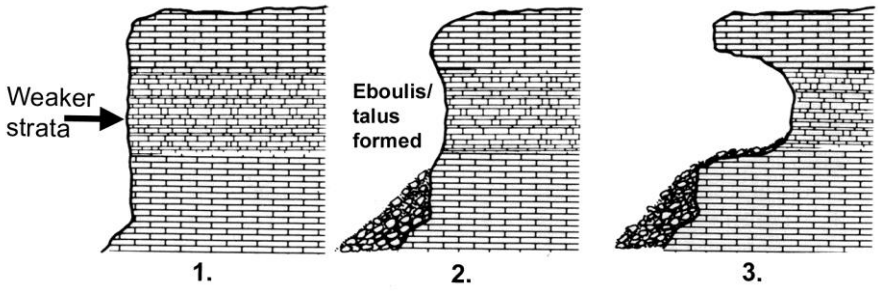


Figure 4a. The formation of a rock shelter ("abri") in Upper Cretaceous Limestone at Les Eyzies, in the Vézère valley, Dordogne, France.

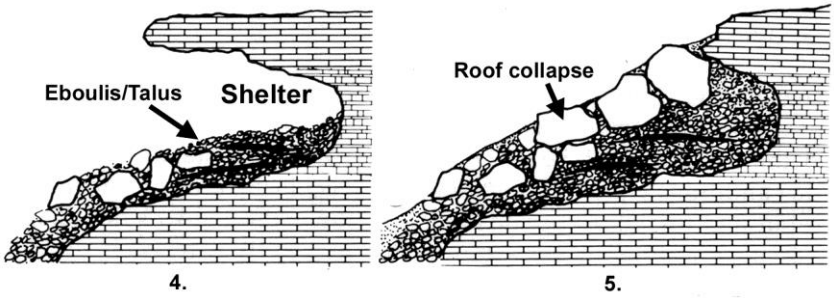


Figure 4b. Enlargement of 'shelter' and eventual collapse of roof (Laville, 1980, 50, Fig. 3.3, after Bordes 1972).

A talus or eboulis is formed below the cliff face and under the recess as the action of alternating heat and cold detaches fragments of limestone from the face and then the 'shelter' ceiling and walls (Chambers 2009, 126). The resulting eboulis deposit is thus interpreted as being formed in a climate of fluctuating temperatures and moderately wet conditions (Cremaschi 1990, 55). It is thought that the size of eboulis fragments can vary according to the severity of the climate: larger fragments formed in severe conditions, smaller ones when climate is less extreme (Laville, 1980, 53/4).

In addition to the eboulis, finer sands, silts and clays are added to shelter deposits by chemical weathering of the surrounding limestone (Laville, 1980, 51). Onto this would be added a layer of debris from any human habitation: bone fragments (some engraved), bone tools, hearths, flint implements, knapping debitage, local river pebbles and sand.

Figure 5 – See front cover – Cliff Overhangs, Les Eyzies, Vézère Valley

Figure 5. General view of the centre of Les Eyzies showing the cliff overhangs, characteristic of the Vézère valley. Near Abri Pataud museum. The cliffs here are ca 180 feet above the river which is below the observer, on the right, out of view. (Author's photo.)

Figure 6. Recreation of a rock shelter under a recessed part of the local cliff face in Les Eyzies. (Author's photo.)

All these constituents may be subjected to illuviation by flowing water transporting elements from higher to lower levels (Laville 1980, 64).

Another result of illuviation is brecciation, i.e., natural cementing together of the eboulis pieces by the re-depositing of dissolved lime and possibly iron in the water, thus forming a consolidated, stable deposit (Buteux, 2009, 126, Deneuve 2016, 62). The dissolved carbonates of lime often take the form of a crust or calcareous coating on the surface of individual eboulis pieces or occupation material (Laville 1980, 67).

The constituents of each archaeological layer will depend, of course, on the traditions, climate and fauna at the time. Reindeer bone and antler has already been mentioned as being the most common of faunal remains, with over 90% of archaeological shelter deposits of bone and antler being from this animal (Gamble, 1992, 314). Flint tools vary in detail according to the tradition but, on these Upper Palaeolithic sites, will be end-scrapers and burins made mostly on blades.

A shelter will thus have an alternating sequence of brecciated deposits: archaeological layers where there was occupation, and sterile layers of eboulis fragments. The Society's breccia block is from an archaeological layer and shows habitation debris in the form of worked flint and bone fragments. Absent severe illuviation, the archaeological layers are, if excavated scientifically, "time capsules" which preserve datable traditions. The archaeological layers at Laugerie, for example, cover 20,000 years, with 42 layers, 28 of which contain archaeological finds (Blanchet, 2014). An example cross section of shelter deposits at Abri Pataud is at Figure 7.

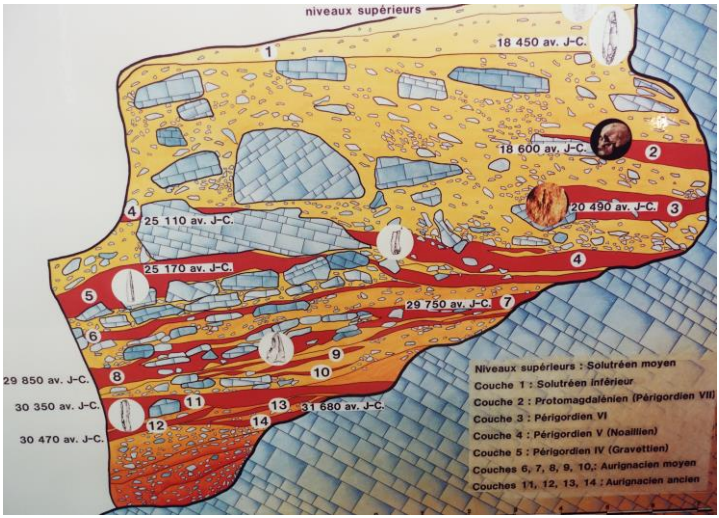


Figure 7
A cross section of the deposits at Abri Pataud located in the centre of Les Eyzies. Compare to Figure 4b, no 5. Key: red – human occupation; orange – eboulis sterile layers; blue – rock falls (Museum of Abri Pataud, Les Eyzies, Author's photo)

Figure 8. The rock shelter at Abri Pataud museum, Les Eyzies. This shows the remains of brecciated eboulis and human occupation levels up against the curved back wall (from centre, to right) of the shelter. The shelter here has been excavated. (Author's photograph.)

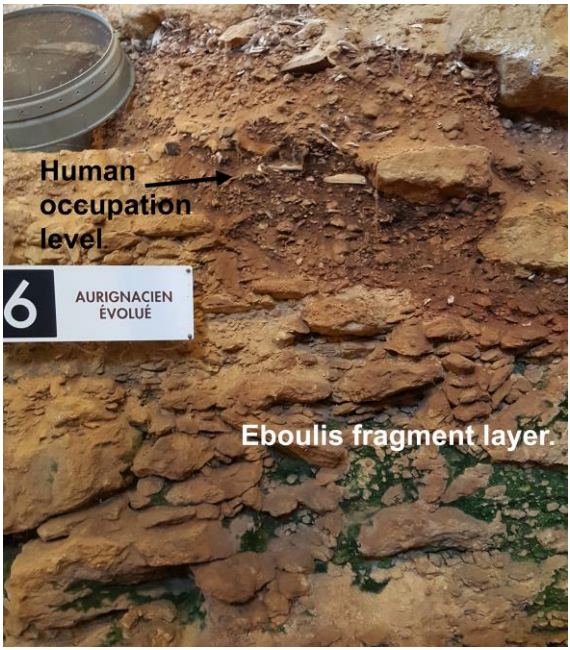


Figure 9

Archaeologically excavated cross section of eboulis layers and occupation levels at Abri Pataud, Les Eyzies. (Author's photograph.)

Table 2 on page 38 lists the shelters from which the CNHSS collection was made.

"Our" sites in and near Les Eyzies

Grotte des Eyzies (or Grotte Richard)
This historically iconic tiny cave is the source of the Society's block of breccia and part of our flint artefact collection. (Figures 1 and 15.)

Daniel (1972.172) provides a good summary description: the grotte is 120 feet above the river, has a vaulted ceiling, ribbed with stalagmite, and is ovoid in shape, 15m wide, 11m deep and 5.4m from the current (depleted) floor to the ceiling. It has an outside ledge which is a continuation of its floor (Figure 11), originally composed of stalagmitic breccia about a metre thick, containing charcoal, quartz hammer stones, traces of hearths, and pieces of haematite ore – probably a source of a red "paint". Engraved bone and antler work was also discovered including needles, whistles made from deer phalange (see Figure 3 and Table 2), fragments of barbed bone harpoons (typical of the Magdalenian – Table 1) and projectile points of reindeer horn (Lartet and Christy, 1865-75, 171-2). Flint artefacts and debitage found included cores and numerous scrapers (Lartet & Christy 1865-75, 302, A, Pl.), similar to that protruding from the Society's block. Deneuve (2016, 51) says that 657 flints were found, including 102 cores, 470 tools and 82 pieces of debitage, and pieces of ochre. The tools included many bec-de-perroquet, "parrot beak" burins (gravers), carinated scrapers and dihedral burins (Daniel 1972, 173).

A de Mortillet declared the deposits to be from the Solutrean to Magdalenian periods (Daniel 1972, 173), whilst Breuil dated the works of art exclusively to the Magdalenian (Daniel 1972, 176).

Laugerie-Basse and Laugerie-Haute
These two classic rock shelters, "abri", are named after the tiny neighbouring hamlet of the same name, only a mile from Les Eyzies. The shelters are huge: Haute alone is ca. 200m long and 30m wide, with a great thickness of Upper Palaeolithic deposits (Peyrony, 1979, 34). The archaeological sequence spans over 20,000 years from the Aurignacian to the Magdalenian with over 6 metres of sediment at Haute. The preservation of the layers is due to the collapse of the roof (see Figure 4b, no. 5.) about 14,000 years ago, caused by the weight of ash from a local volcano, probably Puy de Dome, being deposited in a layer 5 metres thick on its, then, very extended overhang. It was first excavated by Lartet and Christy in 1864 and then again between 1921 to 1938 and 1957 – 59 (Laville 1980, 300).

Figure 10. The inside of abri Laugerie-Basse. The ceiling/roof of the abri is clear; the back wall is to the right. On the left the occupation layers have been excavated to produce a cross section of the strata, labelled with a time line (Not visible). (Author's photograph.)

La Madeleine

This important abri became the world type-site for the Magdalenian (Table 1). Its 18 layers of archaeological deposits date from the Solutrean. The first mobiliary art was found here in 1864 (Blanchet 2014). The lowest layer contained bone harpoons, bone and antler engraved with animals, spear throwers with ends carved into animals and the world famous bison licking its back (Coles 1968, 281).

Research into the locations of the Les Eyzies sites

Our museum catalogue entries for this collection give the four source locations, rock shelters: Laugerie-Basse, Laugerie-Haute, La Madeleine, and Grotte des Eyzies.

The first three of these sites are highly visible in or near Les Eyzies village itself, including a rock shelter museum (at Laugerie), and in archaeological literature.

However, the Grotte is now, in effect, all but invisible to the general public: it is not mentioned in modern tourist publications on the area, has long disappeared from local and IGN maps, and is not readily accessible.

An entry in the British Museum on-line catalogue (Christy French Caves.258; Website – see References) regarding an item that Henry

Christy had donated provided useful location details: "*Christy, French caves.258. Whistle made from phalangeal bone of reindeer. From Les Eyzies de Tayac, Grotte Richard, also known as Grotte des Eyzies, above the river Beaune near the confluence with the Vézère."* Searches of Grotte Richard and Grotte des Eyzies turned up two important recent articles by Deneuve (2016) and Daniel (1972) specifically on this site which are quoted in this article.

Map 2 below shows the location of all four sites. Several photos of the location of Grotte des Eyzies were also found during research for this article and a selection of these is provided below, including one of the shelter itself.

Map 2

1. Grotte des Eyzies (Richard)
2. Laugerie-Haute
3. Laugerie-Basse
4. Cro-Magnon
5. La Madeleine (Sollas, 1924, 221, fig. 106, Peyrony, 1931, 4)

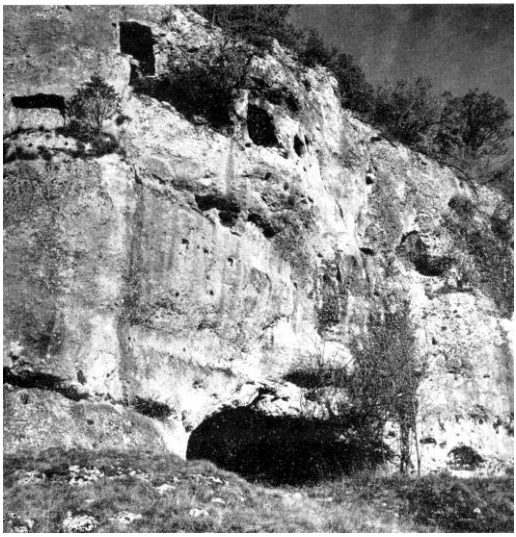


Figure 11

Close-up view of the entrance to Grotte des Eyzies. The site is now overgrown and not so visible. (Sonneville-Bordes, 1967, pl. 35)

Figure 12. Historic sketch of the view of Les Eyzies with Grotte des Eyzies marked by cross. (Christy & Lartet, 1865-75, 171)

Figure 13. Modern view of location Grotte des Eyzies (Richard) cliffs. The site is now overgrown.

The history of collecting in Les Eyzies and the Society's collection

All the artefacts which are looked at in this article are from the W.H. Bennett (1892 – 1971) collection.

Table 2 summarises the catalogue entries.

Rock shelter in Les Eyzies	**Artefact/deposit**	**No. of artefacts**	**Culture per Catalogue** **(?) = Questionable.**
Grotte des Eyzies	Breccia block	1	Upper Palaeolithic. "*From the rock shelter at Les Eyzies*."
Grotte des Eyzies	Burins, scrapers, borers, "worked flints".	22	Aurignacian (?). Includes 1 burin with narration: "*excavated by WHB".*
"Les Eyzies"	Blades, scrapers, core	15	Aurignacian 2, (?) Magdalenian 8, Upper Palaeolithic 5
"Les Eyzies"	Ochre piece	1	Magdalenian
Laugerie-Haute	Blades, points, burins, "worked flints"	57	Aurignacian 10, Solutrean 21, Upper Palaeolithic 26
Laugerie-Basse	Scrapers, blades, cores, burins	56	Aurignacian 6, Magdalenian 43, Upper Palaeolithic 7. *Includes 6 artefacts from road between Basse and Haute*.
La Madeleine	Worked flints, flakes, burins, scraper; whistle on reindeer phalangeal bone.	45	Magdalenian

Table 2. Summary of artefacts and breccia from Les Eyzies sites.
From the catalogue of the W.H.Bennett collection at the Society's Museum.

Bennett had been a tin miner and prospector in Nigeria and returned to the UK in 1922. In the 1920s and 30s he travelled widely in Europe adding to his collection (obituary CNHSS Proc. 1971, 221) so it is likely that he

obtained the artefacts from the Les Eyzies area sometime during that period. There is only one definite date from the Bennett catalogue, written up after his death to record information from his artefact and box labels. This relates to accession B1250, worked blades from Laugerie-Basse: "*Implements from cave deposits Dordogne June 1923*." One artefact label, for B330, a dihedral burin from Grotte des Eyzies (Figure 16), reads: "*excavated by WHB*" and others (B335, 338 and 1252) were labelled: "*on the road between Laugerie Basse and Haute*".

Apart from the "excavation" aspect, which we will probably never know about in any detail, how was Bennett able to obtain artefacts at all from such iconic sites? A brief history of their "excavation" is helpful here.

When Lartet and Christy excavated there in the 1860s, it was very early in the development of archaeological thought. The site of Grotte des Eyzies is said to be the one that "started it all" (Deneuve 2016, 43). The interest in the shelters is reputed to have begun when Lartet was shown blocks of breccia from the Grotte des Eyzies in an antiquities shop in Paris in 1862. The following year he and Christy travelled to Les Eyzies and immediately commenced excavations in the Grotte and in 1864 in other shelters including at La Madeleine and in the hamlet of Laugerie. It is known that Lartet purchased breccia in the Hotel Midi Les Eyzies, sometime in the same year. Subsequently there was a "gold rush" for breccia fragments (Deneuve 2016, 43 - 46). Lartet and Christy seem to have had a mission to offer breccia pieces to museums as reference collections, with those in Perigueux and Paris receiving the finest examples. There was, in effect, an organised dispersion of the contents of Grotte des Eyzies, which was emptied. A lot of breccia was put out on to the limestone bench in front of the grotte (Figure 4) and locals, who had realised their value, sold fragments to antique dealers (Deneuve 2016, 45).

Such was the importance of this site around the time of its first excavations that it was visited in 1872 by the French Association for the advancement of Science and by the Prehistoric Congress of France in 1905 and other famous archaeologists like Breuil and Capitan (Deneuve 2016, 46). Deneuve adds that this shelter should be one of the most famous sites in the archaeological community (2016, 64) and in June 2014, in Les Eyzies, she and Man-Estier read their paper on the Grotte des Eyzies at an International Symposium on Every day art ornaments from the Upper Palaeolithic, subsequently published in 2016 (Deneuve, 2016).

The above approach to excavation was obviously disastrous for archaeology and must have had a lasting effect locally on the treatment of breccia and implements from the shelters, only brought to an end by later legislation. Other rock shelters suffered equally. Laugerie-Haute had a

"sales counter" outside it in the period up to 1914 and explosives used in its "excavation" (Blanchet 2014). Aurignacian and Upper Perigordian layers of the nearby Abri du Poisson shelter were seriously damaged by the owner of a neighbouring café in 1898 (Blanchet, 2014) and an attempt was made to remove a Palaeolithic carving of a fish from the walls. Abri Pataud, Les Eyzies, which now has a museum of worldwide repute, probably escaped damage because a farmhouse had long been built over it, saving it for excavation by Hallam L. Movius, Jr, from 1958 – 1964 (Movius, 1975; Blanchet, 2014). Movius made an excellent job of excavating Abri Pataud, employing a grid system to facilitate the recording of every artefact's find location in three dimensions. The system is still in place today and visible by visitors to the shelter.

Deneuve (2016, 47) recounts that in the winter of 1929-30 the rock shelf in front of the Grotte des Eyzies was stripped of the remains of the breccia left by Lartet and Christy. This is within Bennett's time and indicates breccia and artefacts were probably still available when he could have been in the area. Eventually protective legislation was put in place. Although, in 1913 the Assemblée Nationale passed laws to protect historic monuments, unfortunately, burial sites were not included and "archaeological" work by individuals was not controlled. It was only in 1941 that the Carcopino Laws prohibited all excavations in France, including on one's own land, without a permit (Muskett, 2018, 17). This adds more focus to Bennett's probable collecting period which must surely have been sometime between 1922 and 1939, if not all during the one known visit in 1923.

We should not be too critical of Lartet and Christy regarding their treatment of the archaeology at Grotte des Eyzies. Daniel (1972, 173) makes the point that in the 1860s, when these archaeologists were working, stratigraphic excavation techniques had not been developed. The subject of archaeology was still in its infancy with, for example, the first Neanderthal skull found only a few years before. Bennett collected what had probably already been removed and was following in the wake of the collecting mania that affected the whole of Europe for decades, if not centuries. It should be borne in mind that artefacts from these sites are also held by the British Museum and museums in France, most donated by Henry Christy.

The end result is that this grotte, in particular, has had very little useful archaeological (i.e., stratigraphic) information extracted from its deposits with dating having to reply on artefact typology. Tragically, of all traditions, its deposits are dated mainly to the Magdalenian – precisely the period of the artists who decorated the iconic caves of Lascaux and Font de Gaume (St-Cyr, & Feruglio, 2017, 17). It is thought-provoking to realise that the

entrance to Font de Gaume is only about half a mile from Grotte des Eyzies and that pieces of red ochre, possibly used as “paint”, were found in the grotte, one being in our collection (Table 2).

The Grotte des Eyzies breccia block in the Society’s collection

The background behind this item: the geology of breccia formation, the cultures, climate, geography, and site history have been described above.

The block itself (Figures 1 & 14) from Grotte des Eyzies (Richard), is approximately 38cm long, 31cm wide, and 20cm deep. Its size and weight beg the question as to how it was transported to the UK.

Figure14. Close-up of the Society’s block of breccia showing several struck flints and bone fragments. The largest flint, left of centre, is probably either a core or scraper. A small bone is visible above right of the core/scraper. Cm scale.

It is a typical piece of archaeological cave/shelter breccia. There are numerous bones in the block and, as already mentioned, it is fairly safe to assume these are from reindeer. Struck flint blades and flakes are also evident, together with a core or scraper (it is part buried in the block). Its constituents have been brecciated, and so it is a solid block.

A very similar block from the Les Eyzies shelter is illustrated by Deneuve (2016, 50, fig. 4) also showing protruding bone and flints. Our block is very probably Magdalenian because the whole cave deposit has, as mentioned, been dated approximately to this tradition, ca. 19,000 – 12,500 years BP.

The flint artefacts

The collection of flint tools from the shelters and cave is summarised in Table 2 on page 38.

The only provenance we have for these flint implements is the cave or shelter they are from. As with the breccia, we do not know the crucial detail of the archaeological layer from which these were excavated and any other artefacts with which they were associated.

It is not known how the age of the artefacts as stated in the catalogue was arrived at. Some of the catalogue dates appear to be incorrect. The catalogue Aurignacian date for artefacts from Grotte des Eyzies (Table 2) seems unlikely given that the shelter is mostly dated much later, to the Magdalenian (Daniel, 1972, 173 & Deneuve, 2016, 51/2). Catalogued traditions of Aurignacian, Solutrean and Magdalenian for the Laugerie artefacts are not so readily challenged because the deposits in these shelters span most of the Upper Palaeolithic.

Interestingly, the catalogue notes to the flints refer to some specialised forms of flint implement using the French terms. Examples are: “Bec de perroquet”, (a type of graver/burin with a parrot-beaked point, Magdalenian – Figure 20) and “Feuille de laurier” (bi-facially worked, laurel leaf shaped point, Solutrean).

Possibly the most ubiquitous Upper Palaeolithic tool, with more than 20 types, was the burin or graver, its point almost certainly being used to engrave and cut through bone and antler and shape needles for making clothing and tents (Wood, 1982, 40). It is not surprising that our collection contains several examples (Figures 16 – 18).

So-called dihedral burins were formed by the removal of two spalls of flint from the edges at one end, to create a point, as in figure 15. Some burins are formed with only one spall removed, thus forming a sharp, angular, corner.

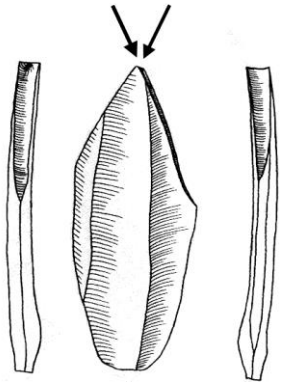


Figure 15

Formation of a pointed, dihedral flint burin. The arrows indicate the direction of blows to remove very thin spalls longitudinally from the top, removing part of the edges of the blade. Here two fluted spalls have been removed, one from each edge (both shown), producing a point. See Figures 17 – 19 below for examples from the collection (From: Piel-Desruisseaux, J-C, 2004, Fig. 107, 113).

Artefact illustrations 16 – 20 by the author.

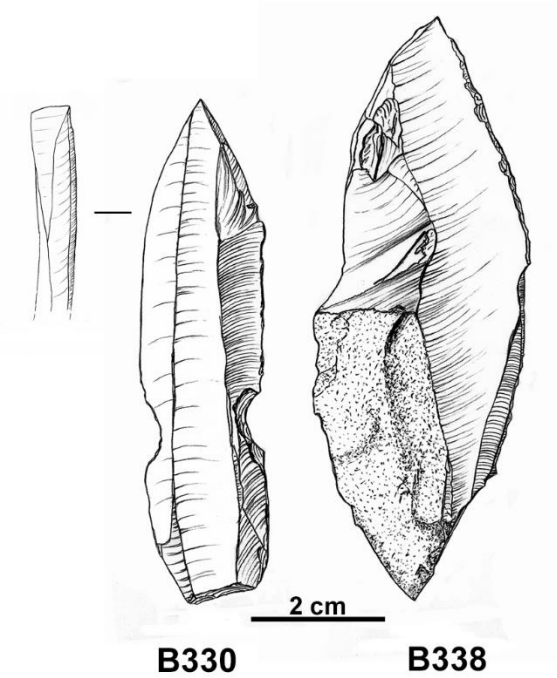


Figure 16

Two dihedral burins: B330 has rare notches along its sides, perhaps for hafting. The left hand notch has been made by working from the top (as seen); the right side notch was worked from the underneath (Grotte des Eyzies). B338, a double-ended dihedral burin (Laugerie-Basse).

Burins were sometimes combined with end-scrapers to form a multi-purpose tool (Figure 17, B353/2).

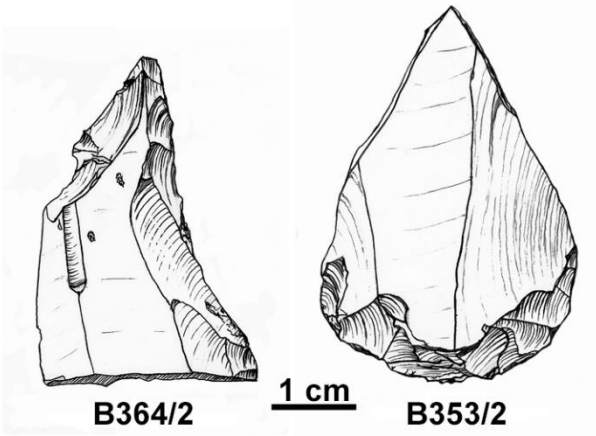


Figure 17. B364/2 a point (Laugerie-Basse). B353/2, a rare combined dihedral burin and end scraper (Laugerie-Haute).

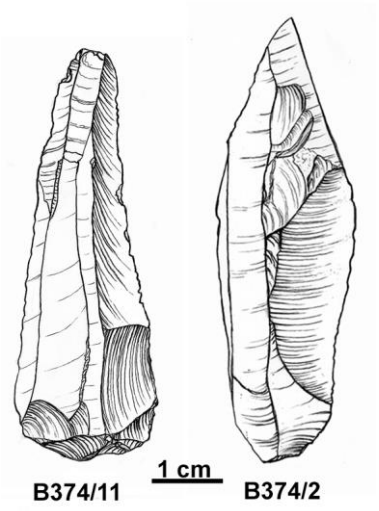


Figure 18. B374/11 an end scraper (Laugerie-Basse). B374/2 a single end dihedral burin, both made on a blade (Laugerie-Basse).

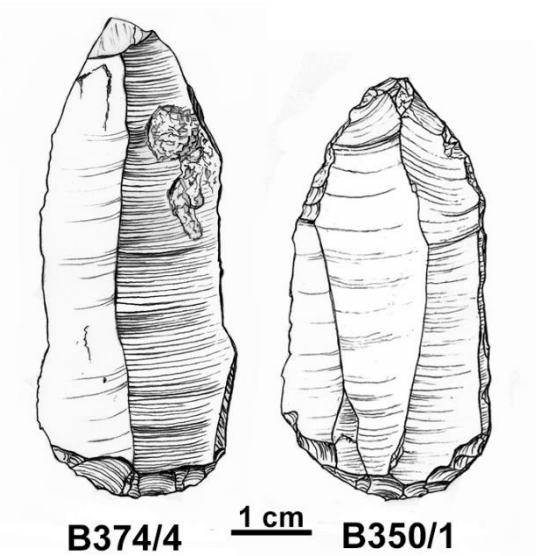


Figure 19. Two end scrapers. B374/4 Laugerie-Basse, B350/1 Laugerie-Haute.

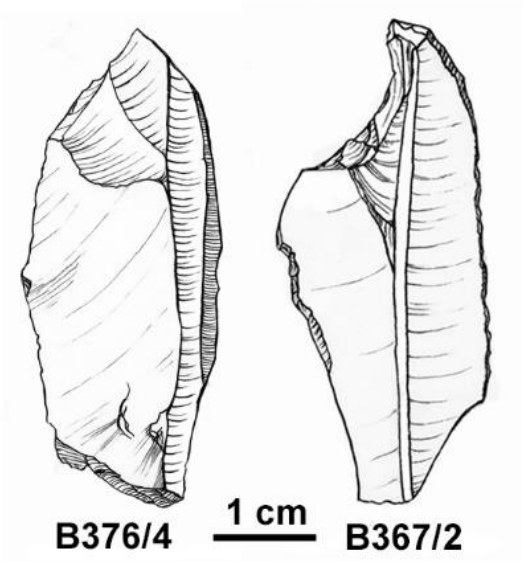


Figure 20. “Bec de perroquet” – parrot beak burins. Laugerie-Basse. Deneuve (2016, 52) dates this artefact type to the Upper Magdalenian, which generally agrees to our catalogued date. The point on B376/4 has been formed by the removal of a single burin spall.

Conclusion

The Society’s museum is well endowed with artefacts from all over the world. The French material researched here is especially interesting because of its link to sites and archaeologists that have been pivotal in the history and development of archaeological thought over the last few centuries. Importantly, we should bear in mind that Deneuve in her 2016 paper says: “It will be necessary to trace the formidable collections (from Grotte des Eyzies) in archaeology museums.”

It should just be observed here that, clearly, man should also be “rock-shelter man” not only “cave man” – caves were mainly for decoration and inhabited only near their entrances.

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Cranmer, Cromwell and Croydon
by Brian Lancaster

Thomas Cranmer was Archbishop of Canterbury from 1533 to 1553 during the reigns of Henry VIII and Edward VI before being burnt at the stake in Mary I's reign in 1556 and Thomas Cromwell was Henry VIII's secretary from 1534 till his execution in 1540. The following two letters are taken from *The Miscellaneous Writings and Letters of Thomas Cranmer, Archbishop of Canterbury, Martyr, 1556*, edited by the Rev. John Edmund Cox for the Parker Society, 1846. Both letters are signed T. Cantuarien.

CCXXIX to Crumwell
'….I lodged at my home in Croydon; whence certain of my chaplains by chance went into the parish church there, and as they looked into certain books, they found the names of the bishops of Rome not put out according unto the king's command: wherefore I sent for all the priests of the church, and their books also, and shewed them the places where such names were, and also commanded them that they should amend their said books; and I discharged the parish priest of his service at the same time…From my manor of Croydon, the 12. Day of June [1536]'

pp 369-71

CCLX to Crumwell
'….it chanced in time of my being at Lambeth on Sunday at night last, between ten and eleven of the clock of the same night, a priest and a woman were very suspiciously taken at Croiden by the constable there, and by the said constable kept in ward until my coming home, which was on Monday last past; since which time I have examined both parties, as farther your lordship shall perceived by their examinations, which I shall send unto you herewithal and forasmuch as there is no commission out as yet for the due correction and punishment of such offenders according to the act. In this behalf, I shall desire your lordship to advertise me with convenient expedition of the king's grace's pleasure, and how and in what manner they shall be ordered. And as concerning the woman, if it be true which she hath confessed, as it seemeth to me, then she hath deserved somewhat the more favour for the plain confession of the truth. Thus, my lord, right heartedly fare you well. At Croidon, the XXXti day of July [1539}'

A year later the Act of the Six Articles was passed which the editor quotes in a footnote. 'All the marriages of priests are declared null, and if any priest did still keep any such woman, whom he had married ad lived familiarly with her, as with his wife, he was to be judged as a felon: and if he lived carnally with any other woman, he was upon the first conviction to forfeit his benefices, goods, and chattels, and to be imprisoned during the king's pleasure; and upon the second conviction, was to suffer as a felon. The women so offending were also tone punished in the same manner as the priests.'

pp393-4

Book Review: Brian Lancaster

A New World in Essex: The Rise and Fall of the Purleigh Brotherhood Colony, 1896 –1903

Having been a County Archivist for Essex, Victor Gray gives the Purleigh Brotherhood centre stage while not neglecting the Brotherhood Church in Croydon. The founder of the Brotherhood Church was John Coleman Kenworthy. The book follows his career from his birth in Everton in 1861 till his death in York in 1948. However, the book is not a biography. It is much more wide-ranging than that. The introductory chapter is about the social background: the sociological investigations into poverty and the rise of socialism in the 1890s.

Another theme is the persecution of the Doukhobors in Russia and their expulsion to Georgia. They were like Quakers insofar as they believed in the inner spiritual life. They rejected dogma, ritual and priesthood but also the rule of law and government. Not the Bible, though. Tolstoy took up their cause and asked Kenworthy to send a letter to *The Times* to publicise their plight.

Following a lengthy visit to the United States, Kenworthy moved to London where he involved himself in the mission settlement in Canning Town. More importantly he read Leo Tolstoy; he had ceased to write novels and devoted himself to promoting an anti-capitalist, self-sufficient and undogmatic Christian rural life. Tolstoy is the grey eminence throughout the book. Kenworthy visited him twice on his Russian estate. They corresponded and Tolstoy gave the Brotherhood Publishing Company the right to publish English translations of his works.

Kenworthy founded the Brotherhood Church or Trust in Hackney, in 1892, emulating Tolstoy's teaching. He then moved to Croydon where he founded the first Brotherhood colony in 1894. The church itself was in a still-existing chapel in Tamworth Road. Besides the church, the Brotherhood took over the Waddon Temperance Hotel as the Brotherhood House, 'a centre for practical Socialism and a training house for Socialists'. Their socialism was closer to Ruskin than Marx. Non-commercial dressmaking, tailoring and shoemaking and publishing businesses were begun by members of the Brotherhood Church.

Croydon being a rapidly-growing town, a search was made for a rural site. Returning to the land was a Tolstoyan ideal. However, because of urban growth, the price of land in the neighbourhood of Croydon was rising and was too expensive for the Brotherhood to found a rural colony there. So, as land was cheap in impoverished Essex, the second colony began at Purleigh in 1896. This lasted till 1899. Dissatisfied colonists began to leave

as early as the summer of 1898, probably because Kenworthy was too autocratic and disapproved of sexual liaisons diverting the colonists from the ascetic ideal that Kenworthy aimed for. They moved to Gloucestershire where a more Quaker-like community was begun at Whiteways.

The review would be too long if it devoted much space to the Purleigh colony. Gray gives a vivid description of the difficulties the colonists faced in making the heavy clay soil suitable for growing crops, digging and manuring it even in their bare feet. They kept bees, bought goats and a cow, reared chickens, built a greenhouse, installed a boiler and piped water from a near-by pond to water crops. The colonists were mainly vegetarian either by choice or out of necessity. Averse to making money for its own sake, they were fortunate in having sympathetic donors willing to give large sums of money which the colonists used to buy land and much else.

What stands out is how many Croydonians were active in Purleigh: Nellie Shaw who began the dressmaking business and who became the historian of the Brotherhood; Herbert Archer who had been the secretary of the Croydon Brotherhood Church and who, with Arthur St John, assisted the Doukhobars in Georgia to move first to Cyprus and then, because Cyprus was too hot, to Canada; William Macdonald and his partner, May Pinnell, who founded the Brotherhood's tailoring and shoemaking business in Croydon; Frank Henderson, the former manager of Brotherhood House; William Hone, the last to leave Purleigh; Hubert Hammond; William Sudbury Prothero; William Sinclair and Arthur Drover. The list does not include those who came to live in Croydon and then shortly after moved to Purleigh: Aylmer and Louise Maude, from Russia, both translating some of Tolstoy's works; and Princess Elena Petrovna, Russian by birth. Further research into these individuals would be worth undertaking.

Even when the colony was at Purleigh, Kenworthy divided his time between Purleigh and Croydon where he addressed Sunday meetings. About these Gray does not elaborate but it would seem that there was still a Brotherhood group of some kind in Croydon. He also visited similar groups in Leeds and Blackburn while continuing to live at Purleigh.

The author describes Kenworthy's later career. Despite his former opposition to the rule of law and resorting to lawyers, he began a libel case against a newspaper. He also married. In his last years he became insane and died in a hospital in York.

The book contains ample notes and a full bibliography. It is lucidly written and very informative and is therefore highly recommended.

DETAILS: GRAY, Victor, 2019, *A New World in Essex: The Rise and Fall of the Purleigh Brotherhood Colony, 1896 –1903.* Campanula Books: [ISBN 978-1-869848-24-8] £9.99.

Marking Holocaust Day and the 75th Anniversary of the liberation of Auschwitz 27th January 1945 by Ian Payne

This is the story of my family and how the secret of the Holocaust and the secret of being of Jewish descent cast an invisible cloud over growing up. My talk to CNHSS on 27th January 2020 was ostensibly about my paternal grandfather's, his parents' and siblings', escape from the pogroms in Russian Poland at the end of the 19th century and how I gradually pieced together their story and the Yiddish origin of the name 'Payne' ('Pijen' from the shtetl of Szreńsk, Poland).

But being Holocaust Day, I needed to honour the victims of Auschwitz and to recognise the unspeakable horrors perpetrated there. So after introducing my family, I displayed this slide bringing a slight gasp from the audience.

Maternal Grandparents Adolf and Paula Guttmann

Bratislava 1938

Died Auschwitz 1942

Forgive me, but if you are brought up not knowing and never having had any contact with Judaism, even the name 'Guttmann' ('Goodman' in English) is just a German sounding name with no connotations.

We were brought up in an insular family, just my brother and I. I thought we were just a normal family but I now realise we were never as close as we should have been. My brother later told me he couldn't wait to escape. We were told our grandparents were dead, we had no cousins and generally all questions of family were parried and eventually dropped. So my father's strange eating habits meant nothing – no meat (he said he didn't like it), serving instruments to be kept apart – gherkins and rollmops. On the other hand, my mother loved her pig trotters.

But I did respect my parents. My father, Paul, died in 2000 and my mother, Edith, in 2003 just after spending Christmas with us. In my parents' loft was Pandora's box, full of documents, letters and photographs. A marriage certificate with a strange name and with it a cutting from the London

Gazette with a notice of changing name to Payne six months before I was born. I realised this was the box I had been allowed to raid as a child for stamps but I now saw that every envelope had had the surname cut out with scissors. My mother had told me it was the censor, but she was hiding their previous surname. The letters were in German, a surprise because Edith had given to understand that her mother tongue was Slovak. The documents and certificates were in Slovak. It took me many months to unravel what I had got and in the meantime I was on a fast learning curve on matters Jewish and on the history of central Europe. A document of particular significance was, I worked out, a 1940 certificate of Slovak citizenship.

SLOVENSKÁ REPUBLIKA.

Mestský notársky úrad v Bratislave.

Číslo 13.447/veľsl., 1940

Spol. čís. 2259

Svedectvo o štátnom občianstve.

Adolf Guttmann

obchodník

narodený (narodená) dňa 27.júla 1894 v obci

Nové Mesto n/Váhom, okres Nové Mesto n/Váhom,

okresný súd v obci Bratislava okres Bratislava

je podľa (dôkazný) úkon štátneho občianstva) § 1 ods.1,písm.a/ čís.zákona

zo dňa 20.X.roku 1939 Sb.z.a n.

štátny občan Slovenskej republiky.

Toto štátne občianstvo vzťahuje sa na manželku Paula,rod.Hornerovú

narod. dňa 12.novembra r. 1897 v obci Viedeň okres Nemecko

a na maloletú deti:

Mária narod. dňa 4.III.,1921 v obci Trnava okres Trnava

V Bratislave, dňa 16.marca 1940

V Prednosta mest. notár. úradu

Adolf born 1894 Nové Mesto nad Váhom

Paula born 1897 Viedeň, Nemecko
[Vienna, Germany – 1940 was after the Anschluss]

Editu *[Edith]* born 1921 Trnava
[She was already in England]

After Munich, the Germans created the Protectorate of Bohemia and Moravia (current Czech Republic) and an independent but puppet régime in Slovakia where Jewish persecution quickly followed.

Not long after this discovery, it became possible to search for records on the internet. I quickly discovered Yad Vashem records for Auschwitz.

יד ושם
Yad Vashem
Яд Вашем

The Central Database of Shoah Victims' Names
Yad Vashem The Holocaust Martyrs' and Heroes' Remembrance Authority

Full Record Details for **Guttmann Adolf**

Source	Auschwitz Death Registers, The State Museum Auschwitz-Birkenau
Last Name	GUTTMANN
First Name	ADOLF
Father's First Name	SAMUEL
Mother's First Name	THERESIE
Mother's Maiden Name	TRAUER
Gender	Male
Date of Birth	27/07/1894
Place of Birth	NOVE MESTO NAD VAHOM,NITRA,SLOVAKIA,CZECHOSLOVAKIA
Marital Status	MARRIED
Spouse's First Name	PAULA
Place during the war	NOVE MESTO NAD VAHOM,NITRA,SLOVAKIA,CZECHOSLOVAKIA
Place of Death	AUSCHWITZ,Camp
Date of Death	19/07/1942
Type of material	List of victims from Auschwitz
Language	German
Source Page number	15721/1942
Victims' status end WWII	Perished

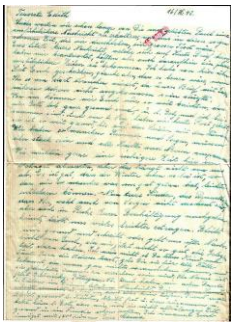
Full Record Details for **Guttmann Paula**

Source	Auschwitz Death Registers, The State Museum Auschwitz-Birkenau
Last Name	GUTTMANN
First Name	PAULA
Maiden Name	HORNER
Father's First Name	HEINRICH
Mother's First Name	AMALIE
Mother's Maiden Name	WEISZ
Gender	Female
Date of Birth	12/11/1897
Place of Birth	WIEN,WIEN,AUSTRIA
Marital Status	MARRIED
Spouse's First Name	ADOLF
Place during the war	NOVE MESTO NAD VAHOM,NITRA,SLOVAKIA,CZECHOSLOVAKIA
Place of Death	AUSCHWITZ,Camp
Date of Death	18/09/1942
Type of material	List of victims from Auschwitz
Language	German
Source Page number	31620/1942
Victims' status end WWII	Perished

Adolf died
Auschwitz 19/07/1942

Paula died
Auschwitz 18/09/1942

There were many letters sent to my mother, Edith, in German in tiny handwriting on flimsy paper. The envelopes showed they had been sent through intermediaries, particularly an aunt in Montevideo. At first they came from Bratislava, but later from the holding ghetto town until they abruptly stopped. The most poignant was the last, full of foreboding.



Dearest Edith
Unfortunately we are waiting a long time for comprehensive news from you and dear Paul what in this difficult time which we are living through would be a great comfort. We replied to your last short news which referred to Kurt's letter but following this we also hoped to receive a few detailed lines. I have written to you from here via Kurt but think it would be better if you would try from there since our letter might not have arrived with your approximate address. About us we can only report to you so far that – God allowing – we are quite well, and dear Doly *[Adolf]* and I are together. Also we have received post today from dear Sery *[Edith's aunt in Vienna]*. So far she is well apart from suffering with her hands.

We have so many cares and worries but we must be strong and gather up all our strength and nerves. We would like to await a more peaceful time here in the place where we live but that does not depend on us. It is good that the winter is already past so that we can more easily do without so much which has done us good. Now dear children, the knowledge that you, although probably not free of worries, can carry out your occupation in peace allows us to put up with a lot of things more easily. Remain healthy and write or give us news of yourselves often, since we do not now have the opportunity to do this very easily. I do not know, dear child, whether you have the address of Aunt Josra, but I give it to you for whatever might happen in the future since nothing can be foreseen and she will always be reachable in any event. Her name is now Dubnicky, Göthegasse 12. Also apart from Paul's two lines in your last news we have missed your own handwriting *[Edith's letter was typed]* and hope there was no deeper reason for this. Remain healthy dear children, remain steadfast and faithful together and pray to the dear God that we find ourselves in a not all too distant future in health and happiness. I embrace you from the bottom of my heart with big kisses. Your Mama

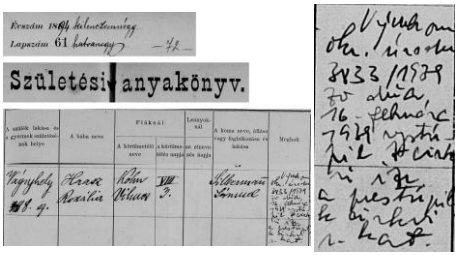
Edith went back to Bratislava in 1946 to redeem what she could. I was with her. She stayed with Aunt Josra and Karol – he was non-Jewish. Unfortunately, Edith must have seemed very mercenary. She spent all her time and money chasing her inheritance, acquiring bank affidavits, trying unsuccessfully to redeem her father's life insurance (which I finally redeemed in 2010) and chasing her deceased Aunt's (died Sobibór Camp) employer for compensation. Then she accused Karol of having cheated her father when he purchased Adolf's shop 'Aida Parfumerie'. Jews had been forced to sell all their businesses and pay a steep atonement tax. Finally she accused him of having been in the 'Guard' (from which he had hidden his Jewish wife and children). Karol had had enough – "Get out of my house".

How do I know all this? Edith kept all the documents and copies of her letters. Of most significance, however, was Karol's letter. The letter, four typed pages in Slovak, which had been kept with an English translation told of the forced sale of Jewish businesses, of how Karol had hidden his family in the woods to avoid capture, of how my grandparents had been forced to move from

Bratislava to the ghetto and how he, Karol, had tried to help them escape from there to Hungary, but the car had failed to show; and of how my great-grandfather, Samuel had hidden in a room next door to the police station – he died shortly after the war. The letter finished “Now you can go to a lawyer”.

Edith was 18 when she came to England in 1938. She married Paul in 1940. She needed parental permission being under 21. She used a partial translation of a letter from her mother, the rest of which was not quite so complimentary. As a German speaker from a German occupied territory, perhaps she would otherwise have been interned on the Isle of Man.

In 2011, I discovered on the internet my grandfather Adolf’s birth registration for 1894. It was in Hungarian. Slovakia had been under Hungarian administration as part of the Austro-Hungarian Empire. A lot more family history was gleaned, but the record had a handwritten note against it, in Slovak. As an aside, my paternal grandfather’s birth record is in Russian and his father’s in Polish – all handwritten as a narrative.


Születési anyakönyv.

Výnosom okresného úradu 3833/1939 tu dňa 16 februára 1939 vystúpil z cirkvi izraelitov a prestúpil k cirkvi rímsko-katolíckej.
By decree of district office 3833/1939 here on 16 February 1939 he withdrew from the Church of the Israelites and converted to the Roman Catholic Church.

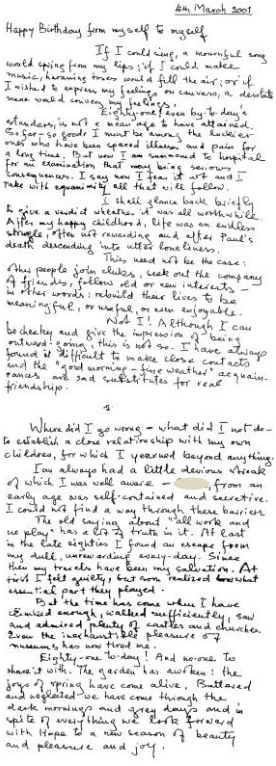
Adolf had returned to his birth town and tried to convert to Roman Catholicism as shown in the handwritten note of 1939 entered on his birth record. Of course, it didn’t work. Interestingly, in a letter to Edith two months later, Adolf said “On the 22nd of the month there will be the first Seder evening, you should buy some Mazzes”. *[Referring to Passover and matzo (unleavened bread for Passover)]*.

While we were growing up Edith was under a lot of strain. She was working (language teacher) to make ends meet and she always came home on edge and exhausted. When I was seven, our au pair took us children to her home town in Yorkshire and tragically we lost my sister to a car accident. Home life seemed normal to me – I finished school, went to university and in due course got married. My wife could see from the start, though, that Edith was never relaxed and had difficulties in her relationships. But we kept close to my parents and saw them frequently with our children.

But the years of keeping secrets and living a lie took their toll. There were family secrets, faith secrets and language secrets. Apart from hiding his

original surname, my father denied he had a middle name – it was Benjamin. He claimed only to speak English, but my wife discovered he understood German. Of course, he spoke Yiddish as he was brought up in the Yiddish speaking East End and he lived with his father and grandfather who would have conversed in Yiddish. I discovered in 2012 that my paternal grandparents had died in 1958 and 1966 well within my formative years. I had been told they were dead. In 1966 I was at university but my brother recalls a telegram to which our father had said "I'm not interested". We surmise it was from the Salvation Army concerning his sick father.

Would my parents have been happier if they had shared their secrets with their children? In some sense they were Holocaust victims themselves. And my mother knew that relationships were not right. On her birthday in 2001, Edith wrote a letter to herself.



4th March 2001

Happy Birthday from myself to myself

If I could sing, a mournful song would spring from my lips; if I could make music, harassing tones would fill the air; or if I wished to express my feelings on canvass, a desolate scene would convey my feelings.

Eighty-one today! And no-one to share it with. The garden has awoken: the joys of spring have come alive. Battered and neglected we have come through the dark mornings and grey days and in spite of everything we look forward with hope to a new season of beauty and pleasure and joy.

I shall glance back briefly to give a verdict whether it was all worthwhile. After my happy childhood, life was an endless struggle, often not rewarding and after Paul's death descending into utter loneliness.

This need not be the case: this people join clubs, seek out the company of groups, follow old or new interests – in other words: rebuild their lives to be meaningful, or useful, or even enjoyable.

NB. I: Although I can be cheeky and give the impression of being outward going, this is not so. I have always found it difficult to make close contacts and the "good morning – fine weather" acquaintances are sad substitutes for real friendship.

Where did I go wrong – what did I not do – to establish a close relationship with my own children, for which I yearned beyond anything.

I've always had a little devious streak of which I was well aware – [redacted], from an early age was self-contained and secretive. I could not find a way through these barriers. The old saying about "all work and no play" has a lot of truth in it. At last in the late eighties I found an escape from my dull, unrewarding every-day. Since then my travels have been my salvation. At first I felt guilty, but soon realized what essential part they played.

And the time has come when I have missed evening, watched sufficiently, saw and admired plenty of castles and churches. Even the enchantment of pleasure of museums has now tired me.

Eighty-one today! And no-one to share it with. The garden has awoken: the joys of spring have come alive. Battered and neglected we have come through the dark mornings and grey days and in spite of everything we look forward with Hope to a new season of beauty and pleasure and joy.

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The birthday flowers and phone calls came later that day. In retrospect, the questions in the letter have an obvious answer. We must never forget the Holocaust. It must never happen again.

Croydon through the lens of Charles Harrison Price
Clocktower, Croydon: 1st February – 2nd May 2020
by John I Hickman

An Exhibition by:
Croydon Natural History & Scientific Society and Bourne Society

The exhibition currently in the Croydon Town Hall, Clocktower Atrium (outside the Library), *Croydon through the lens of Charles Harrison Price*, is sponsored by Croydon Council as part of the Museum of Croydon's 'What's Your Croydon?' programme 2020. Nine temporary exhibitions led by local artists, organisations and communities are celebrating Croydon's collective heritage in new and engaging ways throughout the year.

Collaborating with Bourne Society, the exhibition marks the advent of our Society's 150th anniversary celebrations which begin on 4th April. It comprises a display of 49 pictures by the early 20th century Croydon town centre photographer Charles Harrison Price, of whose works the Society has an impressive number housed in the John Gent Postcards Collection. Each of the pictures on display has been reproduced from a postcard in Canon Pigment Archival Inkjet Prints by Snappy Snaps of High Street, Croydon who generously sponsored the display, and is accompanied with appropriate wall text. Three maps with a key locate the position of each of the pictures as far as it is known.

The accompanying information boards and texts were produced by Benchmark Reprographics who also kindly sponsored the project. The installation was undertaken by ADi Solutions, whom the Museum of Croydon uses for mounting their major exhibitions and displays.

Charles Harrison Price was born in Jersey City, New Jersey, USA in 1870. He had arrived in England during infancy accompanying his father, Harrison; mother Caroline and Sister Fannie by 1881.

We first encounter C. H. Price in Croydon in partnership with E. Vernon Barker in a photographic studio at 117a High Street in 1899. There is, however evidence in the National Archives of his taking photographs with Barker during 1898.

The partnership at this studio lasted until 1901, after which neither Barker nor Price can be located in the local Wards Croydon Directory of Croydon until 1906. Price is then found at 66a George Street where he appears until 1916; indeed from 1913 he is additionally located at 36 George Street, to where he fully relocated his studio in 1917. Price remained here for 8

years before establishing his business at 62 High Street in 1926. He was at this address until his death on the premises from carbon monoxide poisoning in August 1946.

An effort has been made by the curators to show the diversity of Price's work, particularly by careful juxtapositions in the hang. Many, but not all, of the pictures displayed are topographical, and this was undoubtedly enhanced by the contribution of Roger Packham of Bourne Society and Hon. CNHSS member, who was invited to be co-curator. This enabled a good selection of pictures from the south of the borough together with knowledgeable wall text to be included. Indeed the Bourne Society generously sponsored the exhibition to the extent that we consider it a joint enterprise.

Examples of Price's work include two remarkable photographs of Croydon Airport. It is easy to overlook that Croydon was home to the UK's major and only international airport during the interwar years. Interestingly, Price was allowed access air-side. One of the pictures on display showing an Air France aircraft ready for take-off has a civilian standing dangerously close to revolving propellers!

There are the familiar scenes of Surrey Street in the 1920s, the majestic Town Hall and a water-filled Thornton Heath pond – with showering fountain. The open spaces of Croydon – a major theme in the forthcoming celebrations, are represented by two outstanding pictures; one in sepia of Grangewood with two women standing on a footbridge taken shortly before WWI, and South Norwood Recreation Ground with two nurses pushing infants in prams as a Corporation gardener tends a flower bed.

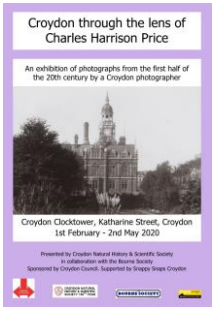
An important addition to the display is made by pictures of The Crescent War Hospital, one of six schools in Croydon given over for military use from 1915 to 1919. A picture of nurses on the steps at the rear of an as yet unidentified building with flowing Wisteria reflected in the fall of their headdress displays Price's aesthetic qualities. A young, unidentified, woman ancillary worker from the kitchen of Ingram Road War Hospital posing self-consciously beside a chair in the playground represents all the women of Croydon who undertook such work, but have been forgotten by history. A picture of convalescing soldiers alleviating the tedium of hospital life by forming a band using improvised instruments stands above a picture of a WWI military funeral at Queens Road Cemetery in the early days of the Great War.

The exhibition is open until Saturday 2nd May, and we hope you will find time to spend an hour enjoying a glimpse of Croydon during the first half of the 20th century among the amazing pictures of Charles Harrison Price.

Thanks must go to Tony Skrzypczyk and Elaine Cooper for their work with the John Gent Postcards Collection, to Ian Payne (Comp. Sec. CHHSS) for accounting procedures, and Pauline Payne who designed the brochure to accompany the exhibition. Acknowledgement must also be made of the staff at Museum of Croydon for their advice and help.

Roger Packham, Bourne Society. Hon. Curator
CNHSS Team: John Hickman, (inset), Carole Roberts, Elaine Cooper, Tony Skrzypczyk

The Society is grateful to Carole Roberts for her outstanding curatorial work, exhibition design and negotiation with text providers.



NLA Tower or No. 1 Croydon
by Ian Payne

12-16 Addiscombe Road CR0 0XT. Completed 1970. Architect: Richard Seifert & Partners. Style: Brutalist. I worked in NLA Tower from 1975 to 2002 in a number of roles, mainly IT and Actuarial. We called it the threepenny (*thrup'ni)* bit building but when the 12-sided coin was withdrawn in 1971 some people (not I) called it the 50p building or the 'Wedding Cake'.

NLA stands for Noble Lowndes Annuities. NL were insurance brokers who set up their own Annuity Company. NL were then purchased by Hill Samuel Bank and NLA renamed Hill Samuel Life Assurance. As companies merged and workforces were outsourced, I worked for HSLA then Hill Samuel Group, then TSB, then Lloyds Bank, then HSLA, then Abbey Life, then Unisys Ltd all the while working for the same life assurance company in NLA Tower. My last project was to close the Croydon base and move the IT systems to Abbey Life in Bournemouth.

You'll remember when the Tower was first built, the solicitors at 10 Addiscombe Road refused to move and the subways had pointers to 'Post Office', 'East Croydon Station', 'NLA Tower' and '10 Addiscombe Road'. When they finally surrendered, I watched the demolition and completion of the perimeter wall. How did they get that brutalist finish? When the shuttering was removed, the concrete had a cogwheel finish until the edges were crudely hammered off.

Solicitor's House

3d coin

Perimeter wall

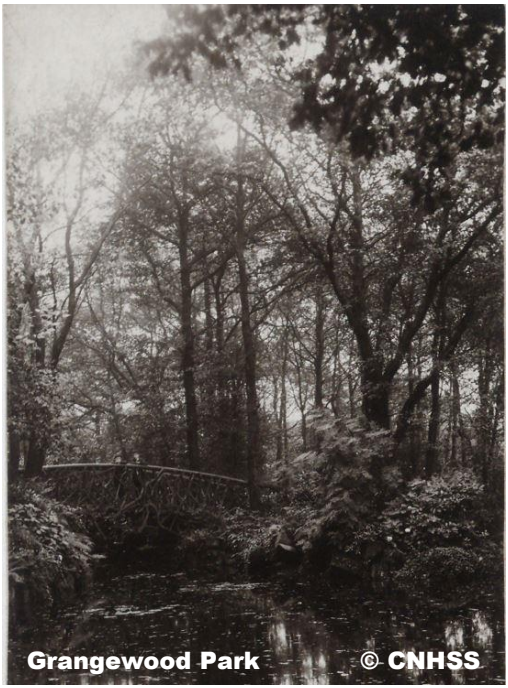
My 22nd floor view saw re-development of East Croydon Station, building the bus station in the former sunken garden, building Tramlink and the ups and downs of other buildings. The Tower was refurbished in 2007 and re-named No. 1 Croydon. It is a locally listed building but a national listing was turned down by English Heritage in 2013.

CNHSS Bulletin

From South Norwood to Glastonbury: Removing Barriers Locally for Global Benefit by Jovita Kaunang

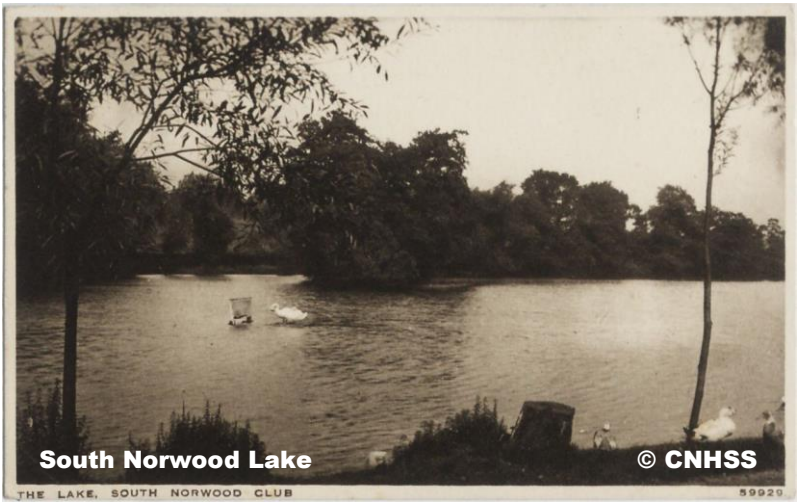
History was made when Croydon rapper, grime artist, singer and songwriter Stormzy was the headline act at the Glastonbury Music Festival, performing on 28th June 2019. It had taken twenty years since Glastonbury headliners Skunk Anansie with their black frontwoman Skin for another black artist to do so. I watched Stormzy's performance on the television with Graham Collins and my mother Anna. Croydon was celebrated as some of its place-names from the north of the borough were displayed early on in his performance; all familiar locations to me having lived in South Norwood as a struggling classical musician in the 1990s.

As a naturalist and ecologist, who was employed in environmental education roles, I am all too aware of how some of the diverse communities of our modern British society are desperately under-represented in nature conservation, and especially the power positions thereof. It goes without saying how unacceptable this is, and that the discussion regarding what the barriers are should be on-going, honest and meaningful.



Stormzy moved to Kingston with such places as the River Thames and Richmond Park convenient for walks with his dog. Knowing this, I wonder how much Stormzy is reminded of the open spaces of Croydon, such as Grangewood Park and South Norwood Lake, which comprised some of the local natural habitat of his younger life. I know these beautiful places played a part in my transition from a career in music to one in nature conservation.

Stormzy's Glastonbury performance to a predominantly white audience in the Somerset countryside, included him sharing the stage with



professional ballet company Ballet Black. Traditional ballet was performed exquisitely by two dancers from this company, which describes itself as being for international dancers of black and Asian descent. The following message was displayed during their performance: “Ballet shoes have not traditionally been made to match black skin tones. Until now. Previously ballet dancers ‘pancaked’ their shoes with makeup. Now there are ballet shoes to match all skin tones. A huge leap forward for inclusion in the ballet world.”

In my opinion, Stormzy’s determination, curiosity and ability to build trust, have helped him to explore and highlight such issues. And so if those in power choose to explore the barriers ethnic minority groups face in enjoying and studying wildlife, perhaps a good place to start is in our local parks and nature places, as those within our neighbourhoods are already familiar. However, if local authorities believe that funding does not allow for the maintenance of such places for wildlife, then I would argue that it makes economic sense to view them as having great education potential. Such education, in the long-term, could build trust and confidence in otherwise disconnected communities, and potentially lead to improved awareness of the natural environment, and even career opportunities.

I love the British countryside and work in it too, but it was volunteering with a local authority nature group, having a go with habitat management in a local park that got me started. I came from a performing arts background, and probably did not look like someone who was going to take up working in nature conservation. I visited that park with Graham Collins recently, and found the place where I had coppiced trees in a woodland. It was the best

feeling to find it still there, and even better that it is still a place for nature. I found a rot hole in an old tree, full of water, dark and mysterious. We took a closer look for signs of life – "a good place for *Myathropa florea*", said Graham – I think we will be back.

Erratum Bulletin 166, October 2019, page 45
The locations of two orchid species recorded in Croydon were transposed. It should have read that the Pyramidal Orchid, *Anacamptis pyramidalis*, was recorded by Graham Collins on the Selsdon Road embankment, between Hurst View Road and Croham Manor Road. Also, that the Broad-leaved Helleborine, *Epipactis helleborine* was recorded at Croham Hurst by Jovita Kaunang on the grass embankment, opposite houses in Bankside.

Peaty Blinders
by Graham A Collins

On Saturday 30th November last year, before coming to the CNHSS Focus Meeting, Jovita and I were on Croham Hurst SSSI doing conservation work. In 2018 there had been a serious fire which destroyed about a third of the important lowland heath on the summit. Various suggestions were made about restoration of the heathland, with the majority view being that natural re-establishment from the dormant seed bank was the best approach. As time went by it was apparent that other species, such as birch *Betula* spp., oak *Quercus* spp. and bramble *Rubus fruticosus* agg., were growing at a faster rate than the heather *Calluna vulgaris* could manage. Removal of these species would be necessary to enable the heather to thrive.

So, on a sunny Saturday morning, we turned out to assist the Friends of Croham Hurst Woods. Both the bramble, and the birch which had arisen from seed, were most easily removed by pulling and by this process parts of the ground were disturbed. Jovita soon called me over, having unearthed a 'nest' of some several dozen larvae living in the peaty substrate below the leaf litter. The larvae were cylindrical, with spiky projections and a darker head capsule. Possible identities for such larvae were Lepidoptera (butterflies and moths), Hymenoptera (sawflies) or Coleoptera (beetles). The former two orders were dismissed, but we could think of no beetles that were sufficiently common on the Hurst to be considered either. Jovita wondered if they were Diptera (flies) larvae, but this was initially discounted as they are usually more maggot-like. It would be necessary to take one home for further investigation.

Fortunately, the Royal Entomological Society had published a key to Diptera larvae (Smith, 1989) and I decided to use this first. The majority of fly larvae are indeed maggots with no obvious head, and the jaws reduced to a hardened scraper within the thorax. However, most primitive flies have a well-developed head capsule and distinct, toothed mandibles which move against each other in a horizontal or oblique plane – just as this specimen did. Further use of the key and characters of the head (capsule complete and non-retractile), prolegs (absent), thoracic segments (not fused nor wider than the body), body (with short tubercles) and spiracles (10 pairs) showed it to belong to the Bibionidae, a family with 18 species in two genera in Britain. These larvae were the genus *Bibio*.

Bibio are small to medium-sized flies, shiny black with elongate and rather swollen legs. There are 14 British species and, although they often occur in large numbers, they are easily overlooked. Recording work at Croham Hurst has discovered eight species there since 2003. The best known (and largest) has an English name – St Mark's Fly – because it often appears in swarms on St Mark's Day (25th April). The female uses swollen forelegs to excavate a chamber 3-5 cm deep in soil and lays 200-300 eggs into this. The larvae live in damp soil, at the roots of grasses and other plants, feeding on these and decaying vegetable matter. The pupal stage is formed in a cell in the soil and adults emerge after about three weeks.

Despite some recent cold nights, larvae were still found just below the leaf litter on 29th January this year.

Larva of *Bibio* sp. **© G A Collins**

***Bibio lanigerus*: a typical bibionid** **© G A Collins**

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Freeman, P. & Lane, R.P., 1985 Bibionid and scatopsid flies. Diptera: Bibionidae and Scotopsidae. *Handbooks for the Identification of British Insects* **9** part 7.

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CROYDON NATURAL HISTORY and SCIENTIFIC SOCIETY LIMITED
Founded in 1870 as the Croydon Microscopical Club

Registered office: 96a Brighton Road, SOUTH CROYDON, CR2 6AD

SOCIETY OBJECTIVES

For the public benefit, to encourage the study of the sciences, especially the natural and local history and archaeology of the Croydon area, by organising lectures, members' talks, discussions, exhibitions, field meetings and surveys, by issuing publications, and by maintaining a library and a museum. The Society is concerned with original investigation, conservation, recording, curation, education, and incidental recreation.

MEETINGS

Unless otherwise stated, indoor meetings are held in the Small Hall of the East Croydon United Reformed Church, Addiscombe Grove, almost opposite East Croydon Station, at 19:45.

MUSEUM AND LIBRARY

The Society's own museum and library may be visited by arrangement with the curator and librarian respectively. Volunteers willing to help with cataloguing the geological and archaeological collection are welcome.

PROGRAMME

For further information and our full programme which includes a list of publications and directory, please go to our website www.cnhss.co.uk

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The Society's emblem is based on a bronze openwork disc found in 1893 in a Saxon cemetery in Edridge Road, between Croydon High Street and Park Lane. It is a rare example of a 5th- or 6th-century girdle ornament or amulet and can be seen at the Riesco Gallery of the Museum of Croydon.

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