

SOCIETY *for* CLAY PIPE RESEARCH



NEWSLETTER

91



Spring/Summer 2017

SOCIETY FOR CLAY PIPE RESEARCH

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Cover image: *Pipeclay cockerel figurine (photograph: Strephton Duckering); see Jarrett, p. 42.*

Editorial

by Susie White

Our apologies for the late-running of this Spring/Summer issue of the newsletter, although work has already started on the next issue - so send any contributions now!

All members should have received an email giving advance notification and a booking form for our joint conference with the *Académie Internationale de la Pipe* (AIP), which is happening in September (SCPR 23rd and 24th Sept; AIP 25th to 28th Sept). If you did not receive an email notice, then please make sure that you have informed us of your current email address so that we can get in touch with you quickly if needs be and keep you posted with information about SCPR. A hard copy of the booking form is also enclosed with this Newsletter for those that have not already registered.

The conference is shaping up to be a very good one and we very much hope that as many of you as possible will be able to attend for some, if not all, of the almost week long “pipe-fest”. Please get your booking forms back to me as soon as possible as there are deadlines for some of the trips and meals. If you would like to give a short paper, or if you have a small group of pipes you would like to bring along to show us, then please get in touch as soon as possible on SCPR@talktalk.net - we’d love to hear from you.

Since the last newsletter we have received the very sad news that we have lost another of our long standing members - Gill Evans. We offer our sincere condolences to Gill’s family and hope that this issue of the newsletter with two Welsh papers - a Masonic pipe from Mold, Flintshire (p. 2) and buried pipes from Cardiff (p. 50) - will stand as a small tribute to her long standing involvement with, and support of, the Society.

The majority of the papers in this issue will be a pipe genealogist’s delight with lots of information relating the lives and family connections of pipe makers. We have two related papers on the Goodwin and Miller families of Ipswich, Suffolk, as well as a paper on a short-lived society based in East London called the *London United Clay Tobacco Pipe Makers Society* which provides details of a number of journeymen pipemakers. There are also papers covering a wide range of other topics, from the early export trade in pipes from Bristol to Ireland to a pipe clay cockerel from Fulham and a discussion of the 1573 quotation relating to the use of term “little ladel”!

We hope that you enjoy this issue of the newsletter and look forward to welcoming you to the conference at Stoke in September. In the meantime, you can keep up to date with what is happening either via our website (<http://scpr.co/>) or by visiting our Facebook page (<https://www.facebook.com/groups/Claypipes/>).

A Clay Pipe Bowl Found During an Archaeological Watching Brief at St. Mary's Church, Mold, Flintshire (NGR SJ 23704 64168)

by Catherine Rees, C.R Archaeology

Introduction to the project

C.R Archaeology were instructed by Graham Holland Associates to conduct an archaeological watching brief on exploratory and remedial works to the tiled Choir Floor of the Chancel of St. Mary's Church, Mold, which had partially collapsed. St. Mary's Church is a Grade I Listed Building (Cadw ID: 383, NPRN 306982, PRN 100081) set in an urban location near the centre of the town of Mold.

The current church was erected c1500 under the patronage of Margaret, Countess of Richmond and Derby, on the site of an Early Medieval church. It is one of the 'Stanley' series of churches, which were rebuilt around this time. Later additions include the West Tower built 1768-73, which is attributed to Joseph Turner of Chester, and the Apsidal Chancel/general restoration of the church, which was undertaken by G. G. Scott in 1856. The church continues in use as a place of worship by the church in Wales.

The works to the church involved the lifting of a portion of the Victorian encaustic tiles, which had collapsed in the church chancel and exposed a void beneath the floor. Exploratory works were conducted to determine the reason behind this collapse and an excavation was conducted on an area measuring 1.8m x 1.1m. A maximum excavation depth of 1.2m was reached.

At a depth of approximately 0.80m an undisturbed horizon was reached and two inhumations were encountered. The first was represented by the remains of an articulated arm with iron nails surviving alongside it, which indicated that the individual had been buried in a wooden coffin. The second inhumation was contained within a lead coffin and it was the slow collapse of this coffin that had led to the collapse of the floor above. The problem was exacerbated by the poor level of compaction of the rubble used by the Victorian builders as levelling for the floor and the frequent voids within these layers. Neither burial was disturbed during the works and both inhumations remain in situ.

Results of the archaeological works

An archaeological watching brief was conducted at the site. A rectangular area of encaustic tiles was removed by Grosvenor Construction Ltd. prior to the arrival of

archaeological staff, but all below ground excavation works were monitored by an archaeologist from C.R Archaeology.

A localised area around the location of the floor collapse was hand excavated, initially by Grosvenor Construction Ltd under archaeological supervision. Once an undisturbed archaeological horizon was reached all excavation was then conducted by Catherine Rees of C.R Archaeology. The excavation area measured approximately 1.80m x 1.10m and was excavated to a depth of c0.75m. It was then stepped, before being taken down a further 0.35m in an area measuring 0.90m x 0.70m.

The upper levels of the trench revealed the construction methods utilised by the Victorian builders who extended the chancel in 1855. The stone steps (context 01) leading up into the chancel are supported by a roughly built, dry stone wall (context 04) which is built upon a series of broken slate slabs (context 05). The slabs are believed to be a broken grave stone which has been placed face down. The slabs were not disturbed to investigate further due to the risk of destabilising the stonework above. The stone slabs were built upon context (06), which was a mixed layer of rubble and loose soil. This layer was also related to the 1855 works and contained building material and disarticulated human remains. It was presumably a bedding layer for the mid nineteenth century construction phase. This layer covered the whole of the trench area and extended beyond the trench limits. It was encountered at a depth of around 0.50m from the top of the chancel step and was between 0.30m and 0.40m in depth. Below this deposit intact archaeological remains were encountered.

The chancel area to the east of the steps had been backfilled with an upper mixed rubble deposit (context 02). This deposit was very similar to (06) although it did contain a slightly larger proportion of stone and lime mortar than the underlying context. This context contained disarticulated human remains and a single artefact – a clay pipe bowl (Fig. 1). Large voids were noted within this deposit and it was initially thought that this may have resulted in the collapse of the floor above. On excavation this was found to be only partially responsible for the structural issues. The ease with which the uncompacted material was able to move following the collapse of a lead coffin buried below was however a contributory factor in the collapse of an area of the floor. The encaustic tiles (context 01) used as flooring in this area of the church were laid directly on top of layer (02).

Sealed below context (06) were two intact burials. The first burial was an inhumation (context 11) which had been interred in a wooden coffin which survived only as iron nails. This burial was examined sufficiently to identify it as being articulated, and only the lower portion of the right arm was uncovered. Beyond this exploratory work the remains were not disturbed and the age/sex/date of the burial are unknown. The fill around the skeleton (context 07) was a mid brown silty clay and was not distinguishable from context 13.

Clay Pipe Bowl (Fig. 1)

A single clay pipe bowl was recovered from context (02) during the works. The artefact was decorated with Masonic symbols and, although an interpretation of the imagery is given below, it is likely that there are more subtle layers of meaning within the design which may be interpreted by a practising Freemason.



Figure 1: Masonic pipe bowl of c1855 from St Mary's, Mold (photo by C.R Archaeology).

The pipe bowl is oval in plan with internal measurements (taken at the rim) of 1.7cm x 1.5cm. The bowl measures 4.8cm from the rim to the end of the spur. This size and shape of pipe is common in the mid-nineteenth century. The leaf pattern running along the outer seam of the bowl is a common motif in this era and can be found incorporated into numerous designs of this time (Beckey, 2014).

The nineteenth century was a time of revival and refinement of clay pipe styles which was driven by industrial revival and population growth. In this era production is described as having been “elevated to a grand form of art” and pipe designs incorporated almost every aspect of everyday life including: plants, animals, birds, coats of arms, royal events, sporting events, inns and advertising, celebrity heads, mythological characters and of significance in this instance, Masonic symbolism (www.pipedia.org/wiki/A_Short_History_Of_Clay_Pipes).

There is clear evidence of repeated burning within the bowl and the pipe has been heavily used. It would therefore seem likely that the pipe was used by someone who was employed to work on the chancel in 1855 and that the pipe was broken and discarded during these works.

All the decoration on the pipe is in relief and the pipe has symbol mark comprising a small circular motif on each side of the spur. Interestingly the point within the circle is also a Masonic mark representing birth and resurrection. It is of Ancient Egyptian origin and was the symbol of Ra. It is associated with the feast days of St. John the Baptist and St. John the Evangelist which are held on the summer and winter solstices (Nozedar 2010, 56). In this instance the mark is found on numerous other pipe designs produced in Chester, which is a possible origin for this piece, and is therefore not believed to be part of the design scheme, although one cannot rule out a Masonic influence in the adoption of the symbol as a maker's mark.

It may be that the pipe was designed to be "read" from west to east as during the First Degree or Ceremony of Initiation into Freemasonry when the candidate moves from west to east (Moore 2009, 74 & 89). At the top of the western or left hand side of the pipe bowl are three castles or towers and a set square are the emblems of the Arms of the Modern's Grand Lodge (also known as the Premier Grand Lodge) which was established in 1717. This Lodge joined together with Antients' Grand Lodge in 1813 to form the United Grand Lodge of England and this design is incorporated into the Lodge badge (Moore 2009, 8).

Below this is a less clear symbol of two small rectangles. The meaning of these is not certain but a possible interpretation of the design is that it represents the two tablets of stone on which the Ten Commandments were written. A different interpretation is that they represent the Warden's Columns. They are of Jewish origin and were placed at the Temple entrance as a symbol to remind Israelites of the pillars of fire and cloud which assisted the flight of their ancestors from Egypt (Moore 2009, 46). They are said to have been inspired by the design of the Temple of Solomon, the first temple in Jerusalem and were set by the architect Hiram in the temple porch. In Hebrew the pillars are referred to as Jachin (a priest of Solomon) which signifies stability and Boaz (the great grandfather of David) signifying strength. In Freemasonry they also have a male/female polarity and Jachin is often coloured red to symbolise the sun and the active male principle, and Boaz white to symbolise the moon and passive feminine virtues (Nozedar 2010, 56).

Of interest to the reading of the pipe in a west to east direction is that in Masonic rites the columns denote the grade of the Mason with Apprentices standing before the red column, Masons before the white column and the Master Masons in the space between the two (Nozedar 2010, 56). The grades of the Masonic initiations are represented on the opposing side of the pipe bowl.

Below the rectangular marks are two common Masonic symbols – the straight rule and the compass which have been arranged in a V shape. The V or triangle is a symbol of stability and of the spirit world. Both the rule and compass are mathematical tools

and are used for precise measurement in disciplines which rely on accuracy. There is a symbiosis between the two tools as the circle is used to form a square and the square can be used to give form to a circle in a process known as squaring the circle which is a fundamental principle of geometry. Instruments of measurement are also considered to be symbols of judgement and definition (Nozedar 2010, 56).

The symbol of The Blazing Star has been placed along the inner seam of the pipe. Moore records that the First Degree Tracing Board of the Masonic initiations says:

The Blazing Star, or Glory in the Centre, refers us to the sun, which enlightens the earth and by its benign influence dispenses its blessings to mankind in general.

He continues with a quote from John Brown's *Master Key*, a document produced in the early nineteenth century which states:

The Blazing Star, the Glory in the Centre, reminds us of that awful period, when the Almighty delivered the two tables of stone containing the ten commandments to his faithful servant Moses, on Mount Sinai, when the rays of His Divine Glory shone so bright, with such refulgent splendour and unparalleled lustre, that none could behold without fear or trembling. It also reminds us of the Omnipresence of the Almighty, overshadowing us with His Divine Love and dispensing His blessings amongst us; and by being placed in the centre, it ought also to remind us that, wherever or however assembled, God the Overseeing Eye of Providence is always in the midst of us, overseeing all our actions and observing the secret intents and movements of our hearts.

Moore also adds his own interpretation of the Blazing Star as a representation of the Divine Shekinah which appeared over the Ark of the Jewish Covert (Moore 2009, 64–65). Nozedar (2010, 56) adds that the sun is the symbol of the Light of God and the male principle and that the outward rays show the power of the Supreme Being to reach inside the hearts of men.

There are four symbols on the right hand side of the pipe bowl. They are (left to right, top to bottom): Pleiades and the crescent moon (paired at the top of the bowl), the level and the sprig of acacia.

These symbols relate to the different degrees of initiation which the Freemason undergoes as he progresses within the organisation. Pleiades or the seven stars has origins in Ancient Greek mythology as the seven daughters of Titan Atlas and Oceanid Pleione who were pursued by the hunter Orion until they were transformed into a cluster of stars by Zeus. Although seven is a sacred number it is not associated with

the First Degree of Masonry but the Third, but the symbol of the seven stars is an element of the teachings of the First Degree. They are related to the teachings of Jacobs Ladder and the significance of the number three representing Faith, Hope and Charity - female attributes as represented by the moon. The ladder reaches into the heavens and it is hoped that through the practise of Faith, Hope and Charity that one arrives at :

an Ethereal Mansion, veiled from mortal eyes by the starry firmament here depicted by seven stars, which have an allusion to as many regularly made Masons, without whom no lodge is perfect, neither can any candidate be legally admitted into the Order.

The stars also have a deeper esoteric meaning as in the Book of Revelation, Chapter 1, Verse 20, Jesus reveals to St. John:

The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches (Moore 2009, 105).

Beneath the seven stars and the moon is the symbol of the level which is associated with the Second Degree of Freemasonry. Within this Degree emphasis is placed upon acquiring wisdom and understanding what has been acquired. This level is not about hewing and rendering the stone but rather it is about verifying and placing the stones according to the plan. There is therefore great importance placed on the precision tools of the trade – the square, level and plumb rule (Moore 2009, 118).

The level is used in ancient Chinese teachings as a symbol of equality and justice and represented magistrates and other pillars of the community. The Second Degree teachings on the level state that :

The Level demonstrates that we are all sprung from the same stock, partakers in the same nature and sharers in the same hope and that, although distinctions among men are necessary to preserve subordination, let no eminence of situation make us forget that we are all brothers and that he who is placed on the lowest spoke of fortune's wheel is equally entitled to our regard, for a time will come, and the wisest of us know not how soon, when all distinctions among men shall cease and death, the grand leveller of human nature shall reduce us to the same state (Moore 2009, 70).

The final symbol on the pipe bowl is the Sprig of Acacia which is associated with the Third Degree. It is taught that the First Degree is concerned with the body, the Second

Degree with the soul and the Third Degree unites both of these with the spirit (Moore 2009, 148). The following section is taken from Moore's reference to the explanation of the Third Degree by Cumberland Lodge No. 41 in Bath:

The Sprig of Acacia is placed at the head of the coffin to remind you of the uncertainty of life, and it is at the present day borne before Eastern Monarchs to teach them the same lesson, and that no evil deeds can escape the all seeing eye of God. If you think that the dispensations of providence may be subverted by human foresight, you will find yourself miserably mistaken; even your own conscience will bring to light the hidden things of darkness. Then let us learn from the Sprig of Acacia to practise all Masonic virtues, that on our departure from this frail life, we may be welcomed with this joyful salutation, "Well done, ye good and faithful servants, enter ye into the joy of your lord.

The Emblems of Mortality allude to the untimely death of our Grand Master Hiram Abif, and cry out with a voice almost more than mortal "Prepare to meet thy God". Infancy or youth, manhood or old age, all must pass to the embrace of corruption. They teach us that we should possess fortitude like him and that we should rather part with our lives than improperly divulge the secrets of our Order. They emblematically signify that state to which we are all hastening when having put off this mortal coil, the grave will receive us into its cold embrace and mingle us with our parent dust. Therefore, we are warned to take heed to our steps in this our sublunary journey, try our actions by the Square and Compasses that we may live respected as Masons and when our sands are run teach us how to die.

The Sprig of Acacia is an emblem of that immortal part of man which never dies, and when the cold winter of death is passed away and the bright summer morn of the Resurrection appears, the Sun of Righteousness shall descend and send His Angels to collect our ransomed dust. Then if we are found worthy we shall be entrusted to pass word by virtue of which we shall be enabled to enter his celestial Lodge above, where the supreme Great Architect of the Universe presides, and where we shall see the King in the beauty of Holiness and with Him enter an endless eternity" (Moore 2009,165–166).

References

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www.pipedia.org/wiki/A_Short_History_Of_Clay_Pipes



The Goodwin Pipe Kiln, Ipswich

by Peter Hammond

During late August 1989 the author visited excavations on the site of the pipe kiln in Fore Street, Ipswich. By the time of his visit work was practically completed but he was generously given a selection of pipes recovered from the site comprising various plain styles, a negro's head, RAOB, acorn, fluted, and other decorative styles (Fig. 1). Some of the plain bowls bore a shield-shaped stamp facing the smoker containing the lettering GOODWIN & SON IPSWICH, while one of the fluted spurless pipes bears the lettering GOODWIN IPSWICH / YATCHING PIPE along its stem, and a plain Irish style with milling has the word CORK upon each side. These are all typical late nineteenth-century designs common all over the British Isles though the combination of the RAOB motif with a lobed bowl is unusual, as is the combination of an acorn pipe with the masonic motifs of a compass and dividers above. The latter pipe is marked EG in relief on the spur, as is one of the plain styles, while another plain bowl is marked JG on its spur.

Acquired separately from the above, and recovered from different sites, are a couple of fluted pipes bearing the relief lettering E GOODWIN / IPSWICH around the centre part of the bowl (Fig. 2). This is rather similar to the so-called Lincolnshire style of marking where the maker's name and town typically appear around the bowl rim. To the author's knowledge no such pipes were recovered from the 1989 excavation, suggesting these forms were no longer being made at the time the Fore Street kiln waste was deposited. Indeed, this form would be expected to date from the mid-nineteenth century.

The accompanying article in this newsletter by Chris Jarrett provides more details on the Goodwin family of pipe makers (see page 13). Crucially it confirms that Edward Goodwin was initially in partnership with a John Miller, and pipes are known that are marked M & G on their spurs (Ken Brand collection). It also confirms that Edward died in 1865, though the presence of one plain style with the spur marked EG proves



Figure 1: Clay pipes, probably dating from the 1870s and made by James Hardee Goodwin, recovered from the 1989 excavation at Fore Street, Ipswich (photograph by the author).



Figure 2: Clay pipes made by Edward Goodwin in the 1840s or 1850s (photograph by the author).

that at least some of his moulds continued in use after his death, which would not be surprising. The fact that his son James Hardee Goodwin apparently ceased trading as a clay pipe maker during the first half of the 1870s suggests that the illustrated pipes recovered from the site thus date from his period of operation i.e., 1861 to c1874, which certainly fits in stylistically with the types recovered, indeed they fit in very well with the 1870s.

Photocopies of a surviving abstract of title (whereabouts of the original unknown) state that James Hardee Goodwin, pipe manufacturer of Ipswich, and his wife Mary Anna Louisa (née Long) mortgaged premises at no. 102, 104 and 106 Fore Street in September 1869, while a separate plan shows the pipe manufactory at the rear of the premises in Fore Street (Fig. 3). Also from an unidentified source is a directory advert published by James Hardee Goodwin that lists him as a ‘Tobacco Pipe and Military Pipe Clay Manufacturer, Pipe Clay Merchant, and Tobacconist’ at 104 Fore Street and also at 36 Bridge Street in Ipswich (Fig. 4). On the same page is an advert by James Dothie, a tobacco, snuff, and cigar manufacturer. Clay pipes with plain bowls bearing the incuse round stamp DOTHIE IPSWICH can be attributed to him. It is therefore assumed these adverts date from the 1870s.

Acknowledgements

My thanks to Peter Goodwin of Woodbridge (a descendant of the Goodwin pipe makers), Ken Brand of Harwich, and Trevor Chattings of Ipswich for their help with the above.

J. H. GOODWIN,
TOBACCO PIPE
AND
MILITARY PIPE CLAY
MANUFACTURER,
PIPE CLAY MERCHANT,
AND TOBACCONIST,
104, Fore St., St. Clement's; 36, Bridge St., IPSWICH.
WHOLESALE AND FOR EXPORTATION.

Figure 4: Advert by James Hardee Goodwin 1870s.



**The Goodwins and Joseph Miller: Nineteenth-Century Ipswich,
Suffolk Pipe Makers**

by Chris Jarrett

Excavations by Oxford Archaeology and Pre-Construct Archaeology Ltd at Stoke Quay, Ipswich, uncovered prehistoric, middle Saxon, medieval and post-medieval landscapes (Brown *et al* forthcoming). The backfill of a nineteenth-century dry dock, context [5075], produced stems marked GOODWIN / [IP]SWICH (Fig. 1.1) that probably belong to the London typology type 30 bowls (Atkinson and Oswald, 1969) or Oswald's general typology type 28 bowls (Oswald 1975) dating from c1840 or later, although noted here as a variant with a 'scroll-like stand' (Fig. 1.2). The types of bowls mentioned in this paper cross reference both of the two typologies. These clay tobacco pipe fragments initiated research and the establishment of biographies for two related pipe makers and a partner of one of them (Joseph Miller), who up until now have all been poorly documented (Oswald 1975, 194). The specialist finds reports from the excavation will be published on line and includes the following information, which has been substantially updated here and presented as a chronological index.

Edward (Edwin) Goodwin, working c1834/39-65

c1813/14: born Framsdon, Suffolk, (TNAHO107/1800/242:4; TNARG9/1164/178:14).

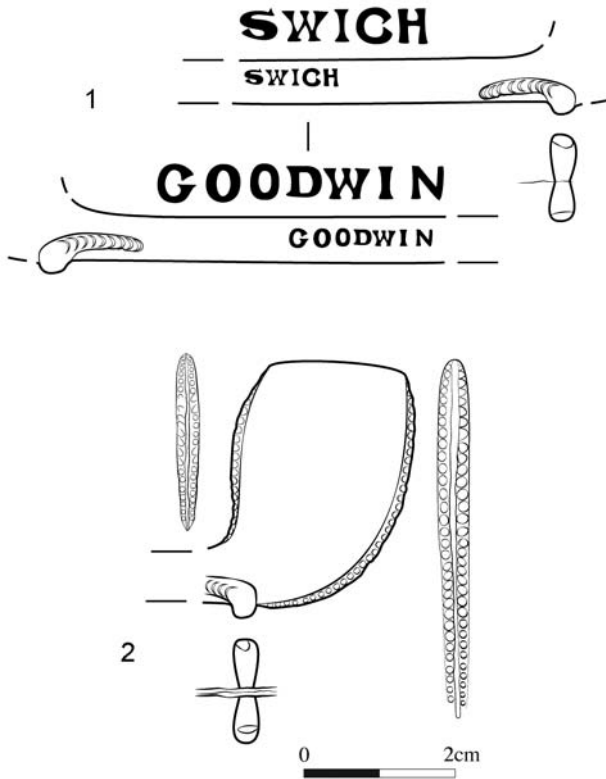


Figure 1: Clay tobacco pipes made by the Goodwins found on the Oxford Archaeology/ Pre-Construct Archaeology excavation at Stoke Quay, Ipswich (drawn by Helen Lunt Davies).

There are discrepancies for the year of Edward’s birth as the 1841 census wrongly lists his age as 30, indicating that he was born c1811; however, all the other documentary evidence indicates that he was born in either 1813 or 1814, the former being more likely. A search for the records associated with Edward’s birth and who his parents were proved unrewarding. The 1841 census entries for Framsdon showed that families called Goodwin were resident and employed mainly as agricultural and other labourers but no one there sharing his surname was old enough to be Edward’s parents (TNA HO107/1038/3/7/10/1). An Amos Goodwin is recorded as a grocer and cheesemonger (the same trade that Edward later followed), and working in

Ipswich in 1823/24 (Pigot & Co 1823–1824: http://www.genuki.org.uk/big/eng/SFK/sfkf_o). However, there appears to be no obvious connection between Edward and Amos, the latter died in 1829 and his will only mentions a five year old son Walter (who appears in later censuses), his two daughters and his wife (PROB 11, Piece: 176). Additionally there was an Edgar Goodwin, born in c1816, who was a grocer, cheesemonger and tea dealer and he had his shop in Upper Brook Street, St. Stephens, Ipswich, and was listed in the 1841 census (TNA HO107/1043/192/6/9/10:5), while the 1851 census also records his mother Sarah (born 1787) resident with him: both were born at Orford, Suffolk (TNA RG107/1800/345: 4). No familial connection could be made between Edward, Edgar and Sarah, although it is possible they were related, and perhaps the two males were brothers. There is little confusion between the two E. Goodwins in the documentary evidence as Edward appears to be conspicuous by his addresses and Edgar was more anonymous.

1834: Peacey (1996, 213) states that in this year Edward Goodwin was a clay tobacco pipe maker at The Neptune Quay location, but they occupied this site much later (see below). The author was unable to verify the 1834 start date of the Miller and Goodwin pipe making partnership.

1835: 27th May. The Rev. W. Harbur married Mr. Edward Goodwin, grocer, Tavern Street to Mary Ann, eldest daughter of Mr. Hardee, Smack Inn, Common Quay, Ipswich, at St. Mary Quay Church (*The Suffolk Chronicle*, Saturday May 30th 1835, p.3, col.4). The parish record makes no reference to Edward's parents or witnesses (FAA/23/46/419).

1835: 15th October. Notice was given that a partnership was dissolved by mutual consent between Charles Ashford and Edward Goodwin, grocers and cheesemongers, operating under the firm Ashford and Goodwin. Immediately below that notice was another one solely by Edward announcing that he had taken two shops, one in Tavern Street and a second at No. 7 St. Clements Fore Street, selling groceries. He also advertised for a shop apprentice (*The Ipswich Journal*, 17th October 1835, p.3, col.3).

1839: Edward is listed in a directory as a grocer and also in partnership with [Joseph] Miller as a pipe maker at St. Clements, Fore Street, Ipswich (Pigot 1839, 71, 558).

1840: 16th December. Edward, a grocer, aged 27, was listed together with Joseph Miller, 29, a broker, as initiated into the Lodge of Perfect Friendship (The Freemasons), Ipswich, both passing January 20th, 1841 and their raising occurred on 17th February the same year. Edward was withdrawn in 1845 and Joseph in 1847 (Library and Museum of Freemasonry; London, England; Freemasonry Membership Registers; Description: Register of Admissions: Country and Foreign 'E', #452-585, fols 1-293).

1841: The census lists Edward as a grocer, aged 30, with his wife Mary [Anne], 25 (actually born 2nd July 1811) and their son James (2 months old) as living at Fore Street. A transcription error in the original census return also records a second Edward Goodwin, 30, listed as a Cheesemonger, although he is most likely to be the oldest son, then aged 3 (TNA HO107/1043/4/9/23:3).

1842: 28th March. A Mr. E. Goodwin was elected a guardian of St. Helens Church, Ipswich (*The Ipswich Journal* 1842a, p.2, col.6). This was possibly not Edward, although his son's wedding took place at St. Helen's in 1863 (see below).

1842: 7th May. *The Ipswich Journal* (1842b, p.2, col.7) reported on the alleged embezzlement by a young man called John Read. He had been employed for two years as a travelling clerk by Joseph Miller and Edwin Goodwin, who 'carry on the pipe trade together' in Ipswich, and on the 7th January, 1842, he received the sum of 17s. 6d. from Mrs Cope of the Horse Inn, Barham Sorrell and gave her a receipt, although he had not 'accounted this to his employers'. Read claimed his employers did not pay 'liberally for his troubles'. However, Goodwin claimed Read was allowed 6-8s. per day for expenses and his wages were 20s. a week. Despite Read offering to pay the money back, the magistrates did not agree to this and ordered him to stand trial at the next sessions: the outcome of the trial was not found. This news item is interesting for two reasons, firstly it records what a travelling clerk working in the clay tobacco pipe industry might expect to be paid in 1842 and secondly that Edward also called himself Edwin: a repeated inconsistently later in the 1850s and early 1860s directory entries (see below): no one by the name of Edwin Goodwin could be found in either the 1851 or 1861 censuses as a resident of Ipswich, further supporting the evidence that they were one and the same person. The name Edward was always associated with his grocery business, while the use of the name Edwin was periodically used for that of pipe making, whatever the legal implications of that were. There is no evidence for Edward having a middle name.

1844: [J.] Miller and Goodwin are listed in a directory as tobacco pipe makers at Fore Street (White 1844, 115; Oswald 1975, 194).

1845: 1st November. It was reported in *The Ipswich Journal* (8th November 1845, p.3, col.3) that during Municipal elections an arduous contest was fought in the St. Clements Ward: the conservatives won, while a Mr. E. Goodwin, Liberal, came third with 163 votes.

1846: 15th August 1846. A newspaper included two related items concerning Edward. Firstly it was announced that Edward, grocer, had stood and lost as a Liberal councillor candidate in the St. Clements Ward, receiving 105 votes and the Conservative 'interest' was won by Mr. John Pitcher, surgeon: 149 votes (*The*

Ipswich Journal, 15 August 1846, p.2, col.5). The second notice (dated August 14th) is interesting in that it was placed by Edward himself, who thanked the electors of the St. Clements ward and cordially asked his friends not to use his name as a candidate without asking him first (*ibid.*, p.4, col.1).

1847: *The Ipswich Journal* (3rd April 1847, p.7, col.2) announced that a Mr. E. Goodwin was a candidate for the election of a Guardian for St. Clements and the poll would be ‘concluded on Thursday next’. The outcome was not found.

1847: 3rd September. In a newspaper notice Joseph Miller, the Beehive Inn, Edward Goodwin, grocer, and their father-in-law, James Hardee, are stated as the persons to receive payments for debts or claims in regard to the dissolved partnership of Hardee and Co. and the ‘Coal Trade’ (*The Suffolk Chronicle*, 4th September 1847, p.4, col.1). Perhaps Hardee had been supplying his son-in-laws Miller and Goodwin with the coal for their pipe making business.

1848: Joseph Miller, pipe maker, Ipswich, was declared bankrupt on Tuesday, 11th January, 1848 (*The Suffolk Chronicle*, 15th January 1848, p.3, col.6). This would indicate that the pipe making partnership between Miller and Goodwin had ended earlier than this date and their working partnership can be more accurately defined as currently c1834/39–47. At least one bowl, decorated with fluting and leaf borders and initialled MG on the spur, has been assigned to their partnership and was recovered from the Devil’s Ring barrow, Brightwell Heath, Suffolk, where it is believed to have been discarded during an 1844 excavation of the monument (Robertson-Mackay 1984, 275-6).

1851: Edward is described in the census as a green tea dealer and cheesemonger and no one in his household is described as a pipe maker. The two sons are recorded as scholars; while also resident were a male grocer’s apprentice and a female house servant (TNA HO 107/1800/242: 4).

1852: Friday 19th November. An announcement was given for the auction of ‘Capital Business Premises’ that included ‘an excellent dwelling house, shop, and premises, in [?No. 7] Fore Street, comprising a large and well arranged shop, with a private entrance, and keeping room, kitchen, scullery, store-room, and pantry, three principle bed-rooms, a dressing-room, two other bedrooms, and a good cellar; a building now used as a pipe manufactory, and a tiled shed’. ‘The above are in the occupation of Mr. E. Goodwin’ (*The Ipswich Journal*, 13th November 1852, p.2, col.4). The Location of No. 7 Fore Street is shown in Figures 2 and 3.

1854: Ipswich Police Court, 20th February. On 16th of February ‘a youth about 13 years of age [?James Hardee], the son of Mr. Edward Goodwin, pipe maker, Fore Street’

was witness to George Griggs and James Emms stealing 100lb of coal belonging to Mr. Jas. W. Knights. The youth, who had witnessed this activity previously the same day, told his father, who then informed Mr. Knights and the two adults then found that Emms had been locked inside a warehouse. They relocked the door and called for the police. ‘The prisoners were fully committed for trial’ (*The Suffolk Chronicle*, 25th February 1854, p.3, col.2).

1856: April 19th. Edward Goodwin, pipe clay merchant and tobacconist, Fore Street, St. Clements, Ipswich, placed a notice in *The Suffolk Chronicle* stating that he continued to manufacture first rate pipes sold at a small profit. He also informed an ‘opponent’ in the pipe trade to desist from sending boys and girls around Ipswich selling inferior pipes, which were said to have come from Edward’s factory or ‘he must abide by the consequences’. He also cautioned his ‘friends’ from buying pipes by the chest as they were likely to be undersold items and receive six, rather than eight gross of pipes. Edward further stated that he has in stock church warden, cutty and other pipes made from superior clay and that he prepared pipe clay in squares for wholesale, retail and exportation. He also stated that the ‘Mushroom Pipe Makers’ (presumably a derogatory term) could not produce the range of pipes made in good quality clay that he could and if they were in such a position to do so, then ‘why make use of my name to rid their rubbish’ (*The Suffolk Chronicle*, 19th April 1856, p.2, col.3).

1861: The census lists Edward as a grocer living at 104 Fore Street (Fig. 2) and head of a household also occupied by his wife (Mary Ann) and his son James Hardee, 20, clay tobacco pipe manufacturer (TNA RG 9/1164/178:14). James Hardee had obviously learnt his trade from his father or at his factory. The residence was a multiple occupancy.

1862: April 26th. A short article in *The Suffolk Chronicle* (1862, p.5, col.5) notes that Messrs. Edward Goodwin and Son, tobacco pipe and ‘military pipe clay’ manufacturers had been allotted a space in the International Exhibition, Class 35 and that a case containing ‘an assortment of their celebrated pipes’ had been dispatched to the event. Indeed, the 1862 International Exhibition catalogue lists for Class 35, Pottery, North Court, Central Division: 6854 Goodwin, E. & Son, St. Clement’s, Ipswich. – Clay pipes (International Exhibition Catalogue 1862, 105). This is also an indication that father and son were now in partnership together: James would have come of age in 1862.

1864: 18th April. The date of a testimonial by Edward Goodwin, of Bridge House, Stoke, Ipswich, for Mr. Eisenberg, a travelling chiropodist surgeon, who satisfactorily removed a corn from Edward’s toe (*The Suffolk Chronicle*, 30th May 1864, p.1, col.1). These testimonials continued to appear in the paper until at least the 11th June.

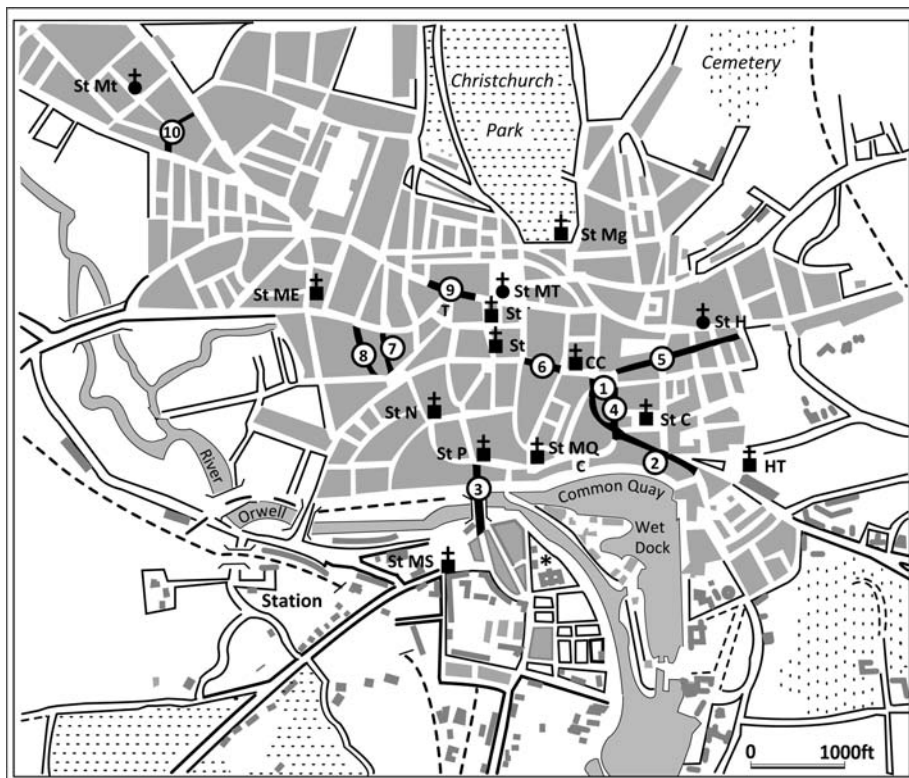


Figure 2: The location of the premises of Miller, the Goodwins and other known nineteenth-century Ipswich master clay tobacco pipe makers.

1. 7 Fore Street; J. Miller and E. Goodwin, c1834–52;
2. 104 Fore Street; E. and J. H. Goodwin, c1852–85, Albert Savage, c1885–88, Albert V. Webster, 1892;
3. 36 Bridge Street; E. and J. H. Goodwin, c1864–65;
4. Angel Lane; John Wenham, c1865–85;
5. Rope Lane; Albert Fred, 1841, Robert Allison, 1841 (both possibly journeymen);
6. No. 6 Falcon Street; Edmund Mullet, c1855–61 (address given in the 1861 census);
7. Curriers Lane: Webster Adams, c1851–53 (died), William Pulham, 1851;
8. Tanners Lane: Henry Ellis, c1851–55;
9. Cornhill, William Suthers, 1855;
10. 34 Wellington Lane: Thomas Rooney, 1881, Albert V. Webster, 1892.

Churches: CC; Christ Church, HT; Holy Trinity, St C; St Clement, ST H; St Helen. St L; St Lawrence, St ME; St Mary-at-Elms, St Mg; St Margaret's; St MQ; St Mary-at-the-Quay, St MS; St Mary Stoke, St MT; St Mary Le Tower, St Mt; St Matthew, St N; St Nicholas, St P; St Peter, St S; St Stephen. C: Custom House, T: Town Hall,

*: OA/PCA excavation.

1865: Edward, listed as a grocer, died of bronchitis at Bridge House, Stoke, Ipswich on the 7th February 1865, aged 51 (*The Suffolk Chronicle*, 1865, p.5, col.4). He was buried at the Old Municipal Cemetery, Ipswich (Section F), and later his wife Mary Ann (died 26th January 1885, aged 73) was buried with him (Gravestone Photographic Resource: GPR grave number; 229269; <http://www.gravestonephotos.com/public/gravedetails.php?grave=229269&scrwidth=1258>). Their headstone gives no indication of a profession. Edward's will (made 5th April 1837: IC/AA2/135/104; probate date: 23rd February 1865) named his wife as the sole 'Relict and Executrix' and he left effects to the sum of under £200 (Index of Wills and Administrations 1865, 124).

Edward Goodwin junior (born October-December 1838), does not appear to have followed his father into the clay tobacco pipe business: he was absent from the family home in the 1861 census (possibly he had joined the Royal Navy) and thereafter appears to have had a peripatetic lifestyle and died in late 1901 at Shrewsbury, Shropshire (England & Wales, FreeBMD Death Index, 1837-1915: Oct-Dec 1901, 127). After Edward senior's death, it was his second son, James Hardee Goodwin, who carried on the family professions of grocer, tobacconist and pipe maker.

James Hardee Goodwin, working c1861-83/85, died 1906

1841: James Hardee Goodwin was born 26th February and was baptised 9th April 1841 at St. Mary at the Quay, Ipswich (Findmypast, <http://search.findmypast.co.uk/record?id=gbprs%2fb%2f220215933%2f1>) and was named after his maternal grandfather.

1863: 10th March: The Rev. W. W. Woodhouse married James Hardee Goodwin, youngest son of Edward Goodwin, grocer, to Mary Anne Louisa Long, the only daughter of Mr. Daniel Long, House Agent, all of Ipswich, at St. Helen's Church, Ipswich (*The Suffolk Chronicle*, 14th March 1863, p.5, col.4).

1865: A trade directory lists James as tobacco pipe manufacturer and tobacconist, 104 Fore Street (Harrod 1864, 248). An advert in the directory is for 'J. H. GOODWIN/TOBACCO PIPE/AND/MILITARY PIPE CLAY/MANUFACTURER/PIPE CLAY MERCHANT/AND TOBACCONIST' (see Hammond in this volume p. 13). The advert also states that the business catered for 'wholesale and exportation', while the Fore Street address was given, as well as that of 36 Bridge Street, Ipswich, where his father Edward must have moved to prior to his death (perhaps as early as 1862, see below; and the 1864 entry above).

1866: July 26th, Ipswich Police Court. Mr. James Goodwin, pipe maker was fined 2s. 6d. and costs, along with six other offenders, for 'allowing their dogs to be at large contrary to the Mayor's orders' (*The Suffolk Chronicle*, 28th July 1866, p.6, col.6).

1871: James (30) is listed in the census at 104 Fore Street, with his wife Louisa (30),

his daughter Clara (5), his mother Mary Ann (69) and a female general servant. James is described as a tobacco pipe maker ‘employing nine men, five females and two boys’ (TNA RG10/1753/90: 15), implying that James was successful in this profession.

1872: Saturday, April 20th, County Court Reports. A salvage suit is reported upon in a newspaper concerning boats from Harwich and Colchester who refloated a Dutch cargo ship *The Prince of Orange* after it struck a sand bar on 2nd March, 1872. Mr. Watts, the lawyer for the plaintiffs, called Mr. J. H. Goodwin, pipe maker, to testify in regards to the value of the cargo, who said he ‘should think the cargo worth about £1 1s. a ton, exclusive of freight’ (*The Ipswich Journal*, Tuesday 23 April 1872, p.4, col.3).

1876: 28th March. The bankruptcy of Mr. T. M. Radcliffe, resident of the Clifton Hotel, Walton-on-the-Naze, lists amongst the creditors Mr. Godwin, pipe maker, Ipswich, who is owed £2. 6s. (*The Ipswich Journal* 1876, p.3, col.1).

1881: James was now resident at Alexandra Cottage, Felixstowe, with his wife and a female servant and listed as a tobacco pipe manufacturer (TNA RG11/1881/16: 26).

1885: James was listed at 106 Fore Street as a tobacco pipe maker (White 1885, 817), but another directory also lists Albert Savage, tobacconist at this address (Stevens 1885, 474).

1891: James was living at 11 Montague Road, Felixstowe, with his wife, daughter, a servant and a family of five visitors and his profession was then stated as a house agent (TNA RG12/1475/23: 3), indicating that he had ceased making pipes.

1901: James was resident at 3 Ivy Bank, Felixstowe, and recorded as a house agent. He was just living with his wife and a servant (TNA RG13/1784/49:13).

1906: James died on the 5th February 1906 and was buried 10th February at the Old Municipal Cemetery, Ipswich (Section E), where his gravestone additionally records that he was 64 years old (erratum), his date of death, and that he was of Trimley St. Mary (Gravestone Photographic Resource: GPR grave number; 228888: <http://www.gravestonephotos.com/public/gravedetails.php?grave=228888&scrwidth=1258>). A newspaper notice of his death additionally states that he died suddenly at Ivydene, Trimley and he was ‘Much Respected’ (*The Evening Star and Daily Herald*, 1906a, p.4, col.5; *The Evening Star and Daily Herald*, 1906b, p.2, col.5).

Interred later with James were his wife Mary Anne Louisa, who died the same year (5th August) and his eleven month old son, Edward Daniel James, who died had died much earlier on 29th January 1865 (*The Suffolk Chronicle*, supplement 1865,

p.1, col.1) and very shortly before his grandfather Edward's death. James's will was proved on the 26th February, 1906 and he left effects of £586. 17s. 4d. (Index of Wills and Administrations, 1906, 241).

Joseph Miller, working c1834–47/48, died 1856

According to the census returns, Joseph Miller was born c1811 in Ipswich, but otherwise his origins are obscure. He may have been next of kin to two other related Ipswich brokers (furniture: 1823/24 directory): John Sen. and Jnr. Miller, who were living at the Butter Market, St. Mary Tower, in 1841 (TNA HO107 1043/12/9: 7). Alternatively, he could have been more local to the St. Clements area and there is also the possibility he was related to John Miller, a grocer (see discussion). There are two other contemporaneous Joseph Millers recorded: one died in 1840 (possibly the father) and the other was 15 years junior to the person in question. Joseph married Eliza Ann, the second daughter of James Hardee, Smack Inn, (*The Ipswich Journal*, 2nd November 1836, p.2, col.4) who died 16th July 1837 (*The Ipswich Journal*, 1837, p.2, col.7). He subsequently married Hardee's youngest daughter Augusta, on 22nd December 1839 at St. Mary Quay (*The Ipswich Journal*, 1839, p.2, col.7) and Joseph was named as a broker in all three of the newspaper articles. In 1840, he was resident or owned premises in the Cattle Market area and was one of many petitioners who objected in *The Suffolk Chronicle* (1840, p.2. col. 6) to the removal of the market. Joseph and Augusta, both listed as brokers, are found as guests at the Queens Head, King Street, Aldgate, London, in the 1841 census (HO107/695/2/3/18: 3).

Miller took over the Beehive Inn, Ipswich and an announcement stated the 'opening dinner' would be held the on 1st March 1843 (*The Ipswich Journal*, 1843, p.2, col.3) and he was listed there in 1847 (see above). Earlier, and belonging to this establishment, a Mr. Joseph Miller, Jnr., narrowly escaped being killed when the stables and haylofts collapsed in 1833 (*The Suffolk Chronicle*, 1833, p.2, col.5). Subsequent to his bankruptcy in 1848 (see above), Joseph is difficult to find documented in Ipswich but he reappears in the 1851 census with Augusta and three children at Harwich, Essex, where he was described as a steam boat agent (TNA HO107/1780/105: 24). He died on 16th March, 1856 and the notice in the *Chelmsford Chronicle* (1856, p.3, col.8) states that he was the pier master of the port of Harwich.

Discussion

The lack of evidence surrounding Edward Goodwin's early life makes it difficult to understand how he became involved in clay tobacco pipe making. He does not appear to have come from a family of pipe makers, e.g., John Goodwin (Godwin) of London, listed in the Tobacco Pipemakers Company in 1805 (Oswald 1975, 137) or that he obviously married into the profession. There are references to Edward in the 1830s as owning shops and therefore it is likely that he came from this background and a

family that allowed him to inherit or have the financial backing to buy a partnership in retail. What is interesting is Edward's business relationship with his brother-in-law Joseph Miller, who may also have come from a family of cheesemongers (e.g., John Miller and Son were recorded in Pigot's 1823/24 directory: http://www.genuki.org.uk/big/eng/SFK/sfkf_o). Together, and at the same time, they joined The Freemasons. A number of questions arise that may or may not relate to how or why Edward Goodwin became a pipe maker. Was John Miller an undocumented pipe maker and were both Edward and Joseph apprenticed to him? Did Edward Goodwin and Joseph Miller have time available to run shops and be apprentice pipe makers? If Edward Goodwin was an apprentice pipe maker then he would have finished this around the age of 21 in 1835: the year he was married and recorded as dissolving a retail partnership with Charles Ashford (see above). It is more probable that Edward had been an apprentice shopkeeper. No evidence could be found for Goodwin or Miller as serving apprenticeships of any kind. Perhaps it was the case that Edward and James, as business men, with no previous experience in the industry, bought an already established Ipswich clay tobacco pipe business in c1834 and managed it. Figure 2 shows some of the contemporaneous pipe makers of Miller and Goodwin and the location of the workshops or homes of other nineteenth-century pipe makers. However, it is not known if a local pipe maker died or sold his business during this time, or if such premises already existed at 7 Fore Street when Edward became the tenant/owner in 1835.

The earlier Miller and Goodwin pipe works at 7 Fore Street is now a Grade II listed building, so hopefully any future archaeological work there will not miss a second chance of excavating the works associated with these pipe makers. An aerial view of the location shows sheds to the rear of the properties and these are possibly the same structures mentioned in the sale of this shop in the 1852 newspaper notice (see above and Fig. 3). Goodwin's second clay tobacco pipe factory was located at Neptune Quay (102-106 Fore Street: See Hammond, this volume, p. 12, Fig. 3) and the site was archaeologically explored in 1989. Although the kiln structure was not looked for, muffle with bar like buttresses, kiln furniture, clay tobacco pipes and raw clay was recovered (Egan 1990, 100–1; Peacey 1996, 213–4; Boulter 2001). After James Hardee Goodwin (see below) retired from making pipes there in c1883, it was taken over by other pipe makers listed in trade directories: Albert Savage from c1885–90 (Oswald 1975, 194) and finally Albert V. Webster in 1892, the last of a dynasty of pipe makers, at 104a Fore Street (Kelly 1892, 1133). The 1892 reference may be the last recorded evidence for pipemaking in Ipswich from the trade directories. Street numbering may also have changed during this period, or the workshop occupied its own plot of land with different numbering to the street. The function of the 36 Bridge Street premises used by Goodwin are at present uncertain and the area has been largely redeveloped for improved road works.

Research into the biographies of the Goodwins makes it clear that trade directory

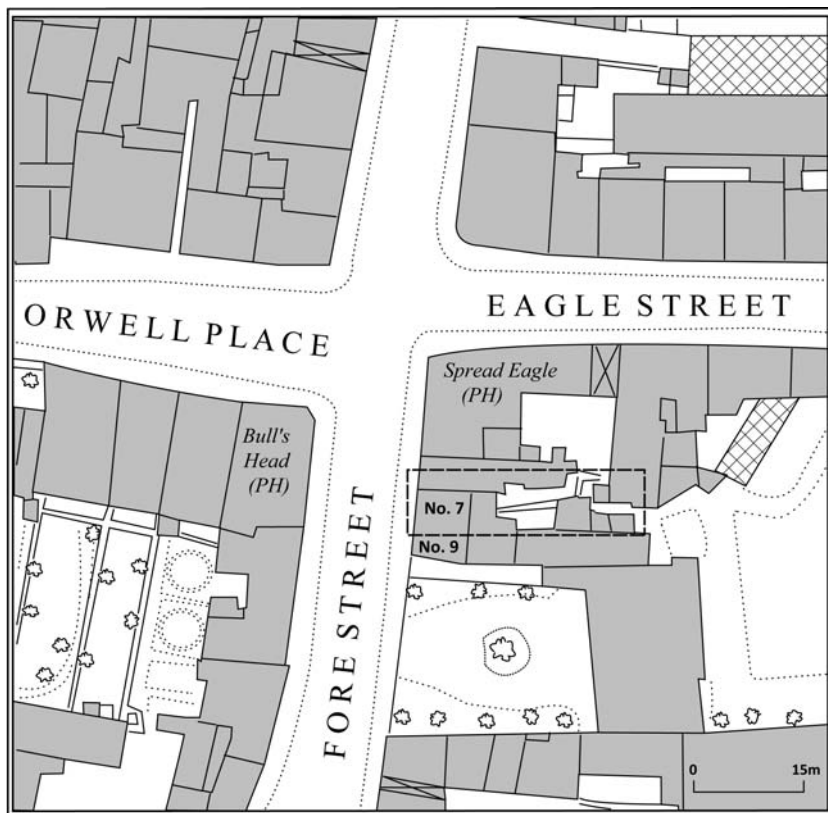


Figure 3: The location of Goodwin and Millers clay tobacco pipe workshop, c1835–52, at No. 7 Fore Street. Redrawn from the 1882 OS 1:500 Map. Nos. 7–9 appear to have been amalgamated by this date and the outbuildings to the rear of the premises may date from the time of Edward Goodwin's occupation.

entries and census returns are not always reliable sources for determining the working periods of pipe makers. Problems may also arise and be exacerbated by the same person trading under different names, e.g., Edward/Edwin Goodwin. The appearance and disappearance of a pipe maker in directories makes the understanding of the full working periods of people in this profession tricky to finalise. Indeed, did James Hardee Godwin in his later life still operate as a pipe maker as well as a house agent? Or was he one of the many casualties of the pipe making industry in the last decades of the nineteenth century and had ceased to operate in this trade for economic or other reasons?

The clay tobacco pipes made by Edward and James also provide additional information regarding their history, e.g., they must have been in partnership together in the early 1860's. This is evinced by an Atkinson and Oswald type 28 (OS24) bowl initialled EG on the spur, which additionally has on the back of the bowl an incuse stamp consisting of a Swiss-type shield containing 'GOODWIN/& SON/IPSWICH' in serif lettering, above Masonic symbols, while a type 29 bowl (OS15) has the same type of stamp, minus the Masonic symbols and JG marks on the heel (Heard 2016, 17–19, pl. 11 and 12). The latter would imply that James continued to use old stamps after his father's death.

Both Edward and James appear to have been respected and trusted members of the Ipswich business community, despite Edward's pseudonym of Edwin and James's brush with the law through his miscreant dog in 1866. Both individuals were involved in the apprehending of coal thieves in 1854 (see above). Edward was named twice in newspapers jointly as an executor, administrator and 'assign(s) of indentures' for the creditors of James Cox, miller (*The Ipswich Journal*, 5th June 1841, p.2, col.4) and later in 1845 for R. Clamp Ennew and H. Porter, grocers and tallow chandlers (*The Ipswich Journal*, 15th February 1845, p.2, col.4). He was also one of the contactable persons in 1847 with regards to his father-in-law James Hardee's debts (see above). Edward also involved himself in local politics and willingly or in ignorance of the fact, stood for the position of a local councillor in the 1840s. Furthermore, Edward's interest in his local community was demonstrated by being named as one of several subscribers to road improvements in the Stoke area and the location of the Bridge Street premises (*The Suffolk Chronicle*, 16th August 1862, No. 2730, p.5 col.2). Other newspaper items name Edward's shop during the mid 1840s as one of the places to buy tickets for social events and steamship trips to Margate.

Edward, as a clay tobacco pipe maker, was also proud of his products and business to such an extent that he was prepared to defend his reputation in an 1856 newspaper notice (see above) and his statement that he was also an exporter of clay and pipes indicates that it was a notable business, aided by its location adjacent to the port of Ipswich. Additionally, the Goodwins must have been at the top of their profession for them to have been selected as exhibitors at the International Exhibition of 1862. James was also respected enough to be called upon as an independent evaluator, i.e., as in the case of the cargo from *The Prince of Orange* in 1872. Interestingly, the Goodwins (and Joseph Miller) are more examples of pipe makers who had other professions as insurance against one of their enterprises being economically unviable.

To conclude, the working dates of the Miller and Goodwin pipe makers are as follows:

Miller and Goodwin, c1834/35 to c1847
Edward Goodwin, c1847 to 1865

Edward Goodwin and Son, c1862 to 1865
James Hardee Goodwin, 1865 to c1885

Abbreviation

TNA - The National Archive

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- HO107/695/2/3/18: 3; 1841 Census, St. Botolph, Aldgate, Middlesex
- HO107/1780/105: 24; 1851 Census, St Nicholas, Harwich
- HO107/1800/242:4; 1851 Census, St. Clements, Ipswich, Suffolk
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Tobacco Consumption in England in the 1570s: A Fresh Look at William Harrison's Evidence

by Peter Taylor

William Harrison is often cited as providing evidence for a flourishing English tobacco pipe trade as early as 1573, based on a single entry in his unpublished *Chronologie*. For example, Oswald published this short quote (1960, 40):

In these days [1573] the taking in of the smoke of the Indian herb called tobacco by an instrument formed like a little ladle ... is greatly taken up and used in England.

Other writers have followed his lead, based as it is upon Furnivall's 1876 edition of part of Harrison's work rather than on the original manuscript now housed in the British Library (Add MS 70984). By citing only part of the first sentence, the impression given is that the consumption of tobacco was widespread in England, however, Harrison is stating this only with respect to the treatment for colds and flu. The full entry is as follows:

In these daies the taking in of the smoke of the Indian herbe called Tabaco by an instrument formed like a little ladell, whereby it passeth from the mouth into the hed & stomach is gretlie taken up & used in England, against Rewnes & some other disease ingendered in the longes & inward parte & not without effect. This herbe as yet is not so comon but yet for want thereof diuers do practize for the like purposes with ye Nicotian otherwise called in latine Hyosciamus Luteus, or ye yellow henbane albeit not without gret error for althoughe yt herbe be a souerene healer of old ulcers & sores reputed incurable outwardly yet is not ye smoke or vapour thereof so profitable to be receaued inwardly. The herbe is comonly of the height of a man garnished with great long leaves like the paciens bering seede colloured & of quantity like unto or rather lesse than the fine margerome the herbe itself yerely coming up also of the shaking of the seede the collour of the floure is carnation resembling yt of the lemmon in forme ye roote yellow with many filletes & therto very small in comparison if you respect ye substauns of ye herbe.

It is entirely consistent with the Galenic theory of humours that the cure for cold, moist illnesses would be something that was hot and dry and the tobacco available then would have been quite strong and bitter. It would also have only been accessible by those who could afford to frequent an apothecary. Even twenty years later, tobacco cost the equivalent of 96/- per pound when the average weekly wage was 12d for a carpenter and 8d for a labourer. It is interesting to note that Harrison did not record who had introduced tobacco into England which perhaps indicates that it was not one specific event but was as a result of a series of exchanges amongst the scientific community, spreading from continental Europe.

The description of 'an instrument formed like a little ladell' has been taken to mean a clay pipe but the association of early Atkinson/Oswald type pipes with this statement is not certain. These pipes are similar in shape to the elbow pipes which are the dominant form found in Late Woodland II sites in the Middle Atlantic region (Bollwerk 2016, 58) and would have first been encountered by the Roanoke settlers, yet Harrison's entry pre-dates this expedition.

Furnivall ascribes the date of 1573 to Harrison's entry although Parry notes that he did not realise that the year is written below each section of entries rather than at the

beginning. Consequently, Parry would date this entry to 1574. The following entry records Henri, Duke of Anjou, being crowned king of Polonia on 18 February. This relates to his election to the throne of Poland – Lithuania and subsequent coronation which occurred on 22 February 1574. Harrison's 'little ladell' entry therefore relates to 1573 in the Julian calendar but 1574 as a new style date. As Harrison is not referring to a particular event, this is a moot point.

The date that Harrison wrote this entry can be shown to be in the 1580s. Although Furnivall states that the whole document is written in the same hand (1876, xi), Parry has shown that most of the work was written by his amanuensis with the last part of the *Chronologie* being written c1580. The entries for 1573/4 are from this period being clearly and neatly written. Only the later entries were in Harrison's increasingly uncertain hand and he died in 1593, aged 59, with his manuscript unfinished.

Although best known for his *Description of England*, Harrison himself admitted that:

Untill nowe of late except it were from the parish where I dwell, [Radwinter in Essex] unto your Honour in Kent; or out of London where I was borne, unto Oxford and Cambridge where I have bene brought up, I never travelled 40 miles foorthright and at one journey in all my life (Ward and Trent 1921, 10).

By the end of his life, many of his entries used by Holinshed had been removed from later versions of his *Chronicles* (Parry 1984) and, although most of what he wrote was hearsay, his work remains of great value. There is no evidence to suggest that Harrison had any first-hand experience of smoking and his description of a *little ladell* remains enigmatic.

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The London United Clay Tobacco Pipe Makers' Society

by Peter Hammond

Among the Trade Union and Friendly Society records retained at the National Archives are those of the short lived *London United Clay Tobacco Pipe Makers' Society*. Established on 21st July 1900 this society clearly relates to some of the journeymen tobacco pipe makers based in east London, their meetings being held at the Fox Tavern, Russell Street, in Mile End.

Printed balance sheets survive for 1901 and 1902 and the official registration document, dated 2nd December 1902, lists seven of the journeymen pipe makers as follows; J. Cleaver, W. Murphy, W. Buck, Thomas James, A. Pope, J. G. Cripps and S. Smith. The last named, as secretary, must have filled in the document as his handwriting matches. His address is given as 34 Bonner Street, Bishop Road, Victoria Park, while a previous address for him of 105 Park Road, Church Road, Leyton, has been crossed out (Fig. 1).

Then follows a full list of the committee and trustees (Fig. 2), as follows, again in Smith's handwriting:

Secretary:

S. Smith (address as above)

'Check' secretary [presumably for signing cheques or as a deputy]:

H. Fitt, 45 Whitehorse Street, Stepney

Committee:

J. Westwood, 45 Tagg Street, Bonners Lane, Bethnal Green, Victoria Park

W. Cleaver, 10 Hewlitt Road, Roman Road, Old Ford

W. Phillips, 45 Whitehorse Street, Stepney

J. Flanigan, 12 Plaistow Park Road, Plaistow

G. Ridgley, 40 Lea Bridge Road, Leyton

T. Naylor, 10 Roman Road, Old Ford

W. Thorne, 11 Plaistow Park Road, Plaistow

TRADE UNION ACTS, 1871 & 1876.

Name of Trade Union *The London United Clay Tobacco Pipe Makers Society*
 State the titles and names of the Officers (including the Trustees).

Name	Address	Office held in the Trade Union	
<i>J Smith</i>	<i>34 Bonner Rd Bishop Rd</i>	<i>Victoria Park</i>	
<i>H Fitt</i>	<i>105 Fagh Rd Church Rd</i>	<i>Secretary</i>	
<i>J Westwood</i>	<i>45 White Horse St Stepney</i>	<i>Check Secretary</i>	
<i>W Cleaver</i>	<i>45 Tagg Hill Bonners Lane Bethnal Green</i>	} <i>Committee</i>	
<i>W Phillips</i>	<i>10 Hewlett Rd Roman Rd Old Ford</i>		
<i>J Flanigan</i>	<i>45 White Horse St Stepney</i>		
<i>G Bridgley</i>	<i>12 Plaistow Park Rd Plaistow</i>		
<i>T Taylor</i>	<i>40 Lea Bridge Rd Leyton</i>		
<i>W Thorne</i>	<i>10 Roman Rd Old Ford</i>		
<i>A Cooper</i>	<i>11 Plaistow Park Rd Plaistow</i>		
<i>F Pileray</i>	<i>2 Elmore Rd Roman Rd Old Ford</i>		} <i>Trustees</i>
<i>A Pope</i>	<i>14 Brighton Rd West Ham</i>		
<i>H Dart</i>	<i>16 Harcourt Rd Stratford</i>		} <i>Auditors</i>
	<i>7 Lupton Lane Halley St Limehouse</i>		

(1200)

Figure 1: Names and addresses of the officers of the London United Clay Tobacco Pipe Makers' Society.

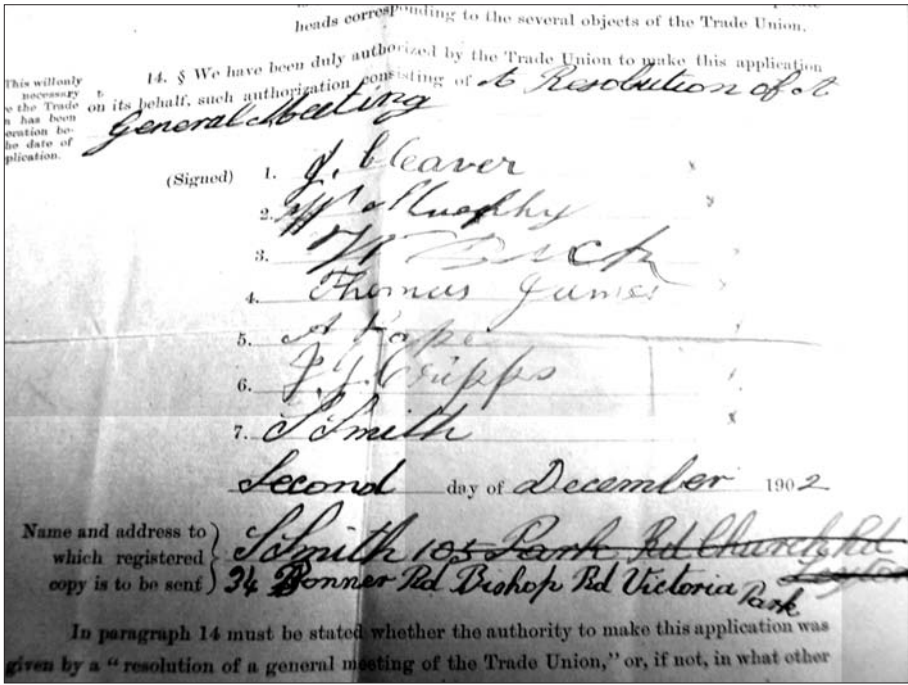


Figure 2: List of the committee members and trustees of the London United Clay Tobacco Pipe Makers' Society.

Trustees:

- F. Cooper, 2 Ellesmere Road, Roman Road, Old Ford
- F. Fileray, 14 Brighton Road, Stratford

Auditors:

- A. Pope, 16 Harcourt Road, Stratford
- F. Dart, 7 Lufton Place, Halley Street, Limehouse

A small printed handbook for the society is also deposited with the National Archives, which states that the entrance fee for joining the Society was one shilling, and each member under the age of 60 years was to pay a weekly amount of 6d and those over 60 to pay 3d (Fig. 3). Fully paid up members were entitled to a hardship fund of 8 shillings per week if out of work – as long as they were fully paid up for a minimum of 26 weeks – and were not hawking pipes. Those pipe makers seeking work out of London could also claim help with rail fares.

The back page of this book then bears the signatures of A. Pope, W. Buck, Thomas James, W. Murphy, J. G. Cripps, Joseph Cleaver and S. Smith (Fig. 4).

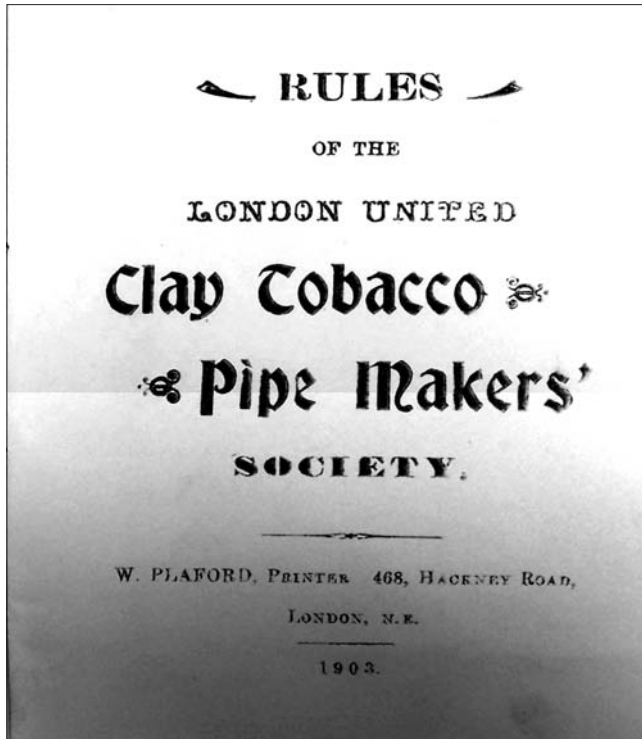


Figure 3: Rule book of the London United Clay Tobacco Pipe Makers' Society.

There is a final document announcing that at a general meeting held on 29th October 1903, owing to '*falling off of members, non payments of subscriptions, and the funds becoming exhausted*' they were asking that the Certificate of Registration under the Trade Union Act be withdrawn. This document was signed by W. F. Cooper and J. G. Cripps as trustees on 2nd February 1904, the registered address being given as the Fox Tavern in Mile End, while the name given for communication was '*A. Pope, 6 Globe Buildings, Globe Road, Mile End*'.

Although this was a short-lived Society, it proves that even in the period when clay pipe making was already in rapid decline (or perhaps because of it) the journeymen within east London were seeking to protect themselves and provide self-help in times of hardship.

Most of these journeymen have been traced in census and other records though there are still some that require further research. The following are biographies of these named makers in alphabetical sequence:

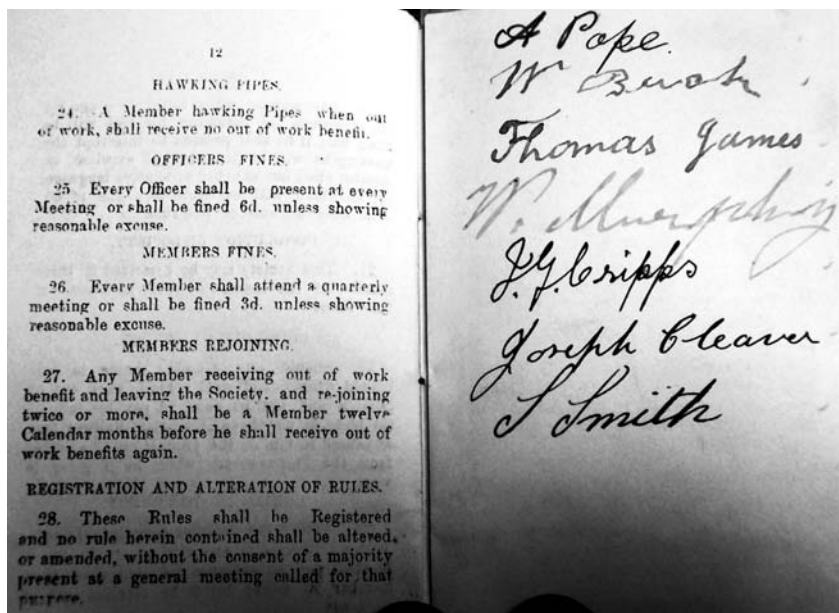


Figure 4: Back cover of the rule book of the London United Clay Tobacco Pipe Makers' Society with pipemakers' signatures.

William Edward Buck

Born Ratcliffe, London, in 1850, son of Benjamin Buck, pipe maker, and his wife Mary Ann. He married Eliza Valentine at St Simon Zelotes, Bethnal Green, on 11th October 1874 and re-married on 29th December 1889 at same church to Jane Sibon, widow. Recorded working as a pipe maker at 45 Whitehorse Street in the 1880s, then Bethnal Green, then a carman in Mile End in 1891, pipe making again by 1896, and back at 45 Whitehorse Street by 1901.

J. Cleaver

Probably Joseph Cleaver of 45 Camden Street, Bethnal Green, whose son Joseph Thomas was baptised in 1898. Wife's name was Emma.

William Cleaver

Born Cambridge c1844 and still in Cambridge in 1861. Married Annie. Living in Hewlett Road, Old Ford, by 1881 where he remained until at least the early 1900s.

Walter F. Cooper (otherwise F. Cooper)

Born Bethnal Green c1878 and recorded living at 2 Ellesmere Road, Bethnal Green/Old Ford, by 1901 with widowed mother Rebecca.

Joseph George Cripps

Born Stepney 25th October 1855, son of John Joseph Cripps, pipe maker, and his wife Sarah. Never married. Working in Mile End Old Town until the 1880s, then Bethnal Green, where he was listed at 8 Cordora Road in 1891 and 1901 living with his widowed mother. He was still there as a pipe maker in 1911 when his sister and brother in law were living with him.

Frederick Dart

Born Mile End Old Town c1874 son of Fredrick Dart senior, pipe maker, and his wife Charlotte Annie. Living with parents in Mile End Old Town in 1881 and 7 Lufton place, Halley Street, Limehouse by 1902.

F Fileray

No further information traced so far. Living at 14 Brighton Road, Stratford in 1902.

Henry John Fitt

Born Mile End c1877 son of John Gray Fitt, pipe maker, and his wife Emma. Married Lillie Frances Ball at St Mark's, Bow, on 2nd August 1897. They were living at 45 White Horse Street in Stepney by 1900.

J. Flanagan

Probably John Flanagan, born Warwick c1844, son of Patrick William Flanagan, pipe maker, and brother of James Flanagan of Nottingham and Ilkeston, Derbyshire, pipe maker, who later became a famous Primitive Methodist preacher, and also brother of William Flanagan, pipe maker of Leicester. Living at Broseley in 1871, Ilkeston in 1881 (where he was working with his brother James), back in Broseley by 1885, where he was still working in 1891, and in Bethnal Green by December 1901 when he married widow Eliza Kent, a daughter of William Harding, pipe maker. The membership list of the Pipe Makers' Society then lists J. Flanagan at 12 Plaistow Park Road, Plaistow in the early 1900s.

Thomas James

There are two persons of this name who would fit, father and son:

- 1) ***Thomas James***, born Bristol c1853. Married Jane Ruth Wicks at St Mary Haggerston on 2nd June 1873. Living in Bethnal Green 1875, Haggerston c1876, Bethnal Green again in 1878, then 6 Urban Place, Hackney 1881 (when he was described as a 'tobacco pipe maker, out of employ'), Haggerston in 1890, 45 Whitehorse Street, Stepney in 1901 (at which time his son William was also pipe making), and at 10 Princes Terrace, Plaistow in 1911 when he was described as working at 'pipe maker's, tobacco pipe manufactory'. His son William, then 32, was also a pipe maker at the time and son Frederick, 19, was a 'pipe maker's labourer'.
- 2) ***Thomas William James***, born Haggerston c1876, son of above Thomas James, pipe maker and his wife Jane Ruth. Married Emily Jane Golding at St Peter's,

Bethnal Green, on 19th November 1899 and living at 347 Queens Road in Plaistow in 1901, at 47 Whitehorse Street, Stepney, in 1903 and 55 Appian Road, Bow by 1911. Still a pipe maker at same address in 1914 when a daughter was baptised.

W. Murphy

Possibly William Murphy, born London c1848, who is recorded working as a pipe maker at Shoreditch in 1871.

T. Naylor

Likely to be Thomas Edward Naylor, born Middlesex c1830. He was apprenticed to James Webb of 9 Portland Street, Soho, c1845, with whom he was living in 1851. Married during the 1850s and then living in St Pancras 1858 and 1861, back at 9 Portland Street, Soho, in 1865, Homerton in 1871, when he was working as a builder but pipe making again there in 1872. Secretary of the London Journeymen Tobacco Pipe Makers Trade Protection Society in 1873. Living in Chelsea in 1881 and Pentonville in 1891. Living at 10 Roman Road, Old Ford at the time of his membership of the United Clay Tobacco Pipe Makers Society (if the same person).

William Phillips

Born Nantgarw, Wales c1845. Living in Ratcliffe, London, by 1875 and at 47 White Horse Street in Stepney by 1881 where he remained until at least the early 1900s. By 1911 he had moved to 1 Flamborough Street, Stepney, when he was still working as a tobacco pipe maker, though his wife, Louisa, was then an unemployed tobacco pipe finisher.

Arthur Pope

Born Stepney 1880, son of Peter Pope, pipe maker, and his wife Mary Ann. Living at 16 Harcourt Road, Stratford in July 1900 and then 6 Globe Buildings, Globe Road, Mile End in February 1904. Married May Camellia Smith at All Saints, Mile End New Town, on 25th December 1904 and was still living in Mile End in 1905. In 1911 he was living at 19, Block G, Sutton Buildings, James Street, Bethnal Green, when he was still a clay tobacco pipe maker with his wife and two young daughters.

George Matthew Ridgley

Born Old Ford, Bow, c1874. Living at 40 Lea Bridge Road, Leyton by 1900 where he is listed in the 1901 census with his parents (who were not pipe makers). He was still single in 1911 when he was occupying one room at 10 Elwell Road, Clapham, and still described as a clay pipe maker.

S. Smith

According to the membership lists of the London United Clay Tobacco Pipe Makers' Society he lived at 34 Bonner Street, Bishop Road, Victoria Park and had formerly been at 105 Park Road, Church Road, Leyton. He may have been the Samuel Smith listed as a master pipe maker at 24 Laburnum Street, Kingsland Road, in 1904.

William Thorne

Born Bermondsey c1857. Pipe making in Bow in 1881 and in Plaistow Park Road, Plaistow, by 1900 next door to Joseph Varney, clay pipe manufacturer. By 1911 he was widowed, and listed as a clay pipe maker living in the household of his employer, Joseph Varney, master clay pipe maker, and his family, at 14 Remins Road, Wick Lane, Bow.

James Westwood

Born at Mile End in 1846, son of James Westwood senior, pipe maker, and his wife Emma. Married Emma Weeks, daughter of James Weeks, pipe maker, at St Thomas, Bethnal Green, on 19th May 1879 and remained in Bethnal Green thereafter, living at 19 Gibraltar Walk and then 5 Knottisford Street (both in 1879), 4 Warley Street in 1881, 17 Preston Street, 1886, and 45 Tagg Street by 1891. In 1911 he was still working as a tobacco pipe maker and living at 74 Longfellow Road, Mile End.

It is interesting to note that both William Cleaver and Thomas Naylor (if the same one) were formerly also members of the *London Journeymen Tobacco Pipe Makers Trade Protection Society* when it was active in 1873.

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A Pipeclay Cock Figurine from Fulham, London

by Chris Jarrett

Excavations at Fulham Island, Walham Green, Fulham, London produced a fragment of a pipeclay cock figurine (site code VAC 01, context [429], small find <24>; Fig. 1). The site was sub-rectangular in plan and bounded by the present day roads of Jerdan Place and Vanston Place. The earliest post-medieval deposits dated to the seventeenth century and consisted of ditches, horticultural features and evidence for a building. The site continued to be built upon so that by the mid nineteenth century it was fully developed and commercial properties fronted two sides of the area (Pickard 2003; Pickard *et al* in prep). An important clay tobacco pipe assemblage was

recovered from the excavation giving a very good insight into the local clay tobacco pipe industry and the assemblage will hopefully be published in the future (Jarrett in prep; Hammond in prep).

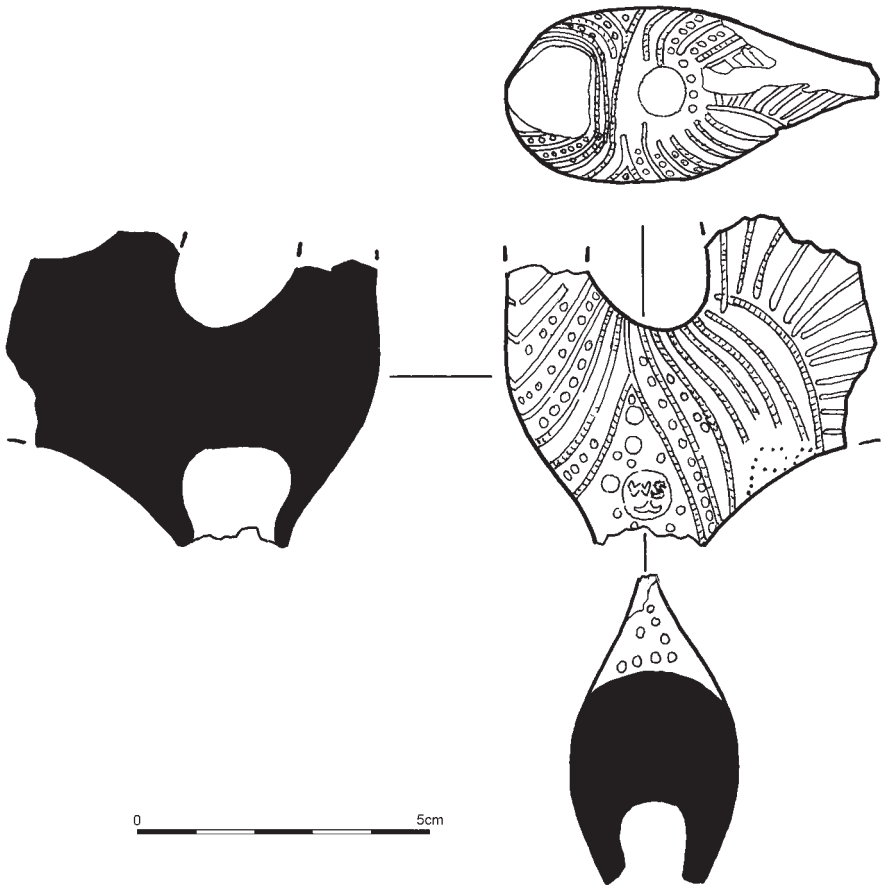


Figure 1: Pipeclay cock figurine, Fulham Island, London (drawn by Michael Miles).

The pipeclay cock was recovered with pottery dated c1780–1820 from a garden soil [429], although the item must be residual and of an earlier date. Unfortunately, the tail is damaged and the head of the figurine is missing, so it cannot be certain if it is a hen or a cockerel as the tell-tale wattles and comb are absent. The figurine has a surviving height and width of 52mm and 60mm respectively, a breadth of 25mm and weighs 54g. The white pipeclay fabric used to make the figurine contains, or has been

tempered with, abundant sand. It was quite proficiently hand formed, with a good central line of symmetry along its length. The base has a cavity, which probably aided firing, although it was most likely to have acted as a socket for a handle or stand. The item has been nicely burnished all over and the body is decorated with lines utilising milling and point stabbing, the latter made using a tubular tool. Incised lines define the tail feathers of the bird. Also present are three circular stamps, 9mm in diameter, two of which are located on opposite sides of the body base, while the third is found on the top of the cock's back. The stamps are individually unclear, yet by comparing the three different impressions it is apparent that the initials WS (in relief) are present above two debased tobacco leaves.

The stamp is difficult to parallel exactly in London, although a WS stamp with leaves in relief has been found on an Atkinson and Oswald (1969) Type 5 bowl of c1610-40 from 90–94 Old Broad Street/Boston House, 63–64 New Broad Street, EC2 (site code: BRO90, small find <423>, MOLA die number 100056; http://webarchive.nationalarchives.gov.uk/20090510221705/http://museumoflondon.org.uk/claypipes/pages/pipe.asp?sitecode=BRO90&context=134&acc_no=423&form=AO5). Additionally, a Type 10 bowl of c1640-60 found at 2–3 Hare Court, Inner temple (site code: HCO99; Jarrett 2001) also has a WS mark, but the stamp is smaller in size and the initials are below tobacco leaves. William Sterridge, working in London is known from the Pipe Makers 1634 charter (Oswald 1975, 146). This could indicate that the cock figurine dates to the mid seventeenth century, or possibly a little later by the size of the stamp, and was possibly a London product. Elsewhere in England there were lots of WS pipe makers, including the Broseley area of Shropshire, where very similar circular initial marks with a stylised fleur-de-lis were being used c1670–1720 (David Higgins, *pers. comm.*). The full site archive is now housed at the London Archaeological Archive and Research Centre.

Other pipe clay cockerels are known and a close parallel can be made to an example from a 1968 excavation at Launceston Castle, Cornwall. This item survives only as part of the head and neck decorated with burnishing, milling and diamond shaped stamps, while at the base of the neck are a band of dots in reddish brown slip. The surviving eye was detailed by impressing a small cylindrical object, perhaps a clay tobacco pipe mouth piece. The evidence suggests this pipeclay cock was possibly made by an Exeter pipe maker around 1680–1710 (Higgins 2006, 414–6, Fig. 14.6).

Clay cock figurines are known from Roman times and a Central Gaulish example was recovered from Tokenhouse Yard, City of London (Keys 2003; Leary and Butler 2012, Fig. 59). The symbolism of the cock is associated with the new day and vigilance, but also lust personified. To the Romans the cock was associated with Mercury as these birds drew his chariot, but to Christians it is connected to St Peter and his denial of Christ, before the cock crowed three times and the Mass of St Gregory the Great (Hall

2001, 72; Carr-Gomm 1995, 64; Gaimster 2003, 127–32). On the continent, Northern Germany and the Rhineland had a late medieval and early post-medieval tradition for producing moulded figurines of religious subjects, such as the virgin and child, but also symbolic items such as cocks. One such find from the City of London was a late fifteenth to early sixteenth-century pipeclay cock perched on a column, part of which depicts a tower (Gaimster 2003, 131, Fig. 6). During the seventeenth century pipeclay figurines, often in the form of lions, were made in Germany and the Netherlands, and are occasionally found in London, as at a site on Narrow Street, London (Gaimster and Weinstien 1989; Egan and Keys 2004).

Other examples of post-medieval pipeclay birds or fowl were made in two part moulds, for example, the body of a bird from the Trink (Lelant) in the Exeter Museum, a cock fragment from 15 and 16 Church Street, Dorking, Surrey, and an example deposited *c*1690–1710 that was found at 16 Bedford Street, Covent Garden (Higgins 2006; Higgins 1985, Fig. 4.38, 412, 414; Jarrett 2012, 190, Fig. 36.2; Fig. 2). A very similar parallel to the Bedford Street example has been found on the Thames foreshore and both have red paint on the wattles (Maiklem 2014; <https://finds.org.uk/database/artefacts/record/id/572716>). These later figurines are small and likely to be toys. The larger Fulham example could have had religious overtones, but equally it may be a secular item, perhaps, as mentioned earlier, a toy.



Figure 2: Pipeclay cock figurine, 15–16 Bedford Street (photo by Strephon Duckering).

Lara Maiklem's 'thread' on the SCPR Facebook page (Maiklem 2014) created an interesting debate on pipeclay cock figurines, with their uses mentioned as nineteenth-century fairgrounds shooting targets, made as a sideline by pipe makers (D. Higgins; H. Coleman). Dan Green (Maiklem 2014) raised a number of important points, first that pipeclay "chickens" were a sideline speciality of Dutch pipe makers and were made in Holland up to end of the nineteenth century, second, they were a popular toy with Dutch children for several centuries and third, that Jan Arijse Boot (recorded in 1696 at Gouda; van der Meulen 2003, 71) was making these items in the early eighteenth century. Julie Cassidy further made a very important connection in that these items are cock shies, as depicted in the 1663 painting by Jan Steen of *The Feast of St Nicholas* (Rijksmuseum, Amsterdam). This painting shows a family scene and in the foreground is a young girl with her toys, including a small pipeclay cock on a pole sticking out of the top of a metal bucket.

The game of cock shying or throwing was by modern ethics, a barbaric sport, whereby a cock was tied to a post or buried up to its neck and clubs (coksteles) were thrown at the bird in order to maim or kill it. The game was traditionally played on Shrove Tuesday by the lower classes, including children, yet the hazards and disruption caused by this pastime instigated towns to pass bylaws prohibiting the sport, e.g., Colchester in 1664 (Griffin 2005, 100). However, it was during the eighteenth century that numerous towns increasingly approved local legislation to stop the game being played in public spaces (Griffin 2005, 98–113). The game appears to have mainly ceased being played with live birds by the early nineteenth century and was superseded by using inanimate objects or fairground attractions such as Aunt Sally (other versions had clay pipes placed in the dolly's mouth or suspended from her body to be hit), besides the enduring coconut shy. However, clearly by the mid seventeenth century, from the evidence of the Jan Steen painting, and possibly the Fulham figurine, live birds were then being replaced by ceramic figurines as a humane version of the game of cock throwing. During the eighteenth century an alternative to pipeclay cockshies was provided for by lead alloy or base metal cast cocks, which occur archaeologically (Forsyth & Egan 2005, 238–241) or as frequent metal detector finds (e.g., Portable Antiquities Scheme, Unique ID: BM-D8E926, <https://finds.org.uk/database/artefacts/record/id/523182>). The damage to the pipe clay figurines is also of interest as it is usually the heads and sometimes the tail area that are often missing or damaged, or conversely with the Launceston example it was the broken head that was found. Does this represent the destruction caused by the coksteles hitting the target during a game of cock throwing or does it alternatively denote the most vulnerable or most fragile parts of these finds when mishandled or dropped?

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Bristol's Export Trade in Tobacco Pipes in 1612

by Peter Taylor

Tobacco Pipes were exported from Bristol as early as January 1597 and within 15 years the city had a flourishing trade with the ports of southern Ireland some 250 nautical miles away. The trade in pipes was mainly conducted on behalf of the staunchly Catholic 'urban elite' of the city of Cork. Although no Irish customs records are extant from this period, unusually, the records of Bristol's three main customs officials survive for 1612 and this allows us to evaluate their completeness and supposed independence of each other. These officials were the Controller, the Customer and the Searcher.

The account of the Customer (TNA: E 190/1133/11) is the most valuable as it contains a record of both the cargoes and the amount of poundage paid, a duty of one shilling in the pound on the value of goods exported. He was responsible for accounting for the revenue although when the customs were farmed out in 1604, he no longer collected the duty but did become responsible for the coastal trade where duties were not paid. The 'Book of Rates' issued to all customs officials in 1608 placed nominal valuations on commodities to allow the calculation of the duty owed but tobacco pipes were not listed in that book. Instead, those items omitted were to incur dues based on their value as declared by the merchant on oath. The figures recorded in the Customer's account are therefore 'real' wholesale values, although there would have been an incentive to under-value, within reason.

The Searcher was not involved in the monetary side of shipping but was tasked with physically inspecting both imports and exports as they were laden or unladen and was responsible for presenting his list to the Customs House for checking against the quantities declared by the merchant (TNA: E 190/1133/12).

The Controller oversaw the work of the Customer and his primary role was fiscal, verifying the amounts collected. His account here contains no details of the cargoes carried, despite the requirement to do so (TNA: E 190/1133/9).

These three 'Port Books' record, between them, 42 different consignments of tobacco pipes and by this date several ports on the southern Irish coast were receiving cargoes, although the harbours of Cork and Youghall were still the main destination. Pipes were now normally recorded in a 'small groce of twelve dozen' rather than in dozens as previously.

The Customer's account only records 31 of these 42 entries while the Searcher enumerates 38 entries. The Controller, while summarising the money collected for each entry, routinely describes the cargo as 'dyvers goods' or similar and makes no specific mention of tobacco pipes. The Customer's account also summarised ten

entries, typically as ‘parcells of severall wares’, which the Searcher recorded as including tobacco pipes. There is one entry missing and one which is partly illegible but the missing merchant’s details can be deduced from the Controller’s account based on the valuation of the entry. The Searcher’s account never consolidates commodities although it contains no entries between 29 February and 26 March, perhaps due to a period of illness. Some destinations are recorded as ‘versus praedict’ (towards the aforesaid) but the previous entry it relates to is often unclear, especially where there is more than one ship with the same name.

The table that follows is an amalgamation of the three ‘Port Books’ where there is a consensus except where there is a variance in quantity when both recorded values are given.

Ship Name	Master	Date / Destination	Merchant	Quantity (gross)	Poundage	Value per gross
Mary Fortune of Bristol	Walter Paramore	06/02/1612 / Youghall	Luke White of Waterford	1	2½d	4/2d
Daniell of Bristol	John Keene	12/02/1612 / Youghall	Christopher Walter of Cork	2	3d	2/6d
Daniell of Bristol	John Keene	13/02/1612 / Youghall	Michael Gould of Cork	2	6d	5/-
Daniell of Bristol	John Keene	13/02/1612 / Youghall	Garrett Gould	1	1½d	2/6d
Anthony of Bristol / Minsterworth	Anthony Matthews	06/03/1612 / Youghall	Patrick Comyne of Cork	1	2d	3/4d
Anthony of Bristol / Minsterworth	Anthony Matthews	22/02/1612 / Youghall	John Averie of Yougall	4	6d	2/6d
Mayflower of Bristol	William Brown	27/03/1612 / Cork	Patrick Gould of Cork	3	4d	2/3d
Joseph of Bristol	William Hampton	27/03/1612 / Youghall	Miles Arthur of Limbrick	1	1d	1/8d
Joseph of Bristol	William Hampton	28/03/1612 / Youghall	James Cromwell of Limbrick	1	2d	3/4d
Joseph of Bristol	William Hampton	28/03/1612 / Youghall	James Michael of Limbrick	1½	4d	2/3d
Joseph of Bristol	William Hampton	28/03/1612 / Youghall	John Lost of Limbrick	1	1d	1/8d

Joseph of Bristol	William Hampton	28/03/1612 / Youghall	William Roch of Limbrick	½	1d	3/4d
Grace Bonadventure of Bristol	Phillip Pollard / Pollet	03/04/1612 / Cork	David Martell	4	6d	2/6d
Grace Bonadventure of Bristol	Phillip Pollard / Pollet	06/04/1612 / Cork	James Moorfield of Cork	3	5d	2/9d
Unitie of Bristol	Edward White	22/04/1612 / Water / d	John Porter of Waterford	1	2d	3/4d
Martha of London	Richard Matthews	27/04/1612 / Youghall	James Meagh of Kinsale	1½	1d	1/2d
Joseph of Bristol	William Hampton	04/05/1612 / Youghall	William Goud of Cork	1½	2/3d	1/6d
Mary Fortune of Bristol	John Wilkins	07/05/1612 / Youghall	Morgan Wheeler of London yeoman	1	3d	5/-
Michael of Dungarvan	Richard Moore	22/05/1612 / Dungarvan	Patrick Gough of Limbrick	2 or 1½	2d	2/4d / 1/8d
Primrose of Bristol	William Richards	02/06/1612 / Youghall	George Burke of Limbrick	2	3d	2/6d
Gabriell of Elmore	Philip Pollard / Pollet	08/07/1612 / Cork	Patrick Arthur of Cork	2		
Gabriell of Elmore	Philip Pollard / Pollet	07/07/1612 / Cork	William Water of Cork	1½		
Gabriell of Elmore	Philip Pollard / Pollet	07/07/1612 / Cork	David Llewelyn of Cork	1		
Gabriell of Elmore	Philip Pollard / Pollet	09/07/1612 / Cork	Nicholas Kerney of Cork	3 or 2	4d	2/3d / 3/4d
Martha of Milford	Thelius Holvert?	31/07/1612 / Kinsale	Walter Arthur of Limbrick	2	3d	2/6d
Martha of Milford	Thelius Holvert?	01/08/1612 / Kinsale	Garrett Gould of Cork	2		
Martha of Milford	Thelius Holvert?	01/08/1612 / Kinsale	William Crough	4	6d	2/6d
Margarett of Waterford	James Bayley	02/08/1612 / Water / d	John Arthur?	2		
Francis of Rosse	John Sinot?	01/08/1612 / Rosse	John Everard	2	3d	2/6d
Francis of Rosse	John Sinot?	03/08/1612 / Rosse	Thomas Routh of Kilkenny	½	1d	3/4d

Nitingale of Bristol	Walter Paramore	30/08/1612	Nicholas Meage of Youghall	2 or 1	2d	3/4d / 1/8d
Anthony of Bristol / Minsterworth	Anthony Matthews	03/09/1612	Walter Morredg of Cork	2		
Anthony of Bristol / Minsterworth	Anthony Matthews	31/08/1612	Edmond Gould	3		
Anthony of Bristol / Minsterworth	Anthony Matthews	03/09/1612	Richard Mead of Cork	5 dozen		
Daniell of Bristol	Walter Daniell	30/09/1612 / Cork	Walter Galaway of Cork	2		
Dove of Bristol	Thomas White	01/10/1612 / Cork	John Kearney of Cork	½		
Dove of Bristol	Thomas White	08/10/1612 / Cork / Youghall	James Meage of Cork	2		
Bennett of Bristol	Edward Williams	07/10/1612 / Cork	John Odge of Cork	4	8d	3/4d
Bennett of Bristol	Edward Williams	09/10/1612 / Cork	Dominick Meaghe of Cork	2	4d	3/4d
Nightingale of Bristol	John Berne?	24/11/1612 / Youghall	John Stackpole of Limbrick	½	9d	1/6d
Elizabeth of Bristol	Thomas Rocknell	01/12/1612	Patrick Romyne	2	3d	2/6d
Elizabeth of Bristol	Thomas Rocknell	01/12/1612	Patrick Cromine of Cork	3	5d	2/9d

Table 1: *Tobacco Pipes exported from Bristol to Ireland Xmas 1611 – Xmas 1612 Composite of TNA: E 190/1133/11, E 190/1133/12 and E 190/1333/9.*

The variation in the valuations of pipes in the 1611/12 ‘Port Books’, from one shilling and two pence per gross up to five shillings per gross, confirm that these amounts were not notional. However, the Customer, on two occasions, mistakenly records the valuation rather than the poundage paid. The Customer also disagrees with the Searcher on three occasions when it comes to the quantity of pipes carried. While sat in the Customs House, he would have received his information from a presented bill of lading or from the master verbally. The Searcher, William Lewis, should have been recording what he or his deputies actually found although the discrepancies were never more than one gross – a small variance across all the entries.

More surprisingly, towards the end of the year when piracy in the Bristol Channel was said to be rife (Latimer 1900, 45), the Controller manages to get his entries recorded against different vessels when compared with both the Customer’s and Searcher’s accounts.

None of the three individual accounts provide a full picture of Bristol's export trade in tobacco pipes during 1612 on their own. When combined, it is unlikely that much has been omitted. The amount of discrepancy is small but enough to suggest that the records were compiled independently of each other. The Searcher's account is the fullest, perhaps because he was working outside the Customs House and relied on boosting his income by seizures, although the values recorded in the Customer's account provide a nice group of wholesale prices which can be compared with other years and with data from other ports.

Abbreviations

TNA - The National Archives at Kew, England.

'Port Books' - The records in the E 190 series held at TNA which resulted from an Exchequer Order of 1564 requiring all customs officials in the ports of England and Wales to make their entries in blank books issued by the Exchequer.

'Book of Rates' – Kingston, F., (pub.) (1608) *Rates of Marchandizes, as They are Set Downe in the Booke of Rates, for the Custome and Subsidie of Poundage ...*

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Mystery of Buried Pipes in Cardiff

by Clare Hutchinson

The following story was spotted by John Cotter on the WalesOnline website (<http://www.walesonline.co.uk/news/wales-news/mystery-buried-pipes-digs-up-2086901>) and is reproduced here so as to preserve a record of this interesting discovery. The original story appeared under the title "Mystery of buried pipes digs up memories of a pub long gone" and was first posted on 7 August 2009, with an update on 28 March 2013. The story reads as follows: -

Next year [presumably 2010], the Cardiff Story museum will open in The Hayes to celebrate the history of the Welsh capital and its vibrant communities. As part of an appeal for people to offer items to be exhibited, Clare Hutchinson finds out why, when developers demolished a pub in Union Street, they found a dozen sailors' clay pipes buried in the garden.

The Moulders Arms is one of a number of Cardiff city centre pubs which were bulldozed to make way for a modern capital. Ronnie Moss' parents inherited the pub in Union Street in 1920 from his grandparents Daniel and Mary Tanner. They in turn had been left it by Ronnie's great-great-uncle Charles Tanner, an enterprising man who had originally sold alcohol from his home in Union Street during the latter half of the 1800s. When he discovered he had a talent for the trade, Charles decided to take over a pub on his street – The Moulders Arms.

The street was in the area around the Queen's Arcade and St David's Centre, near to Boots and Marks and Spencer. More than 100 years later, the old pub was demolished to make way for the original St David's development, which opened in 1981. It was at that time that workers discovered a dozen neatly dug holes in the garden, each with a clay pipe marked with a different person's name.

The mystery of the clay pipes was told in the Echo, which ran a story calling for anyone with answers to come forward. Ronnie, 73, who now lives in Bunbury, a coastal town 120 miles south of Perth in Western Australia, remembers it well. "My mother Carlotta (Lottie) Moss retold the history of the clay pipes," he said. "She was the youngest of her family and was born in 1899 in the Moulders Arms, as were some of my older siblings. Sailors were a large proportion of the customers and were naturally away for long periods of time. Behind the bar of the pub these sailors would keep their personal clay pipes and tobacco, with each pipe having their name on the stem. When these sailors were in port, they came to the pub and refreshed themselves and relaxed by smoking their pipes. If one of these sailors died at sea or died on land, my parents Lottie and Cliff continued the tradition started by my great great-uncle and continued with my grandparents. This was, at the death of a sailor, they would bury his clay pipe in the back garden of the Moulders Arms in a little grave."

Nobody knows where the clay pipes went after being unearthed but, according to historian Peter Finch, the pub's foundations now lie somewhere beneath Boots. "The Moulders Arms is now lost in the foundations of Boots, I think possibly beneath the pharmacy section," he said. "I remember it from when Union Street was still residential. As part of slum clearances in the 1960s, all the houses were gradually boarded up and the locals dispersed across the city. The Moulders Arms was left on its own, a bit like The Vulcan is today, and in the end it had to go as well.

Help! William B Oldridge, York

from Jane Hughes

The Society has been approached by Jane Hughes who is looking for information about her pipemaking ancestor William Blackburn Oldridge.

William was a master clay pipe maker in York, having been apprenticed to George Mason in 1836. He lived in Plows Yard, off Barker Hill, which is where it is assumed he had his pipe works. He appears to have worked with his younger brother, Joseph Oldridge. Jane has been unable to locate any apprenticeship records for him other than a reference to him being apprenticed to George Mason in 1836 (White 2004, 175).

Jane was hoping that someone may be able to provide her with a little more information about him and his work. She is curious as to why neither William nor his brother left a will and wonders what became of their equipment.

If anyone can help shed more light on William's work, or is able to point her to more research papers, she would be very grateful.

Reference

White, S. D., 2004, *Dynamics of Regionalisation & Trade: Yorkshire Clay Tobacco Pipes 1600-1800*, published as P. Davey and D. A. Higgins (eds.), *The Archaeology of the Clay Tobacco Pipe*, **XVIII**, British Archaeological Reports (British Series 374), Oxford, 567pp.



SCPR Conference 2017 - Stoke on Trent 23-24 September, 2017

Don't forget to get your booking form for the conference back to us if you'd like to join us in September. There will be papers and talks on Saturday 23rd, with a conference meal in the evening.

Then, on Sunday 24th, a visit to Broseley Pipe Works in the morning (with pipemaking demonstration by Rex Key), followed by lunch and an afternoon visit to Blists Hill.

You are also warmly invited to stay on a few days longer for the conference of the *Académie Internationale de la Pipe* (AIP) from Monday 25th to Thursday 28th.

Details are on the booking form sent out with this issue or on our website at <http://scpr.co/Conferences.html>. Any questions or queries just email us on SCPR@talktalk.net.

Contributions to the Newsletter

Articles and other items for inclusion can be accepted either

- on an IBM compatible floppy disk or CD - preferably in Word.
- as handwritten text, which must be clearly written - please print names.
- as an email/email attachment, but please either ensure that object drawings/photographs are sent as separate files, i.e., not embedded in the text, and that they have a scale with them to ensure they are sized correctly for publication. If your drawings/photographs do not have a scale with them, please send originals or hard copies as well by post.
- with Harvard style referencing, i.e., no footnotes or endnotes.
- articles of up to 3000 words will be considered for the newsletter; longer papers can be considered for the occasional monograph.

Illustrations and tables

- illustrations must be in ink, not pencil, or provided as digital scans of at least 600dpi.
- can be either portrait or landscape to fit within a frame size of 11 x 18 cm but please allow room for a caption.
- tables should be compiled with an A5 format in mind.

Photographs - please include a scale with any objects photographed.

- should be good quality colour or black and white but bear in mind that they will be reproduced in black and white and so good contrast is essential.
- digital images can be sent by email or on a CD, as a .TIF or .JPEG images. Make sure that the files are at least 600dpi resolution so as to allow sharp reproduction.

All contributors are responsible for making sure that they have any necessary copyright permission to use and publish the material they submit. Please state clearly if you require original artwork or photographs to be returned and provide a stamped addressed envelope.

Enquiries

The following members are willing to help with general enquiries (including those from non-members) about pipes and pipe makers (please enclose an SAE for postal correspondence):

Peter Hammond, 17 Lady Bay Road, West Bridgford, Nottingham, NG2 5BJ.

Email: claypipepeter@aol.com (nineteenth-century pipes and pipemakers).

David Higgins, 3 Clarendon Road, Wallasey, Merseyside, CH44 8EH.

Email: david_higgins@talktalk.net (general clay pipe enquiries from Britain and beyond).

Susie White, 3 Clarendon Road, Wallasey, Merseyside, CH44 8EH.

Email: susie_white@talktalk.net (pipes and pipe makers from Yorkshire and enquires relating to The National Pipe Archive).

National Pipe Archive: The National Pipe Archive is currently housed at the University of Liverpool and is available to researchers by prior appointment with the Curator, Susie White (details above). Web Site: <http://www.pipearchive.co.uk/>

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