

# CALH BULLETIN SEPTEMBER 2021



CAMBRIDGESHIRE  
ASSOCIATION FOR  
LOCAL HISTORY



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# **Welcome**

**Good Morning CALH members**

**Welcome back after the summer break to the new year of local history events. These should include something of interest to everyone, and the bulletins will continue every quarter to keep you all in touch with what is happening.**

**After some discussion and consideration about the rising COVID rates of infection it has been decided that the first Saturday meeting on 2<sup>nd</sup> October will be on ZOOM, but St John's has been booked from November onwards so keep your fingers crossed that by then we can meet face to face.**

**On 2<sup>nd</sup> October, Carolyn Redmayne will give an illustrated talk on 'The Spirit of Over'. She will describe the fenland village, its streets and houses and introduce us to the people who lived in them.**

**The talk on November 6<sup>th</sup> is on historical record publishing and digitisation by Dr Philip Saunders, well known to all of us as an archivist and expert on historical records. And don't miss the exciting talk on November 28<sup>th</sup> by Dr Natasha Harlow of the University of Nottingham on Boudicca, queen of the Iceni who rebelled against the Romans, and destroyed Colchester and London.**

**We start the New Year with a talk by Honor Ridout, 'Raised in Cambridge' discussing the work of a firm of architects who worked on Cambridge's townscape. In February we move out into the Cambridgeshire countryside and back 100 years for 'West Wickham 100 years ago: Then and Now', by Janet Morris.**

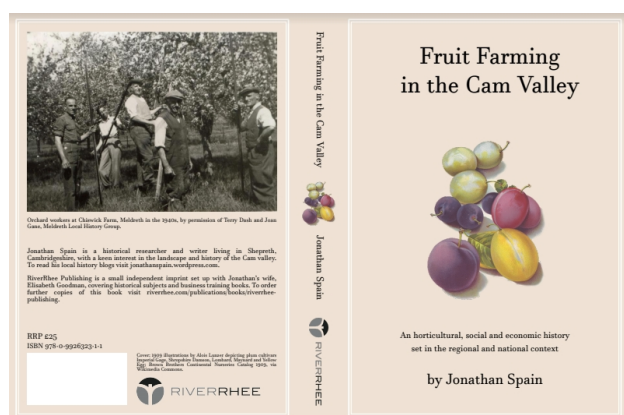
**I hope this has whetted your appetite for things to come and I look forward to meeting you all again.**

**Best wishes**

***Evelyn***

**CALH Chair**

## Fruit Farming in the Cam Valley: a Review by Evelyn Lord



**J. Spain, Fruit Farming in the Cam Valley, RiverRhee Publishing, 2021, ISBN 978-0-9923623-1-1 482pp, illus., £25.00 from RiverRhee Publishing, 49 Meldreth Road, Shepreth, Royston, SG8 6PS**

From the 17<sup>th</sup> to the 20<sup>th</sup> century Cambridgeshire has been noted for its orchards and soft fruits. This book takes one area of the county which specialised in fruit growing, the Cam Valley, and discusses the social and economic features of the area in detail. It starts with an account of the shire's own fruit, the Cambridge Gage (a greengage), tracing the arrival of the domesticated variety into Europe and showing how the French Reine-Claude became the Cambridge Gage. This is followed by the history of other plums, apples, pears and soft fruits, with evidence of where these were planted cultivated in Cambridgeshire from the 17<sup>th</sup> century onwards.

The geography and social history of Cam Valley fruit farming includes how the local soil conditions has been utilised by fruit farmers. It discusses the network of fruit growing villages with large scale maps, and from this networks of fruit-growing families emerge, such as the Palmers, Howards and Mortlocks. By the 19<sup>th</sup> century the fruit was grown for the commercial market, and the regional and national fluctuations in this this market are discussed in the third part of the book.

A wide variety of primary manuscript and printed sources and used in the book, as well as many secondary sources, which add to the wider context of horticulture and commercial fruit growing. It is a beautifully produced book, has an inclusive bibliography and an index, but a warning – this is not for bed-time reading, it requires full concentration to appreciate it, and two hands and strong muscles to lift it because of its size and weight. For anyone interested in social and economic local history, as well as the horticultural development of fruit this is an essential book.

**Evelyn Lord**

# **CALH TALKS PROGRAMME 2021-22**

**Saturday 2 October – Carolyn Redmayne, ‘The Spirit of Over’ and CALH AGM (via Zoom)**

*All subsequent meetings to be held at St John’s Church Hall, Covid restrictions permitting, other than the Annual Conference: venue TBA*

**Saturday 6 November – Philip Saunders, ‘From Record Type to Digital Byte: 200 Years of Historical Record Publishing’.**

**Saturday 27 November – Dr Natasha Harlow, ‘In Search of Boudica’.**

**Saturday 8 January – Honor Ridout, title, ‘Raised in Cambridge, Raised Cambridge: James Essex, William Wilkins and Charles Humfrey’**

**Saturday 5 February – Janet Morris, ‘West Wickham 100 years ago: Then and Now’**

**Saturday 5 March – Antony Carpen, ‘The Life & Times of John Horobin’ (and possible visit to Homerton).**

**Saturday 2 April – CALH Awards**

**Saturday 8 May – CALH Annual Conference: 2020 theme, ‘*The charities that began at home: historical perspectives on local philanthropy.*’**

**David Jones: ‘The Charities of Stephen Perse.’**

**Patricia McBride: ‘Addenbrooke’s Hospital and the Addenbrooke’s Charitable Trust’**

**Susan Woodall: ‘The Cambridge Female Refuge.’**

**Hilary Seaward: ‘John Huntingdon’s Charity, Sawston’**

**Saturday 4 June – Alison Taylor, ‘The Ascension Burial Ground.’ [to be followed on a separate date by a visit possibly led by Prof Mike Goldie**

# Notice of the Annual General Meeting

**Saturday 2 October 2021 at 3.15 p.m (approx.) (by Zoom)  
St John's Church Hall, Hills Road, Cambridge CB2 8RN**

***The AGM will be preceded by a talk by Ms Carolyn Redmayne on 'The Spirit of Over', by Zoom at 2.15 p.m . All are welcome: but please note that only members of the Association are allowed to vote on AGM motions***

## **AGENDA**

- 1 The President's Welcome**
- 2 Apologies for absence**
- 3 Minutes of the AGM held on 7 November 2020**
- 4 Chair's Report**
- 5 a) Honorary Treasurer's Report and presentation of Audited Accounts  
b) Adoption of Accounts  
c) Motion to thank the External Examiner**
- 6 Honorary Membership Secretary's Report**
- 7 Hon Assistant Secretary's Report**
- 8 Election of Officers**
- 9 Election of members of the Executive Committee**
- 10 Election of representatives to serve on external bodies**
- 11 Any other business (by permission of the President)**

# Cambridge Museum of Technology

For awareness of your CALH members, forthcoming videos that will be available online (free, public-domain, on-demand) this month from Cambridge Museum of Technology:

## [50 Years of Cambridge Museum of Technology](#)

Premiere: from Friday 10 September 2021

<https://www.museumoftechnology.com/news/cmt-50th-video>



[Video: 50 Years of Cambridge Museum of Technology: Past, Present and Future — Cambridge Museum of Technology](#)

Celebrate 50 years of Cambridge Museum of Technology with founders, staff and volunteers! This documentary video explores the past, present and future of the museum. Produced by staff and volunteers under Creative Commons licence: Attribution-NonCommercial-ShareAlike (CC BY-NC-SA 4.0)

[www.museumoftechnology.com](http://www.museumoftechnology.com)

## **2021: An Aerial Odyssey Around Cambridge**

Premiere: Sunday 26 September 2021

<https://www.museumoftechnology.com/calendar/aerial-odyssey-2021>



[2021: An Aerial Odyssey Around Cambridge — Cambridge Museum of Technology](#)

Explore a different side of Cambridge – from the air! A time-capsule compilation of aerial-drone videography, commissioned by Cambridge Museum of Technology to celebrate its 50th anniversary.

This dawn-to-dusk aerial circumnavigation of Cambridge captures the city throughout the seasons, and featu

[www.museumoftechnology.com](http://www.museumoftechnology.com)

Gordon Davies

Volunteer

Cambridge Museum of Technology

Registered Charity: 1166685

[www.museumoftechnology.com](http://www.museumoftechnology.com)

# Cambridge Sports Tours Walking tours - 2021

**2-3.30pm. Fri 22<sup>nd</sup> Oct.**

**Boxing, and Town versus Gown tensions.**

Cambridge is very closely linked to the creator and sponsor of the modern-day rules of boxing, as well as three of the greatest supporters of boxing in the late 18<sup>th</sup> / early 19<sup>th</sup> Century, including Lord Byron. Given such interest, Cambridge attracted ex pros to train students in 'fisticuffs' at a time when Town v Gown tensions were high, sometimes resulting in fights and battles, one sight being visited on the tour. The tour also explores the origins of these tensions, from a Town perspective.

**Meet on Magdalene Bridge finishing on Market Square**

**Book by emailing Nigel Fenner: [nigel@cambridgesportstours.co.uk](mailto:nigel@cambridgesportstours.co.uk)**

**Numbers limited.**

**Cost: £8 per person by cash on the day.**

**2-3.30pm Wednesday 24<sup>th</sup> Nov.**

**Parker's Piece and four of Cambridge's own sporting greats.**

Cambridge sport for both Town and Gown has benefitted enormously from Parker's Piece over many centuries. Whilst today it is most famously linked to the birthplace of the modern-day laws of association football, it can also boast having a critical impact on the careers of four of Cambridge Town's greatest sportsmen.

**Meet on Parker's Piece by the University Arms finishing at Mill Road Cemetery.**

**Book by emailing Nigel Fenner: [nigel@cambridgesportstours.co.uk](mailto:nigel@cambridgesportstours.co.uk)**

**Numbers limited.**

**Cost: £8 per person by cash on the day.**

**Future walking tours planned for 2022 include:**

**Mill Road Cemetery sports tour**

**Cambridge's 300 year association with the Olympic Games**

**Frank Fenner (local tobacconist, and founder of Fenner's Cricket Ground), where he lived, worked and played**

**Football and Camp ball (local version of folk football) walking tour**

**Theatre, literature and sports tour**

**Rowing and the river tour**

**IF INTERESTED in any of the above tours AND / OR you have suggestions for different sports tours for 2022, please email [nigel@cambridgesportstours.co.uk](mailto:nigel@cambridgesportstours.co.uk)**  
**Looking forward very much to seeing you at any of the above talks or walks**

**Nigel Fenner**

# MAPS OF OLD CAMBRIDGE

## *Cambridgeshire Records Society*

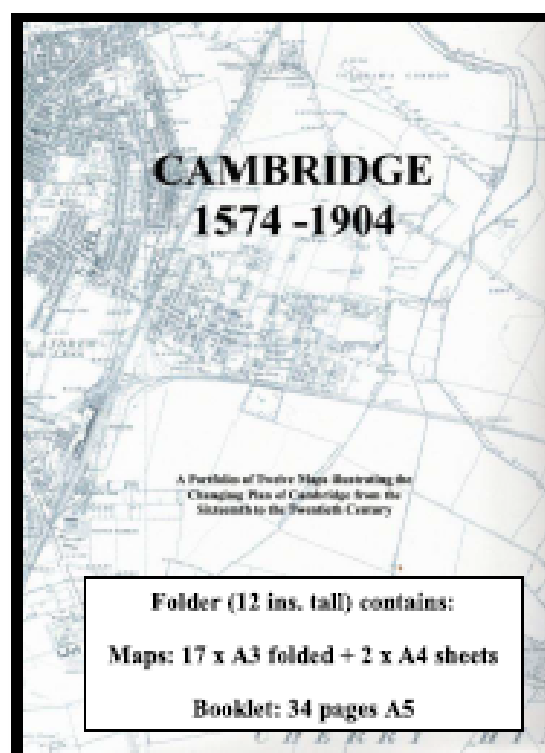
*The society announces the re-issue in improved format of its well-known portfolio of 12 maps with extensively revised introduction, to take place at its online Annual General Meeting at 5.30 p.m. on Thursday 23<sup>rd</sup> September 2021. Non-members welcome.*

*Elizabeth Stazicker and Tony Kirby will give brief talks about the maps and the growth of the city of Cambridge.*

*To attend please email  
[events@emma.cam.ac.uk](mailto:events@emma.cam.ac.uk)*

*CRS Members (additional copies)  
£9.00*

*Non-members: £12.50 plus £3.00  
postage*



### *Special Offer Price*

**Until 30 November 2021 on this form only** this publication is available at £10.00, plus £3.00 postage etc where applicable. Return form with cheque payable to Cambridgeshire Records Society to **Philip Saunders, 21 Crowlands, Cottenham, Cambridge, CB24 8TE**

**Please send me ..... copy/copies of the new edition of *Cambridge 1574-1904. A Portfolio of Twelve Maps*. I enclose a cheque payable to Cambridgeshire Records Society for £..... being £12.50 (until 30 November 2021 £10.00) each copy plus £3.00 for postage & packing (£1.00 extra each additional copy).**

Name: .....

Email: .....

Address: .....

Telephone: .....

Tick box if you are interested in receiving membership details of the Society

☐

## David Dymond

Many of you will have known or be familiar with David Dymond who passed away on 20<sup>th</sup> August 2021. He was one of our foremost local historians who spent five decades teaching local history to adult education students at Madingley Hall and across East Anglia.



To aid local historians in their research he published *Researching and Writing Local History, a guide for local historian* which went into three editions and is still an essential guide for local historians. His work on Cambridgeshire includes the Cambridgeshire Records Society volume of a transcript of the Bassingbourne Churchwardens' Book and through his special interest in 'camping closes' where rough and tumble village football matches took place, he identified the site of these closes in Cambridgeshire Villages and encouraged village societies to explore these further.

His scholarship sat lightly on his shoulders and he has been an inspiration for many CALH members, encouraging research at all levels and giving the confidence to researchers to communicate their findings in talks and publications. He was generous in giving time and support to beginners in local history, and in giving advice to about sources and methods to anyone who needed it. He will be sorely missed by the whole local history community.

Chris Taylor

## Chris Taylor

In May this year we also lost Chris Taylor, a landscape historian with strong Cambridgeshire connections. As a member of the Royal Commission on Historical Monuments in England he specialised in finding lost gardens, and his book on *Village and Farmstead* discussed how England's landscape has developed from Roman times onwards.

We have lost two of the most influential figures in landscape and local history. It is up to us to carry on their work as well as we are able.

Evelyn Lord

# Peterborough Cathedral's September Programme

Peterborough Cathedral is holding online History Talks on the 14<sup>th</sup> October (the Peasants' Revolt in Peterborough). Details are in the listing below.

Candlelight, music, drama and action are all part of Peterborough Cathedral's September programme

A candlelit open evening for Heritage Open Days, an autumn programme of online history talks and a dramatic performance in the Cloisters are all part of Peterborough Cathedral's September programme.

From Monday 6<sup>th</sup> September, when the Cathedral Choir return to sing Choral Evensong at 5.30pm Monday to Friday, life at the Cathedral changes gear and the autumn programme gets underway.

A highlight of the month is on Friday 10<sup>th</sup> September when there is a special Cathedral at Night evening for Heritage Open Days. From 6.30pm to 10.00pm visitors are invited to drop in to enjoy the very special atmosphere of the building 'after hours'. Cathedral musicians will play quiet piano and organ music as you explore, and guides will be on hand to answer questions about Cathedral history. At 9.00pm the Choir will sing the traditional service of Compline to end the day.

On Thursday 16<sup>th</sup> September the popular online Cathedral History Talks continue when Canon Tim Alban Jones will speak about 900 Years of Church Music. It's a subject close to his heart and he says: "I believe that music has a very special power to lift our hearts, minds and souls to a higher plane. Music has been used in worship during times of great joy and gladness or solemnity and sorrow – and everything else in between – and it enhances our experience. At its best, music can help us glimpse something of the glory of God in the world. I am looking forward to sharing some examples of music that has been sung in Peterborough over the last nine centuries."

Local theatre company, Laughing Tree Theatre, bring the dark tale of Dr Faustus to the Cloisters on 17<sup>th</sup> and 18<sup>th</sup> September in a stripped back outdoor performance starting at 6.30pm. The play's director, Ellen Fraser, said: "We're thrilled to be making our debut in wonderful outdoor surroundings like this. Doctor Faustus is a moody and magnificent tale which contrasts perfectly with this holy and special venue. We can't wait to stage it."

There are also Tower Tours to the upper levels on selected dates, and the exhibition of Peter Walker's lunar artwork *One Small Step* continues. There is also the opportunity to add to a community weaving as part of the Tear and Repair exhibition which is on display until 16<sup>th</sup> September. This small display shows five beautifully woven hangings created during a project led by the artist Nicola Moody, working with women caught up in commercial sexual exploitation. Drop in to take a look.

The Cathedral's usual opening hours for are 9.00am to 5.00pm Monday to Saturday and 12.00 noon to 3.00pm on Sundays. Please check online before visiting as there are several dates during September, in particular Saturdays 11<sup>th</sup> and 18<sup>th</sup> September, when the building is closed to visitors. Details are online here [www.peterborough-](http://www.peterborough-cathedral.org.uk)

[cathedral.org.uk/opening-times.aspx](http://cathedral.org.uk/opening-times.aspx) or call 01733 355315 or email [info@peterborough-cathedral.org.uk](mailto:info@peterborough-cathedral.org.uk).

Liz Hurst  
Communications Manager  
Peterborough Cathedral  
Cathedral Office 01733 355315  
Minster Precincts, Peterborough, PE1 1XS

For details of opening times and services see: [www.peterborough-cathedral.org.uk](http://www.peterborough-cathedral.org.uk)  
Facebook [@PeterboroughCathedral](#) | Twitter [@pborocathedral](#) | Instagram [@peterborough\\_cathedral](#)

## **Richard Minter (1905-1997)**

The papers of Richard Arthur Minter (1905-1997) are held in the archive of the Cambridge Centre for Christianity Worldwide (CCCW). He was the son of Richard Evan Minter, who was a merchant in Halstead, Essex. Richard Arthur was educated at Earls Colne Grammar and Felsted Schools and entered Worcester College in 1926, reading history, graduating with a BA in 1929 and MA in 1933.

By that time, he had studied theology at St Stephen's College, Oxford, with a view to Anglican ministry. Between 1932 and 1934 he was a Curate of St Chrysostom, Victoria Park, Manchester, and also a Tutor at Edgerton Hall, Manchester. The Hall, which was founded in 1908, was an Anglican theological college but it was to close in the 1940s as part of a process in which Anglican theological education for ordinands was rationalised.

Richard Minter moved to be Vice-Principal of St Paul's Missionary College, Burgh, in Lincolnshire, in 1934. This College dated back to 1878 and acted as a feeder to St. Augustine's, Canterbury while also having affiliations to Durham University. Following the end of the First World War, the number of students at the College gradually increased and it seemed a positive move for Minter. This move demonstrates his interest in teaching and international ministry. He had previously spent time at the Sorbonne and had also travelled in Austria and Germany. In 1936, however, the changes to clergy training, including for clergy who would go overseas, made St Paul's redundant, and Minter had to move on again. He then served in a brief further curacy, 1936-37, at All Saints Church, Stoney Croft, Liverpool 1936-1937.

While at St Paul's, Minter won a scholarship for a study period at St Deiniol's Library, Hawarden, Flintshire, which is now the Gladstone Library, and there he met Suzanne Dewhurst Roberts (1910-1957), an artist. She had studied at Chester and Liverpool Art schools, was commissioned by Lady Gladstone to paint a mural at Hawarden Castle and other pictures, and worked part time teaching at the local convent as well as privately. Richard and Suzanne were married on 17 August 1935 in Hawarden Church. However, much of their life together remains unknown as Richard Minter tended to speak very little about himself.

Richard Minter's research interests were mainly focussed on the Caribbean. It seems that he had been wondering about overseas service, and was drawn to Jamaica. In 1937 he and Suzanne moved to Jamaica. His mother's cousin, Alice Browne (née Groom), lived there. She had grown up with his mother in England and was more like a sister. Also, a move away from Europe was timely for Minter. The conflict looming in Europe was at odds with Minter's views, which were definitely not pro-war. He was pro-Europe. After an initial period at St George's Church, Kingston, Jamaica, he was appointed Rector of Claremont, St Ann's Parish, Jamaica. His ministry there was marked by some tension. He was insistent that people whatever their colour should worship in the same building at the same time, a stance which brought censure from some in authority in the Anglican Church in Jamaica. He taught at a prestigious boarding school for boys, Munro College, St Elizabeth (1940-1942), and Suzanne was a popular art teacher. Later he taught at Manchester High School, Mandeville (1942-1945), while taking responsibility for St Mark's Church, Mandeville. The Minters' eldest daughter, Jennifer, was born in 1938 in Kingston and christened by Bishop William Hardie, Bishop of Jamaica. The next daughter, Charis Gillian, was born in 1943 at Montego Bay.

The Minters left Jamaica in 1945, travelling by the Queen Mary to England. It was still fitted out as a troop ship. Having looked for a parish in London, the search took them to a very different setting. During this time of transition Suzanne helped to support the family by creating paintings, mainly watercolours of landscapes. Richard was then appointed Vicar of Stow-cum-Quy, outside Cambridge, holding this post until 1985, and from 1985 to his death in 1997, aged 91, he remained there as Priest-in-Charge. Tinch Minter, to whom we are indebted for much of the information about her father that is included here, was born in 1945. We are also grateful to Ricky Browne, a grandson, for family information he has supplied. A fourth daughter, Rosalind Clare, was born to Suzanne and Richard in 1952.

Tragically, Suzanne died in 1957, at the age of just 46, leaving Richard to bring up their young daughters on his own. There were few relatives to give any help. Suzanne was the extrovert of the couple and she was still remembered with great affection decades after her death.

Richard Minter's interest in the Caribbean continued long after his return to the UK. His daughter Jennifer married and settled in Jamaica and Minter made several journeys by sea in banana boats. The papers in the CCCW archive reflect his considerable research activity, in Jamaica and from the UK. They consist chiefly of many letters, detailed research notes, and drafts of what would be the completed manuscripts of his two principal historical works. For a complete listing, see.....

<https://www.cccw.cam.ac.uk/wp-content/uploads/2018/11/MIN-Minter-rev-1.pdf>

One of his two principal pieces of historical work was 'The Comparative Importance of Influences Hostile to the Slave Trade within and without the Established Church in the West Indies before 1783', which was a thesis submitted for an Oxford BD (through Worcester College, Oxford) in 1955. It is a ground-breaking piece of writing. The other, similarly a work of research, is *Episcopacy without Episcopate*, on the Jamaican clergy. This was privately published in 1990.

The interest in Jamaica did not mean that Minter neglected local commitments and involvement after he returned to England. He and Suzanne, in the early period after the war, hosted a stream of young German women - many of whom became long-term friends, especially Inge who subsequently married Hans Koppitz, a Gutenberg Bible scholar at Mainz. In the parish, he was known as a highly conscientious priest. Though he didn't drive he always visited the sick and took care of any in other kinds of need. Learning in his ministry was always a prime concern and for many years he was Bray Librarian at Ely.

Some who wanted more information on the churches in the West Indies came to visit him. An example was David Edmonds, who was researching Thomas Burchell, a Baptist minister and campaigner for the abolition of slavery. It was said that Minter disliked the idea of the ordination of women but that was not strictly true. Rather, he disliked the manner in which it was brought about. On his very last day he was at the Mother's Union service at Quy, before a journey involving boarding two buses to visit his daughter Charis in Earith. When Tinch and her brother-in-law registered Richard's death in Huntingdon, the Registrar, who had been at that Mothers' Union meeting, commented about his conscientiousness. A new road behind the Vicarage was named in his honour after his death: Minter Way.

Although there is no evidence in the archive that Minter kept a diary, and there are no letters about personal matters, there are lecture notes (MIN7) which show that he was attending lectures in Manchester University while in the city in the early 1930s. Among the lecturers he heard were Albert Schweitzer, the missionary and scholar, who spoke about his thinking on the 'Historical Jesus'; H.D.A. Major, a leading figure in Anglican modern theology, who spoke on 'Christianity and Criticism for the Modern Churchman'; T.W. Manson, who was Yates Professor of New Testament Greek and Exegesis at Mansfield College, Oxford, and later Rylands Professor of Biblical Criticism and Exegesis in Manchester, who gave lectures on 'The teaching of Jesus' and 'The Ethics of Jesus'; and B.H. Streeter, also a New Testament scholar, who was Provost of Queen's College, Oxford and a supporter of the spirituality of the Oxford Group. He spoke on 'Luke' (Oxford Group). In the case of all the lectures he heard, Minter made detailed notes.

A holding of major importance in the Minter collection is his Oxford University BD thesis. (MIN5) This is a detailed study 'The Comparative Importance of Influences Hostile to the Slave Trade within and without the Established Church in the West Indies before 1783' in which Minter covered a wide range of influences. He noted that by 1770 at least 10,000 slaves had been brought to England and this had a huge effect on public opinion. The Free Trade school of economists said slavery was wasteful and expensive. Some asked whether statesmen could allow in the colonies what they would never tolerate at home. Minter identified Quakers as the most advanced of the denominations. Roman Catholics he considered were politically inactive at this time, although in Catholic-held slave plantations better conditions were advocated. The Church of England, said Minter, spoke with a divided voice. Evangelicalism was a new and invigorating force, often speaking of seeing slavery as a denial of the Christian doctrine of man.

In the first part of the thesis some of the areas covered by Minter were the extent to which the British population was genuinely ignorant about slavery; the fact that slavery abroad lived alongside the battle for the liberty of the individual in England; and the way in which the Reformation had exercised a profound influence on English life but had little effect on slavery. Minter described how Africans in England were often domestic servants, having been brought here by their masters. English newspapers often advertised for these servants. He noted that in some cases these servants were baptised in the Church of England. Some rose to have their own business, some wrote books and knew music and art, and some served in the armed forces. Mixed marriages took place. Minter estimated there were 20,000 Africans in London in 1764, but figures were unsure. Scotland had had a system of serfdom and still held hard Calvinistic attitudes and so fewer Africans visited Scotland. The abolitionists were committed to getting the laws about the slave trade changed as a first priority.

In subsequent sections of the thesis Minter dealt with Literary influences, such as the idea of the 'noble savage', Philosophy, and Economic Factors. Quakers played a part in the anti-slavery campaign out of all proportion to their numbers. Slavery for most of them, although not all, was utterly inconsistent with the profession of Christianity. John Gill, the Baptist theologian, said 'No man has a legal power to make another his servant against his will.' Another Baptist, James Foster, was forthright in his condemnation: 'Slavery is an enemy to the natural rights of men.' John Wesley opposed slavery but did not have it much in his mind until his death

bed letter to William Wilberforce. Wesley never referred to what he had seen in America. Methodist ministers did not usually denounce slavery. Methodism taught that authority was correct. George Whitefield, another Revival leader, tried to buy young slaves to make their lives more comfortable and bring up generations in the nurture of the Lord. Having looked at a great range of evidence, Minter argued it was due to Christianity that the slave trade disappeared.

Minter gave attention to Church of England figures such as William Wilberforce and Granville Sharp, to the influence of America, which was divided between the States in the north and the south, and to the Church of England in the West Indies, which was still within the Diocese of London.

There were other denominational representatives in the West Indies, such as Congregationalists, Presbyterians, Methodists, Baptists, Moravians and Quakers. Minter's work includes a major study of the influence of Dissent. Minter was fully aware of the amount of source material and literature that existed in this area, looking at the different streams of religious life. He also collected many incidents, such as one rector who was imprisoned for throwing a bottle at a planter and who had a civic reception on his release from prison.

The thesis by Minter, as part of its original approach, devoted a whole chapter to the influence of France on the anti-slavery movement and in particular the place of French Literature and Philosophy, which were highly esteemed in certain circles in Britain. Minter's long-term interest in Europe meant that he also investigated the Moravians, whose missionary movement originated in Herrnhut, Saxony. They had a community which took in Moravian Brethren escaping persecution as well as German Lutherans. Count Zinzendorf was the main supporter and the influence of the Moravians was felt in Britain, where he lived for a time. Christianity as a whole was a weak force in the West Indies. Minter was to look into the Church of England more thoroughly at a later date.

The book Minter wrote was *Episcopacy without Episcopate: The Church of England in Jamaica before 1824*. (CCCW Library, 283.7292 MIN). It was self-published in 1990. It is a detailed study going back to the seventeenth century and to chaplains that were appointed in the West Indies. All the Caribbean islands were in the Diocese of London! 1824 saw the first Bishop of Jamaica and Minter looked at developments before that time. In 1681 parishes in the West Indies were legally obliged to provide a church and in 1773 taxes were levied to build churches. Minter did not shy away from the dark side of the system. He wrote about how Church of England churches were used as a means of controlling the population and keeping them obedient and subservient. It was common for the parson to live elsewhere. However, in 1800 it was stipulated that the rector must reside in his parish. The parsonage had a glebe, a piece of land of about 300 acres. The clergyman could grow his own vegetables there but in fact they often had slaves to do the work. It was also possible to rent out the land for extra income.

Aspects of the social origins of the clergy in the West Indies were explored by Minter. They were often younger sons who would never inherit land and could not expect lucrative preferment. There were several Scots among the clergy. They often came to the West Indies as tutors to private families. Other clergy were recruited from naval chaplains. Some owned books, while some did not, and most had quantities of rum! Some came because they were in debt and wanted to escape. When a survey was conducted about anything that was being done towards

Christian conversion among the slaves, the answer was that nothing was being done. Few copies of sermons preached by the clergy have survived. Virtually nothing was done, either, for children. Kingston had 20 day- schools but no Church of England Sunday School. There were, however, Baptist and Methodist Schools. The SPCK was also present and was producing some literature. Minter saw the situation in the Church of England before 1824 as a travesty. For him, 1825 heralded a new era, with the Evangelical Revival and the Oxford Movement having an impact in the Church of England.

For anyone examining the history of Christian mission in the West Indies, Minter's work is of great value. There are also other books in the CCCW library which add to the picture. *Freedom in Jamaica*, by Ernest Payne (CCCW library reference, 266.11PAY), published in 1946, is still valuable, especially for Baptists in Jamaica. Payne investigated how Baptist missionaries identified themselves with the rights as well as the welfare of the slaves. In 1793 the first Baptist Chapel was erected in Jamaica. In 1813 John Rowe and his wife of Yeovil offered to go to the West Indies, and were sent by Broadmead Baptist Church, Bristol. Andrew Fuller, the Secretary of the Baptist Missionary Society (BMS), and Robert Hall, a much-admired preacher, were there to preach as Rowe was commissioned. In 1811 Fuller had expressed the view that slavery was not wrong in itself. But as more became known about the degradation and cruelty, Baptists in England became fully anti-slavery. As well as looking at the Baptists, Payne gave attention to the Moravians and the Methodists. Among Baptists, there were notable figures such as George Lisle (or Liele), an emancipated slave, and William Knibb and Thomas Burchell, Baptist missionaries.

The Methodist missionary visionary, Thomas Coke, was aware in the early years of the 19th Century about the good done by the Baptists. But the work was very hard. John Rowe stayed only two years because of health. When William Knibb, with the BMS, took the side of the slaves his chapel was razed to the ground. There was much damage to Baptist property and also to Methodist chapels. Knibb went home to report to the BMS about the terrible conditions. He also spoke to national political gatherings. It was as a result, in part, of his evidence to Parliament the Reform Bill was passed. In August 1834 slaves in British territories were given freedom. Carey was in the last month of his life and had prayed constantly for this. The Jamaican Baptist Association became self-supporting, although in 1864 the BMS sent money because of hardship. In 1870 Jamaica became a crown colony. The Anglican Church was disestablished and disendowed. Baptists were to become the biggest religious community on the island by the mid-twentieth century. In 1943 25% of the adults in the population were connected with Baptist churches.

W.L. Burn, in *The British West Indies* (972.9 BUR), published in 1951, gave a general picture. However, it was in 1982 that Mary Turner's *Slaves and Missionaries: The Disintegration of the Jamaican Slave Society* (380.144 TUR) came out and provided many valuable insights. She noted that Jamaica was England's most important asset in the Caribbean. In 1763 Jamaica produced more sugar than all the other islands put together. The planters dominated every branch of government and many Dissenting missionaries suffered from them. However, Mary Turner traces how Quaker Petitions presented to Parliament in 1783 led to a spate of anti-slavery propaganda. There were 100 petitions in 1787 alone and Wilberforce was getting into his stride. The West Indies planters defended themselves: slaves were inferior beings and society was structured that way. Whites in Jamaica were 10% of the population and there was a slave rebellion on average every 5 years. The anti-

slavery movement condemned slavery, but the Missionary Societies did not want to meddle in politics. Instead they tried to promote moral and religious improvement.

George Lisle (Leile) was born a slave in Savannah, Georgia. He was the founder of the Black Baptist Churches. He began preaching in 1784 and built up a congregation of 800. But the preachers of the Black Baptists were silenced. Among Baptist missionaries, Mary Knibb worked as a partner with her husband. The missionaries had easy relationships with converts, conversing freely and even shaking hands! To greet a slave as a friend identified a person as a missionary. Wesleyan Methodist mission in Jamaica came out of Coke's pioneer missionary tour of the West Indies in 1789. Freedom for Dissenters was accorded in 1812 and full political rights for all denominations in 1828. It was the missionaries' assumption that slaves were capable of choosing salvation and participating like free citizens in the mission of the church. It was also their belief that slaves were part of the brotherhood of man. To be a church member gave status and dignity. It was stressed that membership of the church was membership of the worldwide church, that black and white, slave and free were equal in the sight of God. In October 1834 William Knibb returned to Jamaica to a hero's welcome. 'Him come, him come!! him fight de battle, him win de crown.'

Another fine book in the CCCW library is *The Shaping of the West Indian Church* by Arthur Charles Dayfoot (277.29 DAY), published in 1999. This follows the same line of argument as Minter's, that the Established Church did nothing to help the slaves either spiritually or physically. There was a fear that baptising the slaves made them free. Dayfoot traces how this changed and covers the rise of the evangelical movement and the contribution of the various denominations who began to be active in the West Indies. Some of the most significant work was done by the *Unitas Fratrum*, the Moravian Brethren. In 1727 there was a revival in Herrnhut which led to mission impetus. From the mid-eighteenth century especially, Moravian missionaries had an impact in the West Indies. Most were ordinary people. The Moravians had a powerful influence on William Carey and therefore on the British Foreign Mission movement. By 1790 Moravian missions were highly regarded.

The contribution of the Moravians is covered in detail in J.C.S. Mason's 2001 book, *The Moravian Church and the Missionary Awakening in England* (284.6 MAS). This looks at Moravian mission in many places. The Anglican Bishop Porteous was an admirer of Count Zinzendorf and the Moravians and followed their activities. In 1783 he preached a sermon about half a million slaves in the West Indies who were in a 'deplorable situation both temporal and spiritual'. He saw the fruit of the gospel in the Moravian work. It was in 1732 that the first two missionaries left Herrnhut and went to the Dutch West Indies. In 1756 the work was extended to Antigua and to the Danish islands. The Moravians established a way of being church that took into account the actual circumstances of the slaves. When Zinzendorf died in 1760 there were 3,000 Moravians in the Danish islands. Missionaries and their wives interviewed those wishing baptism, which was a huge task, as sometimes there were 30-50 baptisms in a day. The Moravian Church was an important contributor to the missionary awakening in England.

Very valuable information on Baptists in the West Indies is to be found in Brian Stanley's outstanding work of 1992, *The History of the Baptist Missionary Society 1792-1992* (266.11 STA). The West Indies in the period 1813-1892 is covered in chapter 3, in which Stanley shows on the basis of evidence he adduces that the Baptist missionaries had a decisive influence not only on the spiritual scene but on

aspects of the course of secular history. The three leading BMS missionaries, James Phillippo, Thomas Burchell and William Knibb all exercised considerable influence. In dealing with the movement by former slaves, Stanley looks at George Lisle (Liele) and also Moses Baker. It is significant that Baptists had a slave congregation, which was then against the law. Another book that gives insights into evangelical mission is *Drumbeats that Changed the World*, by Joseph F. Conley (266.11 CON). Its focus is the Regions Beyond Missionary Union and the West Indies Mission. The two missions joined in 1995 and became World Team.

Returning to the Minter holdings, these include booklets and pamphlets on Anglican churches in Jamaica, often with photographs, offprints of journal articles by other authors which he used in his research, newspaper cuttings, correspondence, resources in the Diocese of Jamaica reference library and in the Public Records Library, talks on missionary figures, work on Christian Pacifism, minutes of Jamaican synod minutes and notes of sermons. The whole archive represents an enormous commitment to research on the part of Minter. The fact that he was able to do so much alongside his parish ministry is a challenge to all those who might want to undertake research but feel that cannot spare the time. This holding is also one that should be used for work on the history of churches in the West Indies, especially of the Church of England.

Ian and Janice Randall

Cambridge Centre for Christianity Worldwide

## Royston and District Local History Society

After a number of meetings on Zoom we are now resuming our meetings in the Heritage Hall, Royston Town Hall and our new session starts on Thursday 7<sup>th</sup> October at 8pm. The annual subscription is just £10 or you may come for a single meeting as a visitor for £2. Full details will be found on our website [www.roystonlocalhistory.org.uk](http://www.roystonlocalhistory.org.uk) We also have an interesting selection of historical books for sale at meetings or directly from the Society. David Allard 01763 242677 or [david.slade.allard@gmail.com](mailto:david.slade.allard@gmail.com)

With best wishes

David Allard

Honorary Treasurer, Outing and Programme Secretary  
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# *The Angels are Coming* to Peterborough Cathedral

From Wednesday 24th to Saturday 27th November 2021 a spectacular light and sound show entitled *The Cathedral Illuminated 2021: The Angels Are Coming* will transform the magnificent west front and nave of Peterborough Cathedral.

The stunning light display, timed to coincide with the start of the Advent season, is designed to capture the imagination of all the family and point towards Christmas. It begins outside with a light art projection onto the three great porticos of the Cathedral, set to music composed by David Harper. The audience then enter the Cathedral to see the interior of the nave full of light projections with accompanying sound.

The immersive piece has been created by the Artistic Collaboration known as 'Luxmuralis'. Peter Walker, the artist whose creation *One Small Step* is currently on display at Peterborough Cathedral, is Artistic Director of Luxmuralis, working alongside audio visual technicians and other artists.

**Peter Walker said:**

"Luxmuralis are delighted to be bringing our work to Peterborough Cathedral. *The Angels are Coming* will bathe the iconic west front in light, telling the nativity story and bringing the traditions of Christmas to life in a way the Cathedral has never seen before. It will be a perfect way to start Advent, and for families and friends to come together and experience something new in this majestic place. This will be a fantastic opportunity to celebrate the joy of the season, and to be immersed in sound and light as visitors witness the outdoor show and then walk amongst the stars within the Cathedral itself."

**Canon Tim Alban Jones, Vice Dean of Peterborough said:**

"Advent and Christmas are always very special times at Peterborough Cathedral and this year is no exception. This splendid re-interpretation of the Christmas story in light and sound is a way of helping us to see these familiar things in an entirely different way. Whether you are aged 3 or 93, this promises to be a truly memorable experience."

*The Angels are Coming* was staged at Sheffield Cathedral in 2019, where members of the audience described it as "Absolutely fantastic, so thought provoking simply beautiful!" and "So inspirational. Highly recommended."

Entry to the show is by timed ticket. The tickets are £7.50 adults, £6 children, £20 family (2 adults, 2 children), U3's free and they are now on sale via [www.peterborough-cathedral.org.uk/angels.aspx](http://www.peterborough-cathedral.org.uk/angels.aspx). A booking fee applies.

## PHOTOS

For high resolution images contact [liz.hurst@peterborough-cathedral.org.uk](mailto:liz.hurst@peterborough-cathedral.org.uk)

## About Luxmuralis

Artist Peter Walker and Composer David Harper are an artistic collaboration called 'Luxmuralis' (which means 'Light Murals'). Through Son-et- Lumiere, sculpture and sound art pieces they transform and reinterpret the sense of place and space in various locations, creatively helping members of the public to take a physical and emotional journey to identify with the subject and message of the artwork.

Previous work by Luxmuralis has been seen in Germany, Italy, Minnesota in USA, and throughout the UK creating spectacular events, their work has included many UK Cathedrals such as Salisbury, Westminster Abbey, Sheffield, Lichfield to name but a few.

@Luxmuralis [www.Luxmuralis.com](http://www.Luxmuralis.com)

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## **William Ellis, missionary, writer and more**

William Ellis, was born in London in 1794 to working class parents, moving to Wisbech when he was four, he is now mostly unknown. In Victorian times, he was spoken of in the same light as Livingstone, Sangster and other great travellers. A remarkable man, He was not just a Missionary, but also a writer, photographer, naturalist and linguist. Despite only receiving a primary education, he published several books on Polynesia and Madagascar, illustrating them with the then new science of photography and his own drawings. Having taught himself both printing and bookbinding, he translated the Scriptures and religious texts into the native language for the benefit of the congregation. At 21, he was ordained and six months later set sail for the South Sea Islands, accompanied by Mary Mercy Moor, his new wife.

They returned to England after five years, William told the story of their travels in the South Seas his book "Polynesian Researches", which made him famous and helped launch his lecture tours, extolling the virtues of the London Missionary Society. For five years, he regaled audiences with stories of his adventures and experiences endeavouring to raise funds to enable he and his wife to return to the South Sea Islands.

Whilst lecturing and assisting in training of young men wishing to become Missionaries, William was promoted to Acting-Chief Foreign Secretary to the London Missionary Society. This was confirmed at the Society's AGM in May 1833. Mary's health which had broken down in the Sandwich Islands was deteriorating fast and their return had to be postponed indefinitely.

As soon as Ellis took up his position as Foreign Secretary, the LMS asked him to write a history of Madagascar and its people. They had long been interested in this small island and there had been a large Mission there since 1818, helped by the benevolence of the King, Radama the 1<sup>st</sup>, a friend to the Mission.

He died in 1828 and a bitter struggle for power ensued, which was only resolved by the accession of his wife, Queen Ranaivalona the 1<sup>st</sup>. She pursued a protectionist policy and was anti-Christian, resulting in a bloody civil war where many atrocities were committed and tens of thousands of lives lost. Two hundred of these would later be hailed as Christian Martyrs. Her policies included outlawing the Christian religion, British Missionaries and other British nationals were excluded, ports were closed to commerce and correspondence with the outside world negligible.

In 1852, news reached Britain that the Madagascan heir apparent was having more influence on policy. His liberal attitudes gave hope that the ban might be eased. LMS swiftly seized the opportunity and appealed for funding for the venture. Friends swiftly responded and once the required amount was raised, William at 59, began preparations for the venture as enthusiastic as when at 21 he set off on his first expedition. What he lacked in strength, he made up in experience.

Arriving in 1853, he found the queen had refused to allow him to go on to the Capital, forcing him to return to Mauritius. In 1854, he wrote to her, to no avail. Stopping at Cape Town on his way home, he received permission and immediately sailed back. He delivered gifts and goodwill messages from Queen Victoria and the

Government and set up a structure for the LMS to activate when conditions were right. Near the end of the month, Ellis was diplomatically informed his visit couldn't be extended, so he returned to England.

After the Queen's death in 1861, succeeded by her son who cancelled the repression, foreigners and Christian teachers were requested to return. William immediately prepared, but was forced to remain on Mauritius as fever was rife. He spent his time corresponding with Madagascan Christians and planning, eventually arriving on May 2<sup>nd</sup> 1862. His time there was gruelling, teaching English and reading the Scriptures and re-establishing missionary posts. The first group of which, arrived on August 30<sup>th</sup>.

He returned to England for the final time in 1865 and spent his time writing, lecturing and looking after his beloved garden. After a short illness, he died, on June 9<sup>th</sup> 1872 at his home.