

Roots in the Forest



Jack Cornwell VC

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September 2020

<i>Contents</i>	<i>Page</i>
Marsh Street Congregational Church	2
Leytonstone twins.....	7
More adventures in genetic genealogy	13
A-Z of family history.....	28
Cover story – Jack Cornwell VC.....	29
The last word	31
Diary	32

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MARSH STREET CONGREGATIONAL CHURCH

–Tim Valder-Hogg

Over the years, I have heard rumours of a graveyard in Walthamstow, near the High Street, but until recently found no sign of it. Some even mentioned a path going past it, but I couldn't find that on maps either. What follows is a tale of misplaced trust, burial law, and money.

Non-conformity started early in Walthamstow. Back in 1672 the house of Samuel Slater was licensed for Presbyterian meetings. This church did not last long and there were no non-conformists in Walthamstow in 1676. However, in 1695 William Coward built a meeting house on the north side of Marsh Street, now the High Street, approximately opposite Rosebank Villas. The chapel was licensed for Independent worship in 1718. He then pulled it down to build a larger one, and a new meeting house was built on the site in 1740, having been registered for Presbyterian worship in 1739. Under the ministry of Hugh Farmer, the congregation swelled, and this chapel was then enlarged in 1759. The Congregationalists were to have four meeting houses in Marsh Street over time, and were variously known as Presbyterian, Congregational and Independent.

In the early 1780s a new minister, Joseph Fawcett, expressed Unitarian views which caused the evangelical members to form a New Meeting. The Marsh Street New Meeting house opened in 1787 on a site given by William Couldery on the south side of Marsh Street, near Willow Walk. The site behind the chapel became a burial ground. Under the ministry of George Collison, the New Meeting grew, and the Old Meeting contracted. When the baptism register of the Old Meeting (RG4/779) was surrendered in 1837, it was stated that no service had been held for three years.

In 1871 a fourth and larger church was built on the site of the first two and became the Marsh Street Congregational Church. The previous (third) chapel was let to the Primitive Methodists in 1875, becoming the Central Methodist Church, and sold to them in 1899, but the Congregationalists retained the burial ground behind. When the church was extended, the extension was built on stilts over the part of the burial ground. The (fourth) church closed on 4th April 1965 when the Marsh

Street Congregation merged with Trinity Church on Orford Road. They merged with the Presbyterians in October 1972 to become a United Reformed Church. The Methodist Chapel (third congregational chapel) neighbouring the burial ground was sold for redevelopment in 1973.

The burial ground

The burial ground for the Marsh Street Congregational Church, established in 1787, was found behind what is now the block of shops at 106 Walthamstow High Street, immediately east of Iceland. By the 1960s the burial ground had not been used for nearly 90 years and in February 1962, following negotiations, the Walthamstow Council agreed in principle to take over the disused burial ground at the rear of the (third) church and develop it as a public garden. It was envisaged that the gravestones would be moved to the periphery. Little progressed during the work to create the London Borough of Waltham Forest in 1965 and immediate aftermath from the Municipal Boroughs of Leyton, Walthamstow, Chingford and civil parish of Cann Hall. In 1967 the London Borough of Waltham Forest Council agreed to take over the burial ground under the Open Spaces Act 1906 and lay it out for public use. This had yet to take place when the ground was surveyed on 17th April 1968 by members of the Walthamstow Antiquarian Society. In fact, little happened until the late 1970s when the Council decided to clear the burial ground and sell it for development. This was possible under the Town and Country planning Acts, though clearly contrary to the intent of the donors.

In late 1980 the Council decided that this matter was urgent as a developer was interested in the land, and instructed the Necropolis Company to clear the burial ground and reinter the remains at Chingford Mount Cemetery. The exhumation and reburial of remains took place from 30th September to 15th October 1980. 144 adults and 39 children were exhumed from 111 graves and reburied in Chingford Mount Cemetery. 22 were in lead coffins. Although the Town and Country Planning Regulations 1950 (under the Town and Country Planning Act 1944) promoted the retention of gravestones and erecting them over the new grave, they were broken up and buried in the same plot. The Disused Burial Grounds Amendment Act made it clearer the following year: the relatives were first entitled to remove gravestones. If that were not done, then any monument could be re-erected over the new grave where

reasonably practicable. Failing that, monuments could be left in place or re-erected elsewhere. Should the foregoing options fail, then tombstones may be broken up and disposed of. Although the re-erection of all the monuments might have been difficult, there was sufficient space to erect most of those which were readable. From the number of lead coffins, it is clear that there were some people of status among the Congregationalists. Some names from Walthamstow's history and a few from Leyton's have been lost in this destruction.

George Collison – Minister of the chapel from 1797 to 1837, and co-promoter of the Hackney College (later part of the University of London). His son, George, became Secretary and Registrar of the Abney Park Cemetery Company when it was founded in the late 1830s

Sarah Razafy – a Malagasy refugee. Although a noblewoman, she was not safe from persecution when the Malagasy Queen banned Christianity. With five others she fled the country and was brought to Walthamstow by missionary David Johns. She fell ill and when she died in 1840 was buried in the vault of John Hale Elizabeth **Holwell** – from a family of bakers with a shop in Marsh Street. The remains were buried in grave CR48250 in section C5 of the cemetery. The area, the size of 15 normal grave plots, is marked on the eastern side by a simple memorial which says, "Exhumed Remains from disused burial ground E17 October 1980". A service of reinterment took place on 11th December conducted by the Mayor's Chaplain, Revd Eric Ford, and assisted by Revd Charles Masheder (curate of Ss Peter & Paul) and Revd Stanley Pipet (Methodist).

To find the grave in the cemetery, walk up Elm Drive, past the end of Centre Road, and keep going until you are about level with an avenue of pine trees on your right (Pine Path). Turn left and walk through four rows of graves to a clear area. Walk a few more paces then turn around and you should be able to see a gravestone slightly out of line with all the others. This is the only lasting memorial to the members of the congregational church. None are named on it.

Although the burial ground was transferred to the London Borough of Waltham Forest to be a public garden, a small oasis of calm in an otherwise busy area, it is now a car park and all direct clues to the location of both church and burial ground have been erased.



These pictures show the Marsh Street burial ground behind the Chapel in the lower part of the High Street in early 1977, shortly before demolition, and a few of the gravestones some time previously. The stone on the right is that of Elizabeth Holwell.

This isn't quite the end of the story. It appears that the cemetery manager had been quite helpful to the Planning Department, holding land for reinterment for some time. He had been clear about the fees. However, when it came to paying the fees, the Planning Department asked for a discount. The cemetery manager found it necessary to remind them what the fees paid for and that no extra costs were invoiced. The Borough Solicitor then saw an opportunity to cover the costs of exhumation and reburial by applying for a derelict land grant, even though the land had been given to the Borough, they had sold the land for development, and destroyed the gravestones.

A year after removal to Chingford Mount, the relatives of the Holwells enquired after the location of some of their relatives. It appears that the fullest search of records was not made for they didn't find any transferred from Marsh Street. Had they done so, they may have been quite disappointed with the fate of their gravestone.

Details of the MIs can be found in the book **The Congregational Churches and Burial Ground in Marsh Street**, and on our online records collection.

The details on the name plates found at exhumation are shown on the following page.

<i>Name</i>	<i>Date exhumed</i>	<i>Age</i>	<i>Died</i>	<i>Remarks</i>
Elizabeth Younger	30/09/80	2 years 3 mths	22/03/34	
Rowland Younger	30/09/80	4 years	21/06/44	
Mary Younger	30/09/80	4 years 8 mths	22/07/37	
Sarah Hall	01/10/80	77	21/08/64	Surname possibly Hale
James Hall	01/10/80	90	24/02/44	Surname possibly Hale
Rachael Hall	01/10/80	45	28/03/12	Surname possibly Hale
James Hall	01/10/80	44	10/01/41	Surname possibly Hale
Elizabeth Hall	01/10/80	41	01/07/33	Surname possibly Hale
Mary Hall	01/10/80	85	04/04/82	Surname possibly Hale
Sarah Razafy	01/10/80	22	26/12/40	
Mary Ann Collison	02/10/80	16 years 4 mths	24/02/17	
Elizabeth Collison	02/10/80	26	16/01/29	
Sarah Collison	02/10/80	34	14/03/30	
Georgina Dawson	03/10/80	20	17/01/29	
Marian Dawson	03/10/80	61	02/01/41	
Henrietta Dawson	03/10/80	7	09/09/24	
William Larkins Dawson	03/10/80	7	03/10/21	
Marian Dawson	03/10/80	16	12/05/22	
Sarah Love Da Costa	04/10/80	29	21/02/21	
Ian Love	10/10/80	66	27/07/92	
Sarah Love	10/10/80	59	05/02/94	
John Linsell	13/10/80	4 mths	05/09/96	File has surname as Sinsell
John Lormer	14/10/80	70	08/11/05	
Ann Lormer	14/10/80	78	03/05/06	
Mary Linden	15/10/80	62	04/01/75	

Sources

The Exhumation File, Chingford Mount Cemetery

The Congregational Churches and Burial Ground in Marsh Street, Walthamstow, S Hanson, A D Law, W G S Tonkin, 1969 (Walthamstow Antiquarian Society)

Legislation: www.legislation.gov.uk

Walthamstow Borough Council minutes, February 1962

Waltham Forest Borough Council minutes, Planning and Redevelopment Committee, Oct 1967

Waltham Forest Borough Council minutes, Recreation and Leisure committee, Oct 1967

Vestry House Museum Photographic Collection

Records available on our website

Register of baptisms 1796-1821 of the Old Meeting, RG4/779, W85.211 in WF Archives

Register of baptisms 1788-1837 and burials 1789-1835 of the New Meeting, RG4/1102, W85.211 in WF Archives

Exhumation and reburial records are held at Chingford Mount Cemetery

Other relevant books not consulted

The Story of Marsh Street Congregational Church, H D Budden, 1923

Non-Conformity in Walthamstow, Walthamstow Antiquarian Society

Leytonstone twins

Tim Valder-Hogg

While transcribing a baptism register for Holy Trinity, Harrow Green (Leytonstone), I noticed three sets of twins within a few pages and thought it a bit unusual. This started me wondering what the incidence of twins is normally in the population, and what it was in Leytonstone. One of the advantages of having the database in our possession is that I can perform unusual queries on it, so I wrote a database query to find all the people baptised at Harrow Green sharing a surname and date of birth. This doesn't include any multiple births of which no more than one lived long enough to be baptised. Looking at the results I also found triplets.

Over the years 1883 to 1905 I found 51 pairs of twins and one set of triplets, in 10,400 baptisms. This gives an incidence of twins of 0.98%.

The Office for National Statistics (ONS) produces figures on multiple births, but these are expressed as multiple births from maternities, so we need to adjust the calculation by subtracting the number of multiple births from the number of baptisms to get the number of maternities. The number of maternities is therefore 10,400 -52, which is 10,348. Maternities resulting in multiple births is therefore 0.50%. The ONS figures go back to 1940 when the multiple births were 1.15% nationally. The Medical Officer of Health (MOH) Report for Paddington in 1905 gives the number of twin births in 1904 as 1.19%.

Why is our figure so low when I thought it was high? There are perhaps a couple of reasons. One is that far fewer twins would have lived long enough to be baptised. Even if the minister was called to perform a private baptism, he may not have arrived in time. The other reason is quite simple. Examining the notes in the margin of the register, some refer to six sets of twins. However, of these only one pair have their date of birth entered in the register, so if it weren't for the notes I wouldn't have known they were twins. Adding these extra five pairs into the figure gives 0.54%, so there may be another 110 to 120 multiple births which are not detectable due to the lack of a date of birth in the register.

I did try looking for multiple baptisms taking place on the same day with the same parents, in case that provided some entries worth further processing. There were a large number of this type of entry and it was clear that many families baptised several children at the same time. In many of these cases the ages of the children are given in years, sometimes as late as early teens, and they all differ. Occasionally one or both parents are baptised too. Holy Trinity had several mission churches and was itself on a mission. As it was filling a baptism register every five years, it was clearly succeeding in bringing people in.

I could of course compare with the GRO Birth Index looking for surnames occurring on the same or consecutive page numbers in a registration district, or more accurately after 1911 with a matching mother's maiden name, but that would mean extracting around 20,000 births from FreeBMD or Ancestry per year and then processing them.

Below are the names of the twins and triplets found in the Holy Trinity baptism register:

Mary Jane	Stone	1883-11-28	1883-11-07	
Ernest Alfred	Stone	1883-12-05	1883-11-07	
Alice	Rose	1884-04-23	1875-12-26	
Phoebe	Rose	1884-04-23	1875-12-26	
May	Prince	1884-07-13	1884-05-01	
Lilly	Prince	1884-07-13	1884-05-01	
Frank Ablett	Chilman	1885-05-31	1868-10-15	
Charles Taylor	Chilman	1885-05-31	1868-10-15	
Muriel Annie	Rowe	1885-07-15	1885-03-31	
Robert Arthur	Rowe	1885-07-15	1885-03-31	
Arthur Hyde	Allen	1887-01-24	1886-10-14	Private
John Barker	Allen	1887-01-24	1886-10-14	Private
Louis	Pollak	1887-11-26	1887-09-13	Twins. Private Bapt
Rebecca	Pollak	1887-11-26	1887-09-13	Twins. Private Bapt
May Frances	Cardwell	1888-09-09	1888-06-08	
Annie Emmeline	Cardwell	1888-09-09	1888-06-08	
Annie Florence	Cox	1893-04-02	1893-03-07	
Charlotte Amelia	Cox	1893-04-02	1893-03-07	
Alice Gertrude	Schofield	1894-02-28	1893-10-18	C
Reginald David	Schofield	1894-03-07	1893-10-18	C
Arthur	Beckett	1894-05-23	1889-00-00	
Lilian	Beckett	1894-05-23	1889-00-00	
Amy Rose	Mulvey	1894-06-06	1894-05-18	
Ada	Mulvey	1894-06-06	1894-05-18	
John	Gunton	1894-09-02	1894-09-02	P.
David	Gunton	1894-09-02	1894-09-02	P.
Alfred William	Harvey	1894-10-03	1894-10-02	P.
Frederick	Harvey	1894-10-03	1894-10-02	P.
William James	Leighton	1894-11-21	1894-10-14	
Amelia	Leighton	1894-11-21	1894-10-14	Received into congregation, see p155
John Ilford	Bellfield	1895-01-02	1894-12-00	P. Foundling. Registered in the name of Archibald George Bellfield
Archibald George	Bellfield	1895-01-02	1894-12-00	[bap. as John Ilford]
Edith	Burgess	1895-11-20	1895-10-17	
Harriett	Burgess	1895-11-20	1895-10-17	

Louisa	Smith	1896-01-14	1896-01-10 P
Lily	Smith	1896-01-14	1896-01-10 P
James Walter	Larkin	1896-03-04	1896-01-14
Alfred Arthur	Larkin	1896-03-04	1896-01-14
Annie	Player	1896-05-22	1895-03-03 P.
Alfred	Player	1896-05-22	1895-03-03 P.
Florence Blanche	Oddy	1896-07-12	1896-06-21 [Entry crossed through]
Nellie Louisa	Bartropp	1896-08-30	1886-06-16
Florence Ada	Bartropp	1896-08-30	1886-06-16
Leonard	Rush	1896-11-25	1896-04-22
Ernest	Rush	1896-11-25	1896-04-22
Constance Florence	Ryland	1897-01-24	1896-12-28
John Frederick	Ryland	1897-01-24	1896-12-28
Walter	Saltwell	1897-02-12	1897-02-04
Kate Emma	Saltwell	1897-02-12	1897-02-04
Gertrude Ellis	Butterfield	1897-04-14	1897-03-20
Gladys Emmaline	Butterfield	1897-04-14	1897-03-20
Emily	Wood	1897-06-27	1891-04-12 [Entry crossed through]
Alfred	Wood	1897-06-27	1891-04-12 [Entry crossed through]
George Henry	Taylor	1897-07-07	1897-04-10
Frank Augustus	Taylor	1897-07-07	1897-04-10
Sidney Burman	Smith	1898-01-30	1898-01-11
Daisy	Smith	1898-02-02	1898-01-11
William Alfred	Garrett	1898-03-10	1898-01-24 P
Arthur Joseph	Garrett	1898-03-10	1898-01-24 P, received April 24. 1898
Frances	Lasky	1898-04-10	1898-01-30 P; Received into church after Private Baptism
Robert	Lasky	1898-04-10	1898-01-30 P; Received into church after Private Baptism
Agnes	Lasky	1898-04-10	1898-01-30 P; Received into church after Private Baptism
Rosetta	Love	1897-08-16	1897-08-14 P
John William	Love	1897-08-16	1897-08-14 P
John	Negus	1897-08-18	1887-12-18
Kate	Negus	1897-08-18	1887-12-18

Florence Lilian	Amy Oddy	1898-07-19	1896-06-21	P
Alfred	Bedingham	1900-02-26	1900-02-25	
Walter	Bedingham	1900-02-26	1900-02-25	
John Albert	Burden	1900-04-15	1900-03-13	
Marjorie Maud	Burden	1900-04-15	1900-03-13	
Jessie May	Hayward	1900-07-27	1900-06-13	P
Ellen Gertrude	Hayward	1900-07-27	1900-06-13	P
Arthur William	Hornett	1901-01-30	1900-11-18	
Frederick John	Hornett	1901-01-30	1900-11-18	
Gwendoline Mary	Pearce	1901-02-02	1901-01-03	P. Received into church Feb 24, 1901
Rosa Elizabeth	Pearce	1901-02-02	1901-01-03	P. Received into church Feb 24, 1901
Hilda Flora	Brown	1901-02-03	1900-12-12	
Lily Florence	Brown	1901-02-03	1900-12-12	
Ellen Frances	Coburn	1901-02-24	1901-01-11	
Edward Thomas	Coburn	1901-02-24	1901-01-11	
Fanny Florence	Hawkins	1901-04-10	1901-02-26	
Edward Percy	Hawkins	1901-04-10	1901-02-26	
Agnes	Howson	1901-07-03	1898-07-07	
Alice	Howson	1901-07-03	1898-07-07	
Herbert Edward	Banks	1902-05-04	1897-11-11	
Edwin Thomas	Banks	1902-05-04	1897-11-11	
Herbert	Green	1902-12-14	1902-09-25	
Arthur	Green	1902-12-14	1902-09-25	
George Thomas	Bahn	1902-12-12	1902-11-20	Privately by H Jacob
Annie Olivia	Bahn	1902-12-12	1902-11-20	Privately by H Jacob
Ella Alexandra	Smith	1903-01-14	1902-12-11	
Alec Worledge	Smith	1903-01-14	1902-12-11	
Dorothy Alice	Gorringe	1903-03-24	1903-03-20	P
Elsie Jessie	Gorringe	1903-03-24	1903-03-20	P
John	Fordham	1903-05-05	1903-01-25	P
Thomas	Fordham	1903-05-05	1903-01-25	P
Frederick Albert	Watson	1903-08-26	1903-07-19	
Ernest Edward	Watson	1903-08-26	1903-07-19	
Hilda Violet	Hawkins	1903-11-03	1903-09-02	P. R.I.P.
George Frederick	Hawkins	1903-11-03	1903-09-02	P

Lilian Sarah	Embleton	1904-08-10	1904-07-27
Nellie	Embleton	1904-08-10	1904-07-27

The following set were only found because of notes in the margin:

William	Foulsham	1890-08-07	- Private. Twins
Ruth	Foulsham	1890-08-07	- Private. Twins
Frank	Elliott	1899-06-18	- Twins
Sidney	Elliott	1899-06-18	- Twins
Florence	Brett	1901-11-16	- P. one of twins
Elizabeth	Brett	1901-11-16	- P. one of twins
John William	Hampton	1902-02-16	- one of twins
Thomas Alfred	Hampton	1902-02-16	- one of twins
Rose Hannah	Noakes	1903-06-28	- a twin. Father's [abode] not known
Emma Maud	Noakes	1903-06-28	- a twin. Father's [abode] not known

The three sets of twins baptised close together are in Dec 1902 and Jan 1903. The triplets were baptised in 1898.

There are some entries which should be looked at a bit further. Florence Oddy appears twice, first as Florence Blanche in 1896 and then as Florence Lilian Amy in 1898. I suspect these are not twins both called Florence, but two entries for the same person. Why the first entry was made and crossed through is not clear. There is a GRO death index entry for Florence Lillian A Oddy in 1909 matching a birth index entry in 1896. There is no other Oddy entry indicating a twin, so I must conclude these are entries in the baptism register for a single person. While looking at this I noticed that she was buried in Chingford Mount Cemetery on 14th August 1909, not far from where the chapel once stood.

References

Birth Characteristics from ONS:

www.ons.gov.uk/peoplepopulationandcommunity/birthsdeathsandmarriages/livebirths/datasets/birthcharacteristicsinenglandandwales

MOH Report for Paddington, 1905

<https://wellcomelibrary.org/moh/report/b18245201>

WFFHS online records list: <http://records.wffhs.org.uk/records.html>

MORE ADVENTURES IN GENETIC GENEALOGY

–Mark Carroll

Introduction

In a previous issue of our journal three WFFHS members described the application of DNA testing to their family history research (ref 1). There were pros and cons, but each of us was able to report progress – in some respects, dramatic. In my own case I found several Indian ‘DNA cousins’ who are somehow related to my biological grandfather, Abdul **HAMID**, and also made contact with some distant maternal **ORRISS** cousins in Australia; but the origins of my elusive maternal 2x great-grandfather, Thomas William **SMITH** (1851-1932), remained obscure. In the meantime other members of my extended family have undergone DNA testing on my behalf: my sister, a maternal first cousin, and three second cousins once removed, including one male with the Smith surname and one with the Orriss surname. Here I describe the outcomes of my analysis of these latest DNA results, and pose the question: has it all been worthwhile?

Overview

All the DNA tests bar one have been carried out by a British company, Living DNA; I also underwent a test with Ancestry, which has the largest worldwide database of potential matches. Living DNA is a relatively new and small company with a reference population relevant to British heritage, but it has only recently (2019) introduced cousin-matching. Many of the people who have tested with Ancestry are American, and some know little about their British roots. There are also those who are adoptees or are related to such, so one or other side of their family tree is often bare. For those who have researched their genealogy, a surprising number of my American DNA cousins claim to be descended from English lords and ladies, and even from royalty!

Cost has not been a factor for me, although it will be for some of you. I have paid around £500 for all the DNA tests so far. A considerable amount of my time has also been invested in this project. Once again, this commitment is not regretted, but handling the outcomes of half a dozen DNA tests does require considerable dedication and organisation.

Every DNA testing company will identify your matches – ‘cousins’ with whom you share some genetic material. In some cases, these will be full

cousins, in others half-cousins (where an ancestor married twice, for example), or even a cousin once removed (where they and you belong to different generations). Of the DNA matches I have emailed, my closest relatives have been third cousins, with whom it has been fairly easy to establish the genealogical connection between us. Once the amount of shared DNA falls below about 50 centiMorgans (cM) (out of a total of about 3500cM for a first-degree relative, such as a full sibling or parent or child), it becomes progressively more difficult to find the link. Furthermore, with respect to my 'brick wall' in the form of Thomas William **Smith**, by definition one does not know what lies on the other side of a barrier, making it hard to interpret the outcomes.

There are various online tools that can help you make sense of your DNA results. Ancestry has three: Shared Matches, Groups (or Clustering), and ThruLines. The former identifies other cousins who share the same genetic information as you do with a given DNA match. This should allow you to focus on the relevant branch of your family tree, initially whether on the maternal or paternal side. Clustering allows you to put your shared matches into groups with a common line of descent, thereby saving you the trouble of creating a complex Excel spreadsheet of all your DNA cousins. ThruLines integrates the DNA results with the family trees that tested people have uploaded to the Ancestry database. Provided the family trees are accurate, this tool can identify even distant cousins with a defined genealogical connection. Other testing companies, such as My Heritage and Family Tree DNA – but not Ancestry – allow you to upload your raw DNA data from any source to their database for analysis. This allows you to expand considerably the total number of potential DNA cousins.

Two other genetic testing tools deserve a mention: GEDmatch and DNA Painter (ref 1). The former is a website that accepts raw DNA data from all testing companies and provides a variety of diagnostic tools, many for free. Perhaps the most useful is one that identifies the chromosomal location of substantial segments of DNA shared with a match. The resulting data can then be displayed in a striking visual format with DNA Painter, another free website. A shared DNA segment at any given chromosomal location implies that it has been inherited from an ancestor common to you and your match. An overlap with another DNA cousin

with a known genealogical connection to you can help you make a link to the new match. In principle, so far, so good!

The other major DNA-based tool provided by all these companies and websites concerns ‘ethnicity’ or ‘recent ancestry’. By analysing one’s autosomal DNA and making comparisons with suitable reference populations of known origin, such tools have predicted, in my case, that I am 80% European and 20% Indian – compared with the genealogical estimates of 75% and 25%, respectively. A finer level of detail is apparently possible, even down to individual English counties in the case of Living DNA. The ‘ethnicity’ data for my sister and me initially produced some worrying discrepancies, which Living DNA ascribed to the somewhat random way in which autosomal DNA segments are passed down the generations. A recent (February 2020) update of the company’s reference population has given a much closer match between us. Most of us take these findings with a pinch of salt anyway; at best they might suggest a future possible line of family history research. In any case these predictions can be easily distorted by so-called non-paternity events, like illegitimacy (ref 1).

What does the Ancestry data tell me about the origins of my maternal Smith and Orriss families? The key people here are my two second cousins once removed, Sidney **Smith** and Michael **Orriss** – although of course their results will also include the maternal non-Smith and non-Orriss sides of their respective family trees. The recent British ancestry of those two families differs considerably (Fig 1). East Anglia is well represented in the Orriss family, as is to be expected for folk with their roots in Suffolk; the Smith family have hardly any genetic input from that region of England. In contrast, south-central England – comprising Oxfordshire, Gloucestershire and Somerset – is well represented in the Smith family but not in the Orriss family.

Origin	Orriss	Smith
South-central England	1.6%	43.9%
Central England	25.0%	25.1%
North Wales	1.4%	14.4%
South England	16.7%	0
East Anglia	15.6%	1.2%
Lincolnshire	14.4%	0

Figure 1. Recent ancestry of the author’s maternal Orriss and Smith families.

The data is from Living DNA, but similar results were obtained from other websites

Living DNA also has a ‘back-in-time’ function that predicts the ‘deep’ ancestry of one’s forebears, going back thousands of years. Variants of the ‘male’ Y chromosome correspond to the patrilineal line, whereas variants of the ‘female’ mitochondrial DNA equate to the matrilineal line. The Smith family’s origins are described as Celtic or “north-west Atlantic fringe” and represent the original inhabitants of Britain before the invasions by the Romans, Anglo-Saxons and Vikings. The Orriss family, on the other hand, is associated with origins in northern Germany or Scandinavia, although a branch probably arrived in eastern England well before the Viking influx in the Dark Ages. As it happens, I had long surmised that the Smith and Orriss families had different origins. In old family photos where one can see representatives of both, the facial features of the one side bear little resemblance to those of the other (Fig 2). In the 1903 photo taken in Forest Gate in east London on the day of the wedding of Frank **Orriss** and Amelia Hannah **Smith**, their respective siblings appear, including my maternal great-grandparents, Thomas William **Smith** junior and Ada **Orriss**. The Smiths were stocky, thick-set folk with rather coarse facial features, whereas the Orrisses were relatively slender with finer features. Or perhaps I am reading too much into the limited available evidence?



***Figure 2. 1903 photo (part) of Orriss and Smith folk
Left to right: Thomas William Smith junior, Ada Orriss (with baby and
girl), sister of Frank Orriss (either Jemima or Harriet), and Frank
Orriss, the author's maternal 2x great-uncle***

Shared DNA and relationships

How closely related genealogically are you to any given long-lost cousin identified by your DNA results? The testing companies themselves provide estimates: say, 4th–6th cousins. Such estimates disguise the fact that they are all based on probabilities and the amount of shared DNA in cM. For any small amount of shared DNA, the range of predicted relationships can be very broad. Also, one can lack any shared DNA at all, even with a cousin with a known genealogical connection to you – as one of us discovered (ref 1). This situation arises from the way in which DNA is inherited, with half of it being lost at every new generation. I personally use the Shared cM Tool on the DNA Painter website (ref 1), which gives realistic estimates of likely genealogical relationships, with a stated probability for each. So, in the list of ‘cousins’ provided by the DNA testing company, my cut-off is at 22cM; at this level there is a 10% chance of my finding a 3rd cousin or equivalent. Many DNA testers stop at much higher values of shared cM, some go even lower.

Another problem concerns endogamy, a situation which arises when a family includes a marriage between first cousins. My own maternal

family provides just such an example: my grandfather Frank **Orriss** – the nephew of the man with the same name in Figure 2 – married his cousin Ada Louise **Smith** in 1923 in east London. Thus, his mother-in-law was also his paternal aunt (think about it!). As a result, my mother had more Orriss DNA than would be expected, an outcome that distorts the predictions of the Shared cM Tool. So, for example, of the three ‘cousins’ who have undergone DNA testing for me, one had a pure Orriss background, one mixed Orriss-Smith, and one pure Smith; all are my second cousins once removed. The amounts of DNA they share with me are, respectively: 183cM, 336cM, and 46cM. The situation is complicated even further by the occurrence in our family of multiple marriages involving Orriss and Smith siblings. Endogamy can be a particular problem in families with Jewish ancestry, where intermarriage was common in the past. The same reasoning applies to any closely-knit ethnic or social group.

Another problem I encountered concerns “redundant DNA”. There are certain regions of some human chromosomes that have been inherited across centuries without undergoing any apparent change, and hence they are of no value for family history research purposes. DNA Painter refers to them as “common pile-up areas”; they give falsely high values of cM of shared DNA for genealogical purposes. I came across numerous such DNA cousins with apparent matches on chromosome 15 in the region of 27–30MB, and on chromosome 22 in the region 15–25MB. If you subtract the amount of shared DNA in those regions from the total, you are invariably left with an insignificant value, often less than 10cM. It is not worth contacting such matches, but of course you need to do some investigation yourself first in order to reach that conclusion.

A key question for family historians is: does this tool or resource provide any useful information? My initial experience with DNA testing was rather disappointing, but Amanda and Kay had more success (ref 1). Other family history societies have members who have described their experiences in this respect, both positive and negative (see, for example, ref 2). After having contacted dozens more DNA cousins, I can now report some further progress in my adventures with genetic genealogy.

Genealogical outcomes: my paternal Indian ancestry

The information I had accumulated by early 2020 on my paternal

biological grandfather, Abdul **Hamid**, amounted to this: a 1925 photo of him, with his signature; an approximate year of birth (1901); possible details of his arrival by ship in London in 1920; letters written by him to my grandmother in which he refers to “my brother” and several Indian friends/acquaintances; he was a student in Scotland in the early 1920s; an uncle of his was possibly a doctor; and he himself possibly became a professor of mathematics at Amritsar University in north-west India. Realistically I was not going to be able to consult any paper records of the kind that one would use for genealogical purposes in the UK. The FamilySearch website (ref 3) does have some records for the Indian sub-continent, but I found nothing there relating to an Abdul Hamid born c1901. The only feasible approach would involve DNA testing and its outcomes.

The first two DNA cousins of Indian ancestry with whom I exchanged information gave conflicting responses, though interestingly both were professional men from America (ref 1). One felt that there was a physical resemblance between Abdul Hamid and some male ancestors of his. The other thought initially that it was unlikely that there had been a connection in the past between his own Hindu family and the presumed Muslim religion of a Hamid. Since then I have tried to contact at least a dozen Indian/Pakistani ‘cousins’ with shared amounts of DNA down to 22cM. Of those who responded, few have been able to provide details of their family tree. Interestingly, two respondents turned out to be first cousins of one another, even though they had previously been unaware of one another’s existence!

Sher Ali **RIZVI** was more informative. He said that his family’s base had formerly been in Amritsar; also, that he had a maternal great-grandfather, Abdul Raheem **AZIZ**, who had been a student in the UK. Was this the brother referred to by Abdul Hamid in one of his letters? Sher Ali has appealed to family members, including some in Pakistan, for further genealogical information. They have confirmed that Abdul Raheem **Aziz** was indeed the brother of Abdul **Hamid** (Fig 3), and that the latter was an agricultural engineer, not a professor of mathematics. (Historical note: at independence in 1947 the British Raj was split into India and Pakistan. Sher Ali’s family migrated after Partition to Islamabad in Pakistan. I do not know the fate of Abdul Hamid in 1947.) These facts and others enabled me to construct a speculative family tree for my biological

grandfather, but so much of it at this stage remained exactly that: speculation.

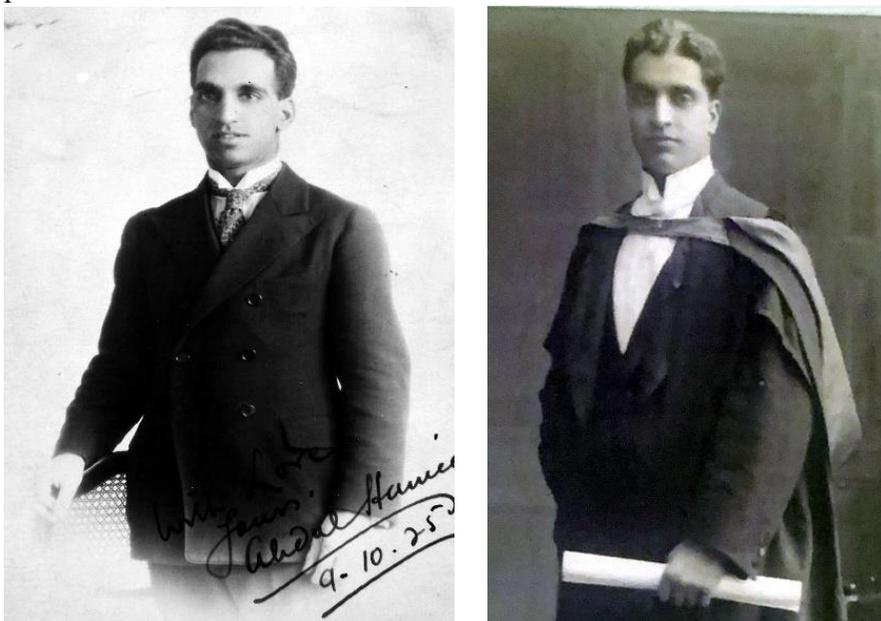


Figure 3. (a) Abdul Hamid (left) and (b) his brother, Abdul Raheem Aziz (right)

Then out of the blue in May 2020 the Indian DNA cousin who had previously been sceptical about a genealogical link between his family and my grandfather's changed his mind. He had consulted members of his extended family in Pakistan and India, and they had in turn provided him with a wealth of family history information. In particular there was a family tree, constructed in 1965 and going back to 1750, that included an Abdul **HAMEED** in the appropriate time frame. The image of this Abdul in their photo collection was strikingly similar to that in my Fig 3a. Another photo in their collection showed a family group that included Abdul Hamid/Hameed, his sons, and his father Abdul Aziz (Fig 4). So here was my biological Indian great-grandfather!

On the website of Glasgow University, I found a list of selected alumni (graduates), with a short biography for each. One such was Abdul Raheem (Fig 3b). He was born around 1895 in Srinagar, Kashmir, India; graduated as an engineer in 1916; and returned to the sub-continent to work there. According to the 1965 family tree, there was another brother,



Figure 4. The male family of Abdul Hamid, the author's Indian grandfather. Abdul Hamid is on the extreme left of the row of seated men; his father, Abdul Aziz, is to his left. There are no details as to when and where the photo was taken, nor the names of the other people in it.

Siraj Uddin, who “settled in Glasgow” and had four daughters there: Anna, Violet, Pat and Betty. I thought it would be an easy matter to find this family on the Scotland's People website (ref 4), but I was initially disappointed. It was only when I discovered that the name he went by there was Sirajud Din **AHMED** that I had success. He was a doctor who died in 1946 at the age of 47 of pulmonary tuberculosis – though the 1965 family tree had the year as 1944. I am optimistic that I can trace some of Siraj's living descendants, who might be able to provide more information on that branch of my family tree. Furthermore, this brother and his Scottish wife, Anna Berta née **HULEK**, are probably the ones referred to by my Indian grandfather as ‘Mr and Mrs Ahmed’, when writing about them in one of his letters written in 1923 to my grandmother – now in my possession: “Mr and Mrs Ahmed went away to Glasgow last Monday, and they will soon be leaving, I think for

Germany”. Curiously, The National Archives have a record of naturalisation in 1948 of a Violet Catherine Ahmed (the second daughter), who had returned to Britain from Germany to live in Glasgow. Perhaps on the independence of India in 1947 her nationality – through her father – had changed technically from British to Indian?

There is still considerable work to be done to recast the typed 1965 family tree into a digital format, and to relate it to the presumed genealogical connections between me and my Indian DNA cousins; additionally one would like to have some documentary or other confirmation of the validity of the 1965 family tree. Nevertheless, the outcomes of the DNA testing in relation to my Indian heritage have recently been an outstanding success.

Genealogical outcomes: my paternal Scottish ancestry

My paternal grandmother’s Scottish roots were evident from my childhood: her maiden name was **MACFADYEN**; her older sister Jean lived near Dundee; and there were books around her home in Leytonstone called *The Broons*, a Scottish comic strip about a Brown family. I was thus expecting to find numerous DNA cousins with the surnames Macfadyen, **EASTON**, **BONE**, **WILSON** and others in their family trees, with Glasgow and Ayrshire prominent among the associated place names. The reality was somewhat different: Bone, Wilson and Ayrshire were indeed common, but Macfadyen, Easton and Glasgow were almost non-existent. What was going on here?

The origin of my Bone and Wilson families in villages in south Ayrshire was a helpful factor in locating shared ancestors with DNA cousins. Even the common surname Wilson was not a hindrance. For example, Yvonne **ELLS** and I share 24cM of DNA and have a Wilson family from Ayrshire in common in our ancestry. Initially we could not determine who our mutual ancestor was, even though we had both taken the relevant lines back to around 1800. It took some further research on my part to locate him on the Scotland’s People website (ref 4): John **Wilson**, a shoemaker, born 1762 in Cumnock, Ayrshire – my 4x great-grandfather (Fig 5). Yvonne, from Sussex, is thus my 5th cousin once removed. In my experience this kind of link between collateral lines is common between distant cousins identified by DNA testing.

She turns out to be my 5th cousin and she even has a photo of him, but he is not ‘my’ Walter. Another odd coincidence is that Jean Orriss is a first cousin of Doreen’s father. Small world!

Ancestry’s tool, ThruLines, was useful in identifying the link between me and some DNA cousins with whom I share small amounts of genetic material. One such was Rhonda **SOTIROPOULOS** of New York. We have common ancestors in the form of Thomas **WALLACE** and Catherine **TURNER**, my 3x great-grandparents, who married in 1803 in Hundon, Suffolk. Rhonda has an illegitimacy in her family, but between us we were able to establish the likely family tree. As so often happens, you yourself can provide helpful information to a distant cousin, more than they can help you. When using ThruLines you do have to be careful in interpreting the suggested genealogical connections, however, as they depend critically on the accuracy of the family trees submitted by DNA testees. Some are undoubtedly inaccurate and the claimed ancestors fanciful.

Another fruitful collaboration was with Sue **IXER** of Hampshire, who was conducting genealogical research on behalf of Denis **BROWN**. Denis never knew his father, but there was a known link of his biological paternal family to Woodditton, a village on the Cambridgeshire side of the border with south-west Suffolk. I knew that a branch of my Orriss family had migrated from Lidgate to the Woodditton area in the early 17th century. However, the connection between Denis and me turned out to involve a **WOOLLARD** family that we have in common there. On the basis of the DNA results and conventional family history research, Sue and I are now confident that we can identify Denis’s biological father and half-cousins. She has also explained how I am related to another DNA cousin, Greta **WELSH** née **TEBBIT**. But I still do not have any photos of my great-grandfather, Walter Orriss, nor of his father.

Genealogical outcomes: my maternal Smith ancestry

I face a genealogist’s worst nightmare: a Smith family from London! For years I have been blocked at my 2x great-grandfather, Thomas William Smith. The family’s “birthday book” says that he was born or baptised on 29th January 1851; his 1869 marriage certificate states his father to be another Thomas Smith, a groom; in the 1881 census and later he claims to have been born in either London or Ongar, Essex; and he worked most

of his life as a carman, driving a horse and cart around the capital. None of this information has enabled me to locate his origins.

How would a DNA test help overcome this ‘brick wall’? My hope was that this Thomas William Smith might have had a brother, one of whose descendants might be my DNA cousin who knew the relevant family history further back in time. Such a relative might be a match not only with me but also with one of my ‘cousins’ who had taken a DNA test on my behalf. Perhaps my second cousin once removed, Sidney **Smith**, would provide the vital clue? However, I would be extremely fortunate to identify a DNA match with the Smith surname itself, as any woman in a collateral line would have changed her surname on marriage. Another article on genetic genealogy suggested an alternative possible explanation (ref 6): perhaps my Thomas had come to London around 1868 and had changed his name in the process? That author had overcome a similar impasse because he had a definite date of birth for his grandfather, who had stated it in his entry in the 1939 Register (ref 7). My Thomas had died in 1932, though.

Sidney Smith and I share parts of our family trees, with Thomas William Smith as a mutual ancestor. I wanted to research the maternal **PHILLIPS** side of Sidney’s family, in order to identify relevant surnames and associated placenames. Curiously, he had a Smith family in London in that branch of his birth brief too. Of course, it is a common surname, but I was intrigued by the repeated occurrence there of the forename James, for Thomas William Smith had named his second son James Ridge Smith. Was this evidence for a genealogical connection between these two Smith families? If so, I have not yet found the link.

One DNA cousin with whom I did find a link was a John **BRITTON** from Australia. He is descended from James Ridge **Smith** *via* the latter’s son, William Henry (1900–1973) (Fig 6). John knew he had a maternal aunt called Peggy Frances **Smith** (born 1928), but did not know her current whereabouts (if she was still alive), nor what had happened to her at the outbreak of World War 2, as she does not appear in the 1939 Register. My genealogical research into this branch of the family has been confusing – William married an Alice Jane **HARWOOD**, and his brother Ernest Arthur married Alice’s sister, Florence Ellen; both families lived in the East End of London. So, if you look on FreeBMD for a

Smith child born to a Harwood mother in the capital, you cannot distinguish the children's parentage! Anyway, by means of the usual research I was able to trace a son of Peggy's, Ian **BLUNKETT-EVANS**. He confirmed the family relationship, and also stated that Peggy was still alive and living with his sister in Stevenage. I wanted to visit her and show her my old family photos of that branch of the Smith family (Fig 6), but the coronavirus crisis in early 2020 scuppered that plan and Peggy died shortly afterwards.



Figure 6. Children and grandchildren of James and Sarah Smith, c1926

William Henry is standing (top right); Alice née Harwood and her sister Florence are seated (first and fourth from left). Sarah Smith, the family matriarch, is standing (second from right).

Conclusions

Overall, the outcomes of the DNA testing of myself and four close relatives have been interesting for me, in part owing to my professional background in human biochemical genetics as well as my commitment to family history. Yet the work has also been costly, time-consuming, and has produced only one major advance in my family history research. I have sent out over 800 emails, mostly to little effect, with a response rate of about 1 in 4 (Fig 7). I still have no photo of my Suffolk great-grandfather, but I do now have a photo of my Indian great-grandfather. I am in touch with about a dozen long-lost 'cousins', though few have

added any substantial new information to what I already knew. However, DNA testing is likely to be the only feasible way for me to uncover my Indian heritage, and in that respect, it represents the one significant breakthrough in my studies. Also, there was throughout this project always the thrill of anticipation in not knowing what to expect when sending out the next email – like buying a lottery ticket! At least I have been able to help some distant cousins to make sense of their own results. Furthermore, as new people are tested, it is possible that a DNA cousin will come along who can make a substantial contribution to my future genealogical work. The analytical techniques themselves might also be refined in coming years, so that one might be able to extract yet more information from one’s raw DNA data. I live in hope.

Resource	Sent	Replies	Response rate (%)	Successes
Ancestry	300	67	22	54*
Family Tree DNA	220	60	28	2
Gedmatch	110	24	22	2
My Heritage	190	44	23	3
Total	820	195	24	

Figure 7. The author’s experience with contacting DNA cousins by email

Emails were sent to those DNA cousins having 22cM or more of shared DNA. “Success” means a DNA cousin with whom a definite genealogical connection was made.* Most of the “successes” with Ancestry relate to genealogical links inferred via the company’s ThruLines tool.

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FAMILY

Family itself is the good old starting point. Information or stories from relatives such as parents, grandparents, uncles and aunts etc can be a valuable source in itself.

FAMILY HISTORY CENTRES

Maintained by the Church of the Latter-Day Saints (known as Family Search), they store printed or microfilm copies of many genealogical sources. Historians can arrange to visit where they have specific material that can be requested and ordered in, if your research takes you away from the local area. They have members who are willing to assist. Currently they have an area at The National Archives at Kew but are looking to move to their own centre in London.

FAMILY HISTORY FAIRS

Fairs and shows are held around the country during the year and are a popular way of finding out more about genealogy. Some are small and local, some on a larger scale and are designed to allow researchers to meet representatives from major organisations. Many of the larger fairs are accompanied by lecture programmes and are great fun for beginners and more experienced researchers.

FAMILY HISTORY FEDERATION (FHF)

Founded in 1974, the Federation is the international umbrella organisation for groups, encompassing 219 societies representing 300,000 members. It aims to co-ordinate and assist the work of societies or other bodies interested in family history, genealogy and heraldry. They produce an annual *Really Useful Information* leaflet, with up-to-date details of all their societies, and are there to support all at various events. They regularly hold seminars and training sessions, usually in London, to assist their groups. At the end of May they launched Parish Chest. This new comprehensive online shopping facility presents a wealth of information to researchers all in one place. It is a new companion website to Family History Books Online.

FAMILY HISTORY SOCIETIES

Most counties of the UK and further afield have their own societies and

have a ready-made support network of other genealogists working in your area. They hold regular local branch meetings, and most have a central meeting where they all come together. They welcome new members. They hold activities and events, such as talks by members on their own research, visiting speakers and professional genealogists. Many have worked hard indexing local sources and have lots of information available on their website, some only viewable by their members.

FAMILY TREE SOFTWARE

Family tree software or programmes, of which there are hundreds on the market. Some offer free, ie Family Search, others at a cost. Most popular are Family Tree Maker, Historian, MyHeritage, RootsMagic and Legacy. All have their positives and negatives such as cost, integration with sites such as Ancestry, Find My Past, privacy and charts.

JACK CORNWELL VC

Kathy Unwin

In May 2016 a memorial stone for Jack Cornwell was laid in Coronation Gardens (see cover photo) and, in June, Skeltons Lane Park was renamed Jack Cornwell Park.

Jack was born on 8th January 1900 to Eli and Lily Cornwell and was named John Travers Cornwell. In the 1901 census they are living at Clyde Cottage, Clyde Place, Leyton. Listed at the address are his father Eli, 47, a tram driver, mother Lily, 29, half-brother Arthur, 13, half-sister Alice, 11, brother Ernest, 3, and John (Jack), 1.

However, in the 1891 census Eli is a milkman living with Alice and their two children Arthur and Alice. Eli married Alice Carpenter on 21st September 1884 and as Alice did not die until 31st October 1919 it is unlikely that Jack's parents were married. By the time of the 1911 census Eli, now a cab driver, and Lily were living at 40 Byron Road, Leyton, with their daughter Lily aged 5. Jack was living with his brothers Ernest and George (born in 1902) in the West Ham Union's Scattered Homes on the Romford Road. The two older children had left home.

Jack went to Farmer Road School (now George Mitchell) and later

Walton Road School in Manor Park. Jack was also a Boy Scout and won an award for freeing a girl from a drain. On leaving school in 1913 he worked for Brook Bond as a van boy and then for Whitbread Brewery as a dray boy. In 1914 he tried to enlist but was unsuccessful. The following year he was accepted into the Royal Navy as a boy sailor. He used letters of reference from his headmaster and employer as he did not have his father's permission. His father had been in the army himself and this may be why he did not want Jack to join up.

His military record shows he was 5ft 2 in with blue eyes and brown hair. It also states that he had a number of scars on his body. He was first posted to *HMS Vivid*, the Devonport navy barracks in Plymouth, for training and on 2nd May 1916 he was sent to Rosyth in Scotland to join the new ship *HMS Chester* as a boy 1st class sailor. At the outbreak of war Jack's father, an ex-soldier, also enlisted as a private in the Royal Defence Corps. Jack's brothers Arthur and Ernest also joined up.

The Battle of Jutland began on 31st May 1916 when *HMS Chester* was stationed in the North Sea off the coast of Denmark. Jack was stationed on one of the guns and was responsible for setting the gun sights. The ship encountered four German battle cruisers and was hit by 17 shells in the space of 3 minutes. Jack's gun was one of the first to be hit and Jack was seriously injured in the chest. However, he remained at his post awaiting orders, with the rest of the gun crew lying dead around him. The ship returned to the port of Immingham and Jack was taken to hospital in Grimsby. He died of his wounds on 2nd June 1916 before his mother could get to the hospital.

In a letter to Jack's parents, the Captain of HMS Chester says:

"I know you would wish to hear of the splendid fortitude and courage shown by your son during the action of May 31. His devotion to duty was an example for all of us. The wounds which resulted in his death within a short time were received in the first few minutes of the action. He remained steady at his most exposed post at the gun, waiting for orders. His gun would not bear on the enemy: all but two of the ten crew were killed or wounded, and he was the only one who was in such an exposed position. But he felt he might be needed, and, indeed, he might have been; so he stayed there, standing and waiting, under heavy fire, with just his own brave heart and God's help to

support him. I cannot express to you my admiration of the son you have lost from this world. No other comfort would I attempt to give to the mother of so brave a lad, but to assure her of what he was and what he did, and what an example he gave. I hope to place in the boys' mess a plate with his name on and the date and the words 'Faithful unto death'. I hope someday you may be able to come and see it there."

Jack was buried two days later in Manor Park Cemetery. However, on 29th July 1916 Jack's body was exhumed and reburied with full naval honours and on 15th September 1916 the official citation stating that he had been awarded the Victoria Cross appeared in *The London Gazette*. Jack's father died of a heart attack on 25th October while on active service in Farnbridge and Alice is named as his widow in his military record. Jack's mother Lily received his VC from the King at Buckingham Palace on 16th November 1916. A memorial stone was erected on his grave after the war on 31st December 1920. Jack's gun and medals can be seen at the Imperial War Museum in London.

THE LAST WORD

Kathy Unwin

I hope that everyone is keeping well and finding time for family history research. If you have made any discoveries, no matter how small, you can always share them with everyone in the journal.

The Zoom meetings have been going well but now we are still discussing when we can go back to meeting in the hall. We have a speaker booked for September and her talk will be online ("I therefore post him a coward" – Kathy Chater). The AGM in November will also be online as it will give more people a chance to join in. As things stand at the moment, we will be back in the hall either in October for the game (this can be done online if we can't meet) or December when we have another speaker booked. All we can do is wait and see how things progress, and the Committee are keen to hear people's views on this.

Waltham Forest FHS



The Society covers an area largely defined by the River Lea, M25 and A11/A104 roads, this includes the London Borough of Waltham Forest, comprising the old Essex metropolitan boroughs of Chingford, Leyton and Walthamstow, and extends to Waltham Abbey in the north.

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Family History Society