

THE ADVENTURE TO FIND OUR BEGINNINGS!

FOUR DAYS IN 'HODDER' COUNTRY

THE ENGLISH COUNTIES OF DORSET AND DEVON.

Day 6 to Day 9 of 55 days.

Stretching from Weymouth, Dorset in the East to Branscombe, Devon in the West, including Dartmoor and to North Molton in the north of Devon.

The main families explored are the Hodder, Gribble, Screech, Parkin and Whitemore.

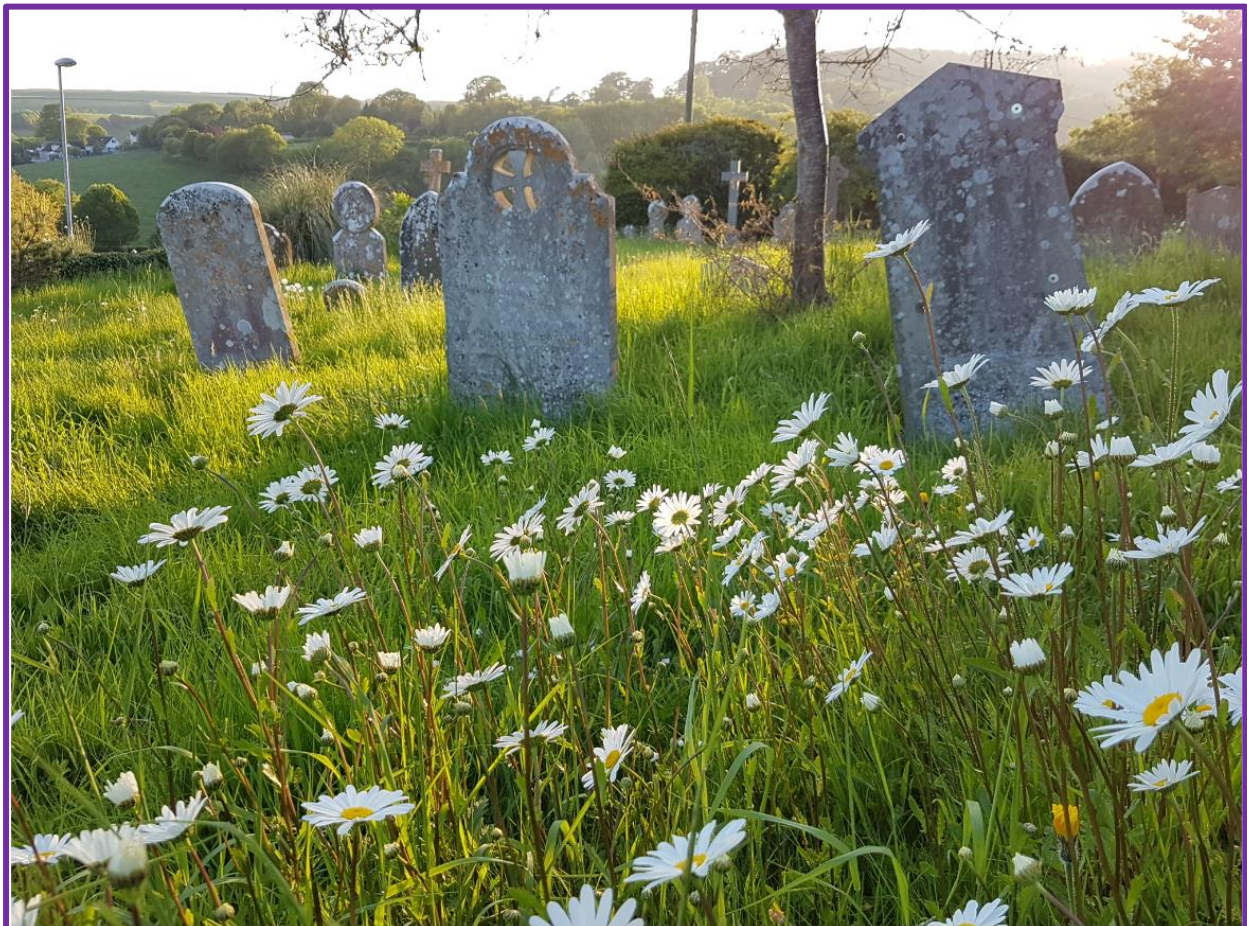
23 May, 2017 to 26 May, 2017

THIS IS PART 2 -

EVENING

DAY 7

24 May 2017



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PREFACE

As well as still having a few glimpses of the 19th century, we are moving back into the 17th and 18th centuries, and again I reiterate, that while I have done my best to substantiate a continuity of evidence, but just to remind you that we are now on the cusp of different recording methods. The civil recording of births, deaths and marriages never began till 1837 and was not made compulsory till 1874, so prior to that we rely on other recording methods, which are church baptismal, marriage and burial events. Church records only began after 1538 and gave the minimum of information and not all are available. Ancestral and family Christian names were prolific so there could be many people with the same name, in the same area, at the same time, so be mindful that the degree of certainty of correct ancestral connections reduces, the further back into history we journey and as more records emerge, things could change.

*... remember that just because these books (written by Family Historians) are published, it does not mean that the research they contain is **necessarily correct**. They may point you in the right direction, but it is always worth seeking out the original documents where possible to confirm their research.” Remember, they are guide books not road maps!*

While thanks to those earlier researchers, whose research has pointed me in certain directions whether it be right or wrong, however, in the case of my direct ancestors and some of the extended family, I have attempted to always confirm my research by referring to the original documents. But in the extended family, I welcome descendants to let me know if there needs to be corrections. If I have not included the original document in this research, it is possibly uploaded onto my Ancestry Family Tree (Hammer Geldard Current Family Tree) or in my personal records. I use the following websites, Findmypast; The Genealogist; Ancestry; Family Search; Geneanet; local OPC sites; The British Newspaper Archive; Roots Ireland; The Green Room; Google and many other websites and resources. My family tree charts are from Ancestry and Family Tree Maker. The maps are from Google & Bing maps, which I use to identify the distance between villages and counties and if there is a large distance involved between areas, I look at the siblings and other relatives to ensure that there is a connecting correlation between the families. I also use DNA searches to see if there are other DNA connections to me with the same family name, while not a perfect confirmation, it does give an indication that I am on the right track. I also like to read up on the local history of the time and the area, with a result in gives me some indication of what life was like for our ancestors living in that era and in that location.

Originally, I intended to only research the ancestors, but after some communication with the Branscombe Project in Devon, I was made aware that the local towns & villages are also keen to know what happened to the families that made up their village life over the centuries. So, I have taken the liberty of branching out and researching several generations of descendants in the extended family. It has taken a great deal of courage to put my findings, theories and hypotheses up for public gaze, as no matter how hard one tries to ensure that all is correct, with both one's ancestors and their various descendants, one always makes errors. So, for those I apologise, and please feel free to contact me and I will attempt to correct them in a later revised edition.

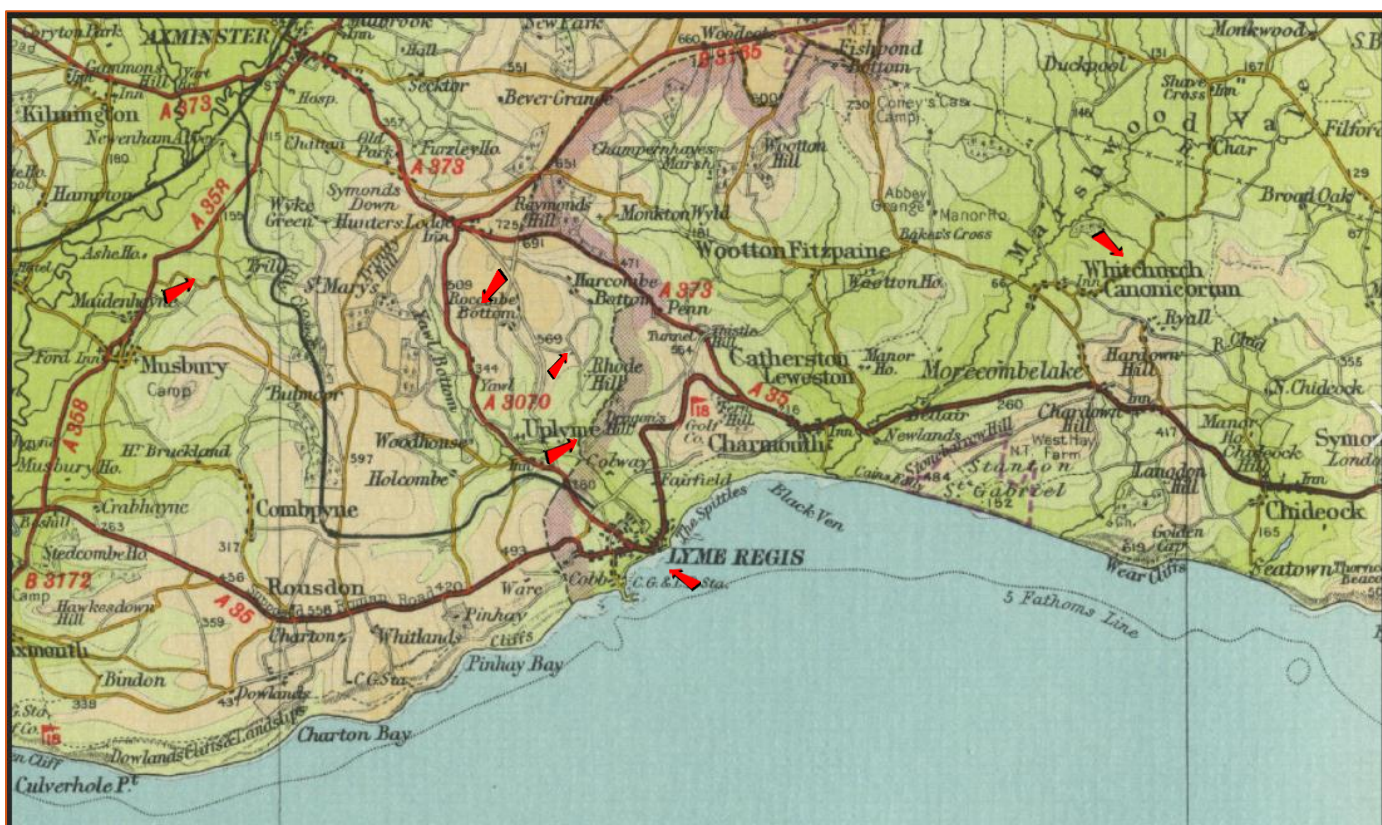
As a result, this work will be continually evolving and changing and being corrected. So, while I will be happy for you to download and copy to use for your own research or information, please **DO NOT COPY IT WITHOUT PERMISSION AS IT MAY NOT BE THE LATEST UPDATE** and please **avoid plagiarism by copying another person's research without permission or reference to it**. The code on the bottom right of each page will show the latest revision.

Picture – front page is Churchyard at St Peter & St Paul's Church, Uplyme, Devon, UK. Photo – Julianne Geldard.

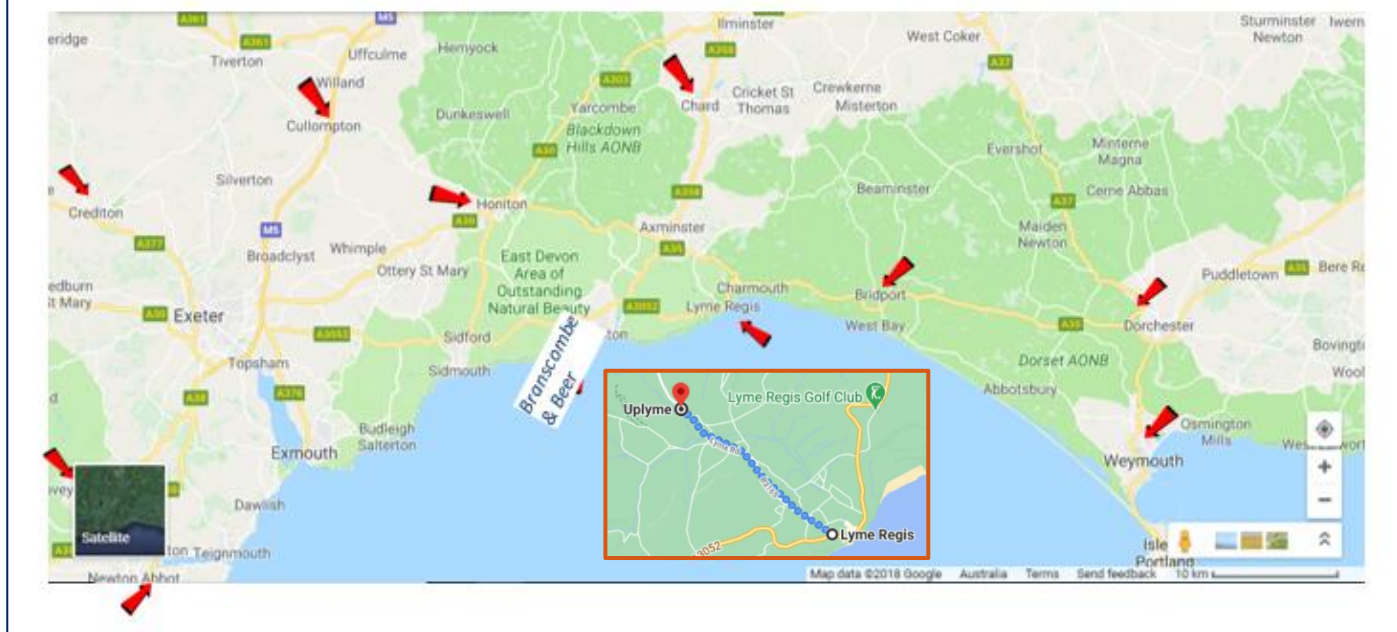
Picture right – Low tide at The Cobb, Lyme Regis – Julianne Geldard



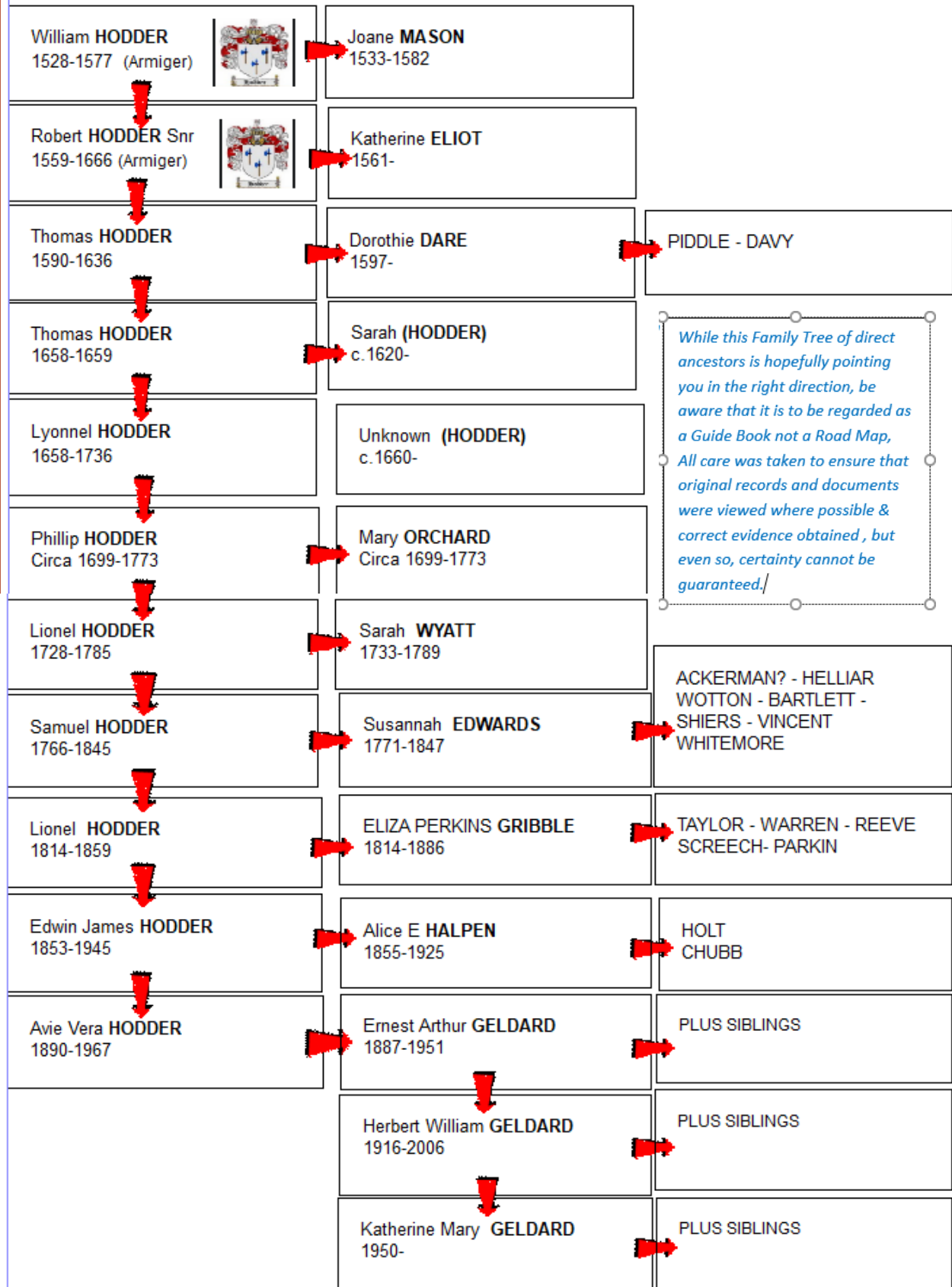
The map below shows Uplyme, a mile north west of Lyme Regis, and the small red arrow north west of Rhode Hill is where Hodders Corner & Hodders Lane are. The dotted black line with pink blaze running to the right of it, is the Devon/Dorset border and also the boundary of the Whitchurch Canonicorum Hundred.



The map below shows most of the villages mentioned in the story. Uplyme (*not shown*) is 1 ½ miles north of Lyme Regis. Chard is north of Lyme Regis and Hawkchurch about where the 'c' of Charmouth is – Chideock is halfway between Charmouth & Bridport. Moving west, to Honiton, Collumpton and Crediton. West of Lyme Regis is Seaton, Colyton is just above the writing of Seaton, 3 kms north (*not shown*). Between Seaton and Sidmouth, is Branscombe & Beer and Honiton is just north of it. Bovey Tracey is under the satellite image lower left and entrance to Dartmoor and Newton Abbot is right at the bottom. The red arrows all show these places and they are all significant to our families.



OVERVIEW OF FAMILY NAMES IN HODDER FAMILY TREE



THE ADVENTURE TO FIND OUR BEGINNINGS!

THE SECOND FOUR DAYS – THE COUNTIES OF DORSET & DEVON.

For those who have Jan Hercus' book, you will see familiar research, photos and writings, which she has generously shared. As a result, I think it only fitting that we regard Jan as co-author of this section of our journey through this particular ancestral, historical & geographical landscape, as without her research, knowledge & writings in the Bridport, Eypes Beach, Lyme Regis & Uplyme areas, we would not have been able to cover as much as we did in such a short time and it would have been a very shallow adventure, indeed!

Please note: In the following account, when referring to them, I have **underlined & bolded**, our **direct ancestors** and **bolded** our **DNA relatives** ie. their siblings, aunts, uncles, cousins, etc. Also, in various chapters, so that you can detect who & where the various member is situated in the family, I have used column Family Trees from Ancestry.com, colour coded their borders & placed the same colour icon in the relevant place in the text, to help identification. I have used a bus icon as I believe we are all on the journey together 🚌



Jan Hercus at the Cobb, Lyme Regis



Above is Hodder's Corner, Uplyme – once a thriving farming community, now allowed to return to the wild; to a space, where an amazing sense of peace and other worldliness inhabits. If one looks through the trees one can just catch a glimpse of the sea, over the next hill. Photo by Katherine Hammer

ALL ABOUT UPLYME, DEVON.

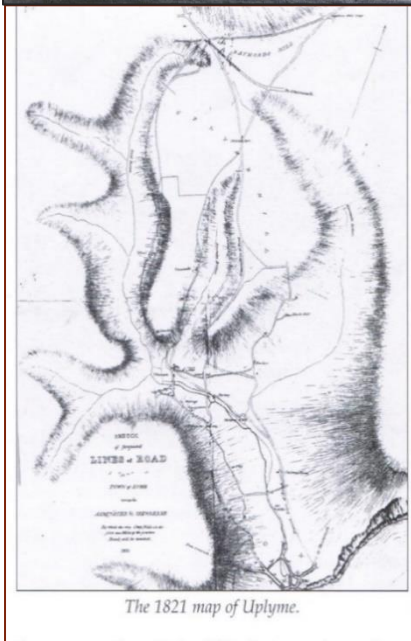
However, it is time to return to Uplyme, where we were - before we took a detour up to North Devon to discover the Parkin family, and now it is back to follow the lives of the Hodder family. (*Uplyme pictured right*ⁱ). The village of Uplyme is right on the Devon-Dorset border, with Uplyme in Devon and Lyme Regis in Dorset & as we discovered a seamless transition between the two counties – one street we were in Dorset, the next street we were in Devon.



A most significant resource for me, which I thoroughly recommend with gratitude was “The Book of Uplyme” by Gerald Gosling & Jack Thomas,



which gives local history and situational geography to us non-native descendents. It tells us that Uplyme parish boundary is over 16 miles (26km) in circumference, making it one of the longest boundaries in England & contains approx. 3, 618 acres. That in the parish, there are scattered hamlets – Holcombe, Harcombe, Cannington, Yawl, Ware, Shapwick, Happy Valley, Rowcombe, Cathole, Amherst, Hunters Cross, Trinity Hill, St Mary’s,



Whitty Down, Rhode Hill, Woodhouse, Carswell and Burrowshot, to name 18. (*Above left, The Book of Uplyme gives us the earliest known picture of Uplyme village, c1800, with the church and Court Hall Farm sheltering beneath Knoll Hill. The hedge in the foreground marks the present main road B3162 through the village.*ⁱⁱ) This picture is the Uplyme that our ancestors lived in. While, they lived all throughout Uplyme, they lived mainly in the village itself, around Rowcombe, Harcombe/Whitty’s Hill & Yawl. *See map next page.*

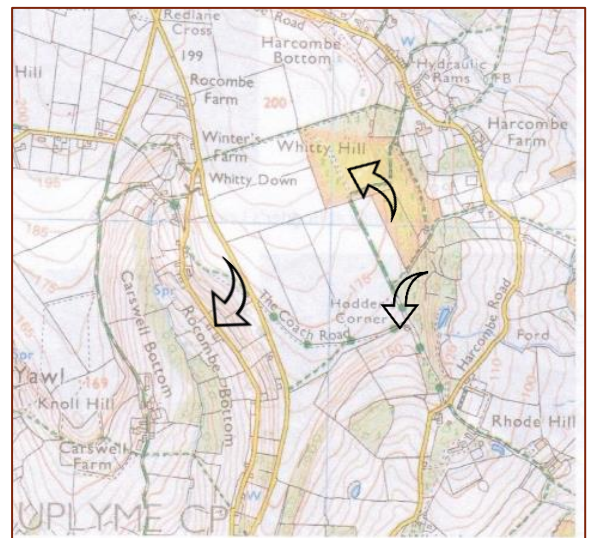
“The Book of Uplyme” says that residents of Uplyme believe “*if you look at the back of your left hand, you can easily imagine that you are gazing at a simple relief map of Uplyme. Your little finger is Shapwick Hill, your second finger Woodhouse Hill, your middle finger Knoll Hill, your index finger Springhead Rd and your thumb Rhode Hill. Then between your five fingers lie four combes, or ‘bottoms’ as we call them. Starting on the left we have the first bottom containing Happy Valley, Shapwick Valley, Holcombe Valley and Cannington. The second bottom, up which runs the main road, is Yawl Bottom, the third one is Rocombe*

*Bottom and the final one is Harcombe Bottom. ... the middle of the back of your hand is where the Post Office and shop are, with Church Street leading up to the church and Mrs Ethelston’s Primary School*ⁱⁱⁱ.”

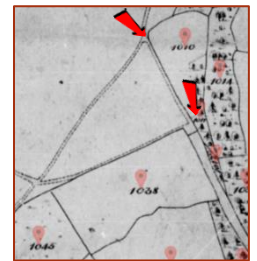
The Devon Record Office has released an 1826 list of Uplyme Parishioners, which was compiled by John Marshall, Clerk of the Parish on behalf of Mr Henry Tucker, Rector^{iv}. While I will only list the names of the families that we have already connected with & will connect with in the later generations, it gives us information such as John Hodder & Lionel Hodder (4 children) & Thomas Hodder (3 children) & Thomas Fowler with their families, lived close to the Clerk of the Parish. While Betty Govier, Ann

I purchased copies of the following books “The Book of Uplyme” by Gerald Gosling & Jack Thomas; “Around Uplyme & Lyme Regis” compiled by Les Berry & Gerald Gosling; and “Seaton, Axminster & Lyme Regis” collected by Ted Gosling, and thanks to the authors as you see by the referencing, their information has been invaluable in the compiling of this familv history.

Dare, Francis Marshall, George Ebdon and James Hodder are all in the Poor House and the women have 6 children each. In Holkham (Holcombe) live the Fowlers, Sansoms, Davey, while at Cannington, David Wyatt, more Sansoms & Fowlers, & Thomas Hitchcock. At Workhouse Bottom, we know the names of Jacob Adams (farmer), the Jeffords, more Hitchcocks, & John Huxford. At Sir John Talbot's are William & Eli Fowler & their families and from the Parsonage to the Factory, Matthew Jefford says he is able to educate his own children (Sunday School) and a really sad one, the Gardiner family promise to come to church when they have clothes!!!! They must only have rags! At Yawl and Woolley Bottoms are George Gay Snr, George Gay Jnr, Richard Gay, Stephen Fowler, Thomas Hodder Jnr. At Rowcomb & Carswell Bottom are Thomas Huxford, Mary Jefford, Joseph Adams, John Huxford, James Gay, Lionel Hodder (who has a large family), Jonathan Ostler & other Fowler families. While at Harcombe Bottom, more Fowlers, John Adams & John Hoare. There is no mention of our 3 x great grandparents, Samuel and Susannah Hodder^v.



There is also a second list, dated 1827, though rather than by location, this one is alphabetically, amazingly there are 19 families of Fowlers listed & 9 families of Hodders. James Hodder has 4 children, while there are four Thomas Hodders. We have our 2 x great grandfather, Samuel with 7 children, Mary Hodder with 1 child, George Hodder with 5 children. We have two Lionel Hodders, one living at the Buildings, a family of eight (which would be the one married to Sarah Williams & we will call Lionel, the Limeburner for clarity) then a second Lionel who we will call Lionel the Mormon & his is a family of 10^{vi}. *(I have painstakingly pored through the original registers to locate all the Hodder children for these two Lionel & Sarah Hodders, prior to 1827. While it is often difficult to work out which child belongs to which family, and I cannot guarantee I have it correctly).* However, as I read through the registers I was surprised at the number of paupers around 1793 and in the early 1800's the number of 'base born children' baptised.



The 1826 & 1827 Uplyme lists also record the Dissenters in the Parish. Benjamin Hallet and his family of five children are listed as partly Dissenters as the five children go to Sunday School. At Holkham, John Fowler



and John Sansom and their families are also partly

Dissenters and John Davey & family are totally Dissenters. At Workhouse Bottom, Joseph Jefford and family are Dissenters, while at Yawl, the Dissenters are George Hodder & family, John Young & family. While on Sir John Talbot's land, there are William Fowler & Eli Fowler & their families & at Rowcombe, James Gay & Benjamin Fowler & Jonathon Ostler & their families. Finally listed at Harcombe Bottom, John Adams, John Case, Mary Case, Job Fowler, George Fowler and Benjamin Moore and their families. Most of those names are well known to us.

Hodder's Corner as you can see from the map above right^{vii} and the 1838 Tithe Apportionment Record also above right, lies in

English Dissenters were Protestant Christians who separated from the Church of England in the 17-18th century. A dissenter is one who disagrees in opinion, belief & other matters. English Dissenters opposed state interference in religious matters & founded their own churches, educational establishments & communities. Some emigrated to the New World (America) & were particularly prevalent in the founding of the Plymouth colony. English dissenters played a pivotal role in the spiritual development of the US & greatly diversified the religious landscape. They originally agitated for a wide-reaching Protestant Reformation of the established Church of England & they were predominantly Parliamentarians during the Civil War & flourished briefly during the Protectorate under the leadership of Oliver Cromwell. www.Wikipedia.EnglishDissenters.

the vicinity of Harcombe Bottom on the way to Whitty Hill. Plot 1038 is where the old home is at Hodders Corner, as pictured above & on the Tithe Map is the lower red arrow. Plot 1038 is owned & occupied by Hon John Talbot as is the two coppices running to the right of the road. Plot 1010 which runs along the right of Hodders Lane is owned by Hon John Talbot but occupied by Simeon Swaine, though obviously at some stage in history, the Hodders have lived there. As some of the land is still named for them, Plot 1011 - 1 rood & 18 perches^{viii} is named Hodder's Plantation & Plot 1014 - 2 acres & 10 perches is Hodder's Coppice. Most likely the plots surrounding the Hodders's Corner & Hodder's Lane were also theirs.



The areas around Uplyme have been described as follows “ ... a place, for all its tiny body, with a soul. ... The balcony-like nature of the road is very striking. For a mile or more this one runs above the charming hollow known as Yawl Bottom, through which meanders the upper waters of the familiar Buddle (Bickley's name for the River Lym). Opposite lie the clad slopes of Woodhouse Hill and further to the north the greater height and barer summit of Trinity Hill. These bottoms, green cups moulded among the hills, are characteristic of the neighbourhood. On the other side of the road, not hidden from view is Rocombe Bottom with Knoll Hill and Yawl Hill at either end; and divided from that by Whitty Hill (where Hodder's Lane ends) is Harcombe Bottom, the fairest of them all. (So the Hodders were close to good land.) One can wander about these pleasant places at will, for there are many lands and footpaths there and many hills worth climbing. Shapwick Hill, Trinity Hill, Rhode Hill and the rest. Any of them offer to show you at the price of a little breath, this varied and verdant country mapped beneath you. This is praise indeed & well merited. Uplyme's chief glory is its landscape ...”^{ix} Right is an artist's impression of ‘Harcombe Bottom, the fairest of them all’^x.

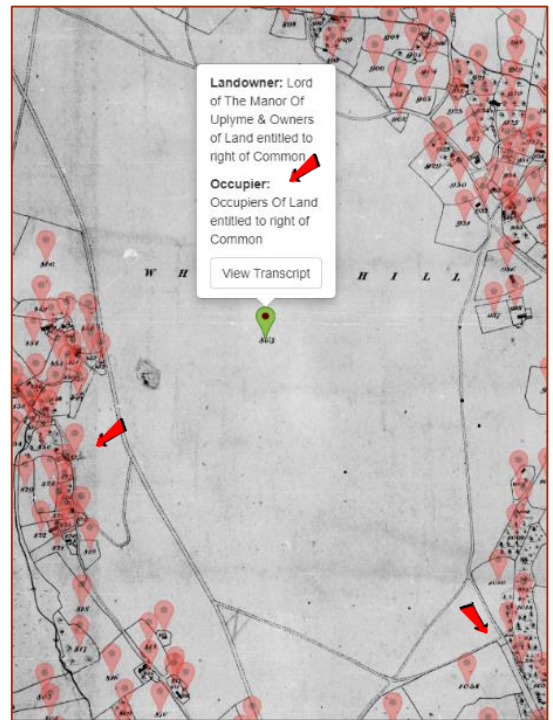
Strange the way they have all these old names, for the valleys and hills, it is like they have their own personalities and back then, they probably did. As we mentioned earlier, before 1284 when Lyme became Lyme Regis, the two places straddling the county border were known sometimes as Nether Lyme and Up Lyme. The personalities of the landscape mainly breathe their ‘other world’ origins, “The Book of Uplyme” tells us, “Combe is the Celtic word for valley, so Harcombe is the valley where the hares played.” If we look on the map previous page, we see that Harcombe Bottom is just north of Hodder's Corner and Harcombe Farm where we will see that Farmer Gay lived is to the East. “Holcombe is a hollow or deep valley and Rocombe probably a rocky valley. (Hodders lived at Rocombe as well) Lea or ley is a clearing and thence a field, so Wadley is a field where woad was grown. Hay was a field enclosed by hedges, but when most names were passed on by word of mouth, spelling changed so that Penhay easily became Pinney. Ton is a settlement (later becoming town), so Cannington is where the Cannings, a family name, lived. Because sleech comes from the Old English word for mud, we can deduce that Sleech Wood was muddy. Gor is the Old English word for dirt; Gore Lane was either described as a dirt track or possibly tan up beside a gore-shaped or long triangular field. Pound Land was where the village pound, an enclosure in which straying animals were impounded, would have been. Shapwick meant sheep farm. Ware comes from war, meaning watch or guard, hence wary, aware and beware. It got this name from the lookout and beacon on Ware cliffs. Crogg land most probably came from the Old English word ‘crok’ a bend, from which we get crooked. Smoky Hole might be where the charcoal burners worked. (We will discover that one of the Lionel Hodders was a Limeburner and lived at Loom House) The Ven in Venlake alludes to a fen, so that it means a boggy place. Whalley Lane probably comes from a person's name. What about Jericho? (This is where Letitia Hodder nee Boon lived) Well, it is very likely that was a joke. The name was used for a far-off place just as we now might say Timbuktu. And Yawl? Now there's a problem. Molly Matthews, author of “Place Names of the English-Speaking World” has no idea of its origin but suggests that it is Old English or earlier.^{xi}”

CH. 64 ENCLOSURES SOUND THE DEATH KNEEL OF AGRICULTURAL BRITAIN.

Back in the 1500's, the people of Uplyme had the right of pasture for their livestock on the common called Wolcomb's Down (Wooly Hill) and Rocombs-hed (Trinity Hill). Portion 863 (Whitty's Hill) to the north-west of Hodder's Corner was also Common grazing land & as you can see Rowcombe, where many of the Hodders lived (Left arrow) and Hodders Corner (right arrow) were situated to take advantage of this common land^{xii}.

“The 1773 **Inclosure Act**” of English Parliament passed during the reign of George III and which is still in force in the United Kingdom, created a law that enabled enclosure of land to facilitate economy and efficiency in farming. **It meant that small farms would be enclosed into larger farms and owned and run by one farmer.** However, as well as leaving huge numbers of small farmers without a means of livelihood, at the same time it removed the right of commoners' access. ... The powers granted in the Inclosure Act were often abused by landowners. The preliminary meetings where enclosure was discussed, intended to be held in public, were often made in the presence of only the local landowners. They regularly chose their own solicitors, surveyors and Commissioners to decide on each case. In 1774, Parliament added an amendment to the Act under the Standing Orders that every petition for enclosure had to be affixed to the door of the local church for three consecutive Sundays in August or September^{xiii}.

The Act limited the amount of traffic on common free access paths if they fell within land that was to be enclosed and privatised. This often meant that traffic eventually stopped going along certain routes such as the common path next to Shit Brook (I wonder why they called it that??? Hmmm!) in Much Wenlock, Shropshire. Enclosure acts continued nearly every year from 1845 till 1860 then randomly till 1882.^{xiv}



WE, the Undersigned, being Landowners or duly authorised Agents of Landowners, within the Parish of Ugborough, in the County of Devon, whose interest is not less than one fourth part of the whole value of the Lands subject to Tithes in the said parish, do by this Notice in writing under our hands, call a Parochial Meeting of Landowners and Titheowners within the limits of the said Parish, for the purpose of making an agreement for the general Commutation of Tithes within the limits of the said parish, pursuant to the provisions of an Act passed in the 6th and 7th years of the Reign of his present Majesty, intituled “An Act for the Commutation of Tithes in England and Wales.”— And we do hereby also give Notice, that such Meeting will be held in the Vestry Room in the said Parish, on Wednesday, the 9th day of August next, at the hour of Eleven in the Forenoon.

Given under our hands, this Twentieth day of June, One Thousand Eight Hundred and Thirty Seven.

SAMUEL WIDDICOMBE, Agent to the Rev. GEORGE HARRISON.	SERVINGTON SAVERY, Agent for JOHN KING, Esq.
JAMES KING.	SERVINGTON SAVERY for Himself, and Agent for J. S. SAVERY and CAPTAIN HAWKINS.
JOHN LEE, TEMPLER.	ROBERT LANG.
SERVINGTON SAVERY.	ROBERT JEFFERY.
JOHN LANG.	RICHARD TOMS.
PHILIP SAVERS.	WILLIAM WIDDICOMBE.
SAMUEL WIDDICOMBE.	JAMES L. GIDON, by WM. WIDDICOMBE, Agent.
SERVINGTON HODDER.	JOHN GRANT.
RICHARD MOYSEY.	JOHN LANG.
P. M. TOMS.	JOHN CROCKER.
WILLIAM HODDER.	JOHN BAKER.
ROBERT WINTER.	
GEORGE MITCHELL.	
JOHN PEARSE.	
JOHN WHITE.	
RICHARD WINTER.	

Above right is an article from an 1837 Devon newspaper^{xv}, calling for a meeting of Landowners who comprise the Parish Vestry in Ugborough, these meetings organised business throughout the parish (district) including the Poor Houses, and they also organised the models that would be presented for enclosure. While Ugborough is 60 miles south west of Uplyme, notice that we have two Hodder landowners represented, Servington Hodder and William Hodder. We discover later that Servington and William were tenants on land owned by an Elizabeth Hodder.

As explained, **Enclosure** (sometimes **inclosure**) was the legal process in England of consolidating (enclosing) small landholdings into larger farms, at the expense of the poorer

UPLYME INCLOSURE.

I HEZEKIAH BARTLETT GUY, the Commis-
 sioner named in and appointed by an Act passed in the 4th year of the reign of Her present Majesty Queen Victoria, intituled "An Act for Inclosing Lands in the Parish of UPLYME, in the County of Devon" Do HEREBY GIVE NOTICE, that I have set out and appointed the PRIVATE ROADS, BRIDLEWAYS and FOOTWAYS through and over the said Lands, intended by the said Act to be divided, allotted, and inclosed, in the directions hereinafter mentioned, that is to say:—

ROWCOMBE PATH, from the Rowcombe Road across the north side of an Allotment to Noah Bishop to Whitty's Hill Road.
WHITTY'S HILL PATH, from Whitty's Hill Road through the north side of an Allotment sold to Sir John Talbot, and the north east side of an Allotment to James Case, to the Soil Allotment Way.
PEN PATH, from Whitty's Hill Bridle Way, at Hodder's Corner, on the south east side of an Allotment to Sir John Talbot to the Harcombe Road.

AND I ALSO GIVE NOTICE that I have ascertained the said Private Roads, Bridle Ways and Footpaths by Marks and Bounds, and have prepared a Map in which such intended Private Roads, Bridleways and Footways are accurately laid down and described, and caused the same, signed by me to be deposited at the Office of Mr. GEORGE HINGESTON, my Clerk, in Lyme Regis, Dorset, for the inspection of all parties concerned; and have appointed a MEETING to be held by me on MONDAY, the Twelfth day of FEBRUARY next, at the TALBOT ARMS INN, UPLYME, by Ten o'Clock in the Forenoon, at which Meeting any person who may be injured or aggrieved by the setting out any such Private Roads, Bridleways, or Footways may attend. Witness my hand this Thirteenth day of January One Thousand Eight Hundred and Forty Four.

H. B. GUY, Commissioner

farmers. (see Sheffield newspaper article, left-previous page), Once enclosed, use of the land became restricted to the new owner, and it ceased to be common land for communal use. In England and Wales the term 'enclosure' is also used for the process that ended the ancient system of arable farming in open fields. Under enclosure, such land is fenced (enclosed) and deeded or entitled to one or more owners. The process of enclosure began to be a wide-spread feature of the English agricultural landscape during the 16th century. By the 19th century, unenclosed commons had become largely restricted to rough pasture in mountainous areas and to relatively small parts of the lowlands^{xvi} The British Enclosure Acts removed the prior rights of

local people to rural land they had often used for generations.

While disastrous for many smaller farmers for the country as a whole; the impact of the Enclosure Acts did have long term positive effects. There was greater economy, with less land wastage as the ancient Anglo-Saxon boundaries could now be farmed. Good farmers no longer suffered from the neglect of neighbouring strips. Machinery such as the seed drill could be used on the larger plots of land and farmers would be encouraged to experiment, for eg. with crop rotation. Also, animal diseases were less likely to be spread to all the village animals, separate fields made selective animal breeding possible and less labour was needed to tend crops and animals on the more compact farms.

But on the negative side of Enclosure, with less labour required, it meant that the ancient, respectable profession of farm labouring was severely curtailed. Leaving many who had relied on this form of income, such as many of the Hodders, especially the younger sons, having to move into other forms of industry, such as working in the textile mills etc. We see this in our 3 x great grandfather, Samuel Hodder, a younger son & his eldest son, Samuel.

Enclosure also brought about the eviction of many farmers, especially those known as **customary tenants**. These were the farmers who could not prove their legal entitlement to land which their families had lived & worked on for generations, perhaps hundreds & hundreds of years, and this could have been the situation that many families found themselves in.

Villagers, who did not own land, but had kept animals on the common pasture (commons) were also

AGRICULTURAL DISTRESS.

MEETING AT MODBURY.

A numerous meeting of the landowners and farmers of the South Hams took place on Monday, at the White Hart Inn, in Modbury. Among those present were G. Strode, Esq., H. R. Roe, Esq., H. C. Splatt, Esq., T. W. Parrott, Esq., W. H. Molesworth, Esq., A. P. E. Holdsworth, Esq., Rev. J. Yonge, Rev. N. Oxenham, Messrs. T. Vosper, P. M. Toms, G. Huxham, T. Parnell, W. Widdicombe, J. Hodder, S. Hodder, W. Hodder, S. Worth, J. Willcocks, L. J. Oldrieve, J. Widdicombe, W. H. Prettejohn, H. Rivers, R. Jones, E. Elliott, T. Elliott, H. Ford, J. Adams, J. Cockrem, — Crocker, H. Symons, J. Grant, P. Brooks, W. Trist, A. Wise, — Parsons, N. Lakeman, John Lang, J. Perrot, S. Huxham, E. Huxham, S. Parnell, T. Dewdney, W. Pitts, Robert Giles, &c. W. H. Molesworth, Esq., occupied the Chair.

Mr. P. M. Toms, of Coyton, after commenting on the great injustice which had been done to the Agricultural interest in the removal of burdens from foreigners, while they had been retained upon the land, moved the first resolution:—

"That it is the opinion of this meeting that the present depression of Agricultural produce is mainly to be attributed to the removal of protection duties and the oppressive burdens levied on land; and that if such be not speedily averted by the legislature, the utter ruin of the British Farmer will be the inevitable result."

evicted & the common land was allocated to other farmers. We know that the Hodders had land around the three Uplyme Commons. The poorer farmers, allocated small plots of land, were then unable to compete with the new larger landowners and many lost their land when their businesses failed. This forced the migration of poor, evicted small farmers & casual agricultural workers to industrial cities to find work. Is this why in the 1830's, we find **Samuel** & **Susannah** and their family in Lyme Regis? Having lost their means of self-sufficiency, these rural families were then forced to accept low wages & poor conditions. And as we know, from the Tollpuddle Martyrs, wages for Agricultural Labourers became so low as to make these people starving and destitute. However, in hindsight, I believe **Samuel Hodder** as a younger son, never aspired to being a farmer and traditionally worked as an Agricultural Labourer. The fact that he and his wife, **Susannah Edwards** were married in Seaton and recorded as both being of that parish, indicates that he could have been working there as an Agricultural Labourer or a Labourer.

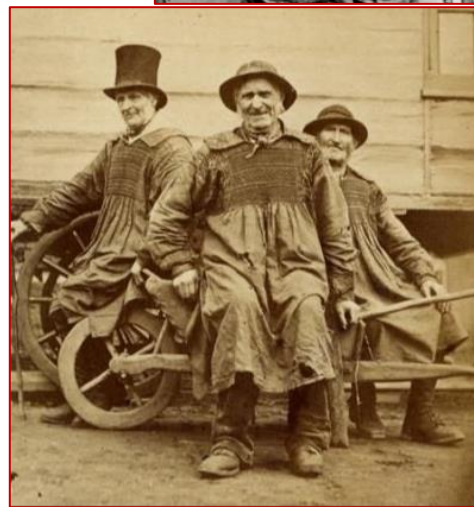
The term 'ag lab' first originated as an abbreviation for Agricultural Labourer in the 1841 census. Prior to that, agricultural workers were referred to as labourers, farm servants, servants of husbandry, shepherds, ploughmen or cow hands. Often, this work was seasonal, which explains the reasons for 'hiring fairs' where prospective employers met with those looking for work and appropriate contracts made. We explained the concept of Hiring Fares back in Day 6, but I have copied the relevant information on Hiring Fares in **APPENDIX – 2017-05-24 1 (2) on p100**,

Prior to 1850 when they became unfashionable, Agricultural Labourers wore smocks/smock frocks, which were linen outer garments traditionally worn by rural workers in the Midlands, southern regions of England and Wales. The purpose was to protect them from the weather and also to protect their clothing. The smocking on the smocks had a purpose, it was almost a like a uniform, as it's special and unique pattern on the breast often denoted the job ie shepherd, horseman or the labourer's skills, ie. haymaking, which could be easily identified by the unique smocking pattern. It was like a walking resume! They also often denoted which area the worker came from. It seems that there was a little bit of snobbery involved, as the Agricultural workers wore them to be distinguished from Factory workers^{xvii}.

It is uncertain whether smock frocks are 'frocks made like smocks' ie whether the frock evolved from the smock, the shirt or underdress of the medieval period, but what is certain is that the fully developed smock-frock resembles a melding of two older garments.

Right are two examples of smocks that our ancestors would have worn^{xviii}. The origins of the Smock Medieval Illuminated manuscripts such as the Luttrell Psalter, shows agricultural labourers working in plain loose garments similar in shape to the 18-19th century smocks, shown above^{xix}. Working smocks were normally brown or grey, but traditionally they wore a white Sunday best smock to church or for weddings^{xx}. In some places, smocks were worn right up to the 20th century.

Previous page is the announcement of a selection from 29 **Uplyme Inclosures from an 1841 newspaper**, specifying Hodder's Corner (*red arrow*) as shown on the map on page 9. It seems that Sir John Talbot is the large landowner buying up the common land & many of the small farms, though as we see later **Benjamin Hodder** did buy some. Julie and I will be going to Hodder's Corner later this evening. Also, previous page is a newspaper article on Agricultural distress in Modbury SW of Uplyme, notice the three Hodders mentioned, probably a John, Samuel (Servington) and William, possibly the same family mentioned in Ugborough as the two villages are only 4 miles apart.



CH. 65 WHAT ARE TITHE APPORTIONMENT RECORDS?

The Tithe Apportionment records gave the government an indication of who owned the land, where it was, who occupied it (the tenant) and other details as at the mid 19th century. Tithing in England began in the 9th century and was a levy imposed as a compulsory tax to the government^{xxi} to pay for the upkeep of the King, the church (Church of England) and the clergy. It was a levy which took one tenth of all agricultural produce of a parish (as a whole), including grain, crops, newborn animals, honey, wool etc and was not abolished till 1936.

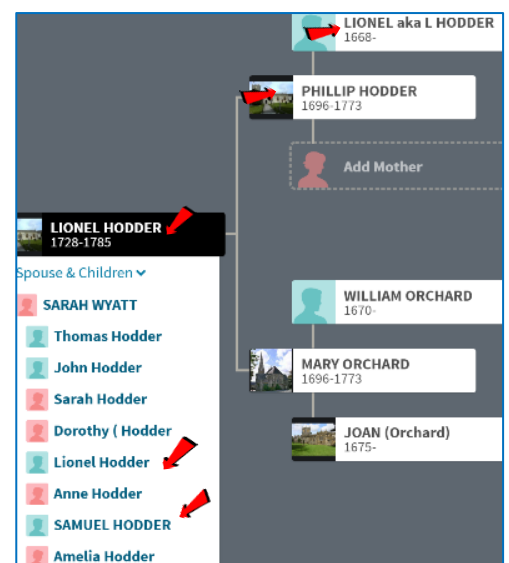
In 1836 the Tithe Commutation Act was passed that tithes were to be paid only in money. Up until then, parishes would pay in kind, or a combination of both money and kind – we come across this again when we explore the Geldard family in Yorkshire. On behalf of the church, often a noble or wealthy parishioner would become the ‘patron’ and bear the whole cost, so the ‘benefice’ would pass to them, which would then make the clergy virtually their employee, as shown in Jane Austen’s novel, “Pride and Prejudice”.

As a result, of the 1836 Tithe Commutation Act, commissioners were appointed to oversee this process. Maps had to be drawn up to calculate acreage and yield, so as to deduce appropriate tax payments. Drawn on a **scale of approx. 200 feet to the inch**, these Tithe Apportionment Maps show so much detail, ie woodland, ponds, streams, rivers, roads, houses, cottages and farm buildings, and each portion is numbered to correspond to the reference in the Apportionment book. Most maps date from the 1840’s, and they cover 97.4% of the total area of Devon; the maps were mainly completed by 1851, though the maps for Uplyme were completed in 1838^{xxii}.






Above right, I have included the Apportionment map for Uplyme^{xxiii} & it is nearly impossible to read. Though, electronic media has allowed portions of it to be enlarged so the plot numbers can be read. However, a good geographical knowledge of Uplyme is required to attempt to plot the location of any of the numbered portions as only random districts are named and significant buildings such as the church, but absolutely no roads or streets.

Previously, we explored my generations 3rd great grandfather, **Samuel Hodder**, (the father of Captain **Lionel Hodder**) as shown by bottom arrow, it was **Samuel** whose generation it was, that made our family’s journey down the hill from rural Uplyme to urban Lyme Regis. We leave **Samuel Hodder** and his wife, **Susannah Edwards** here, as we revisit them tomorrow, as they take us on another journey.

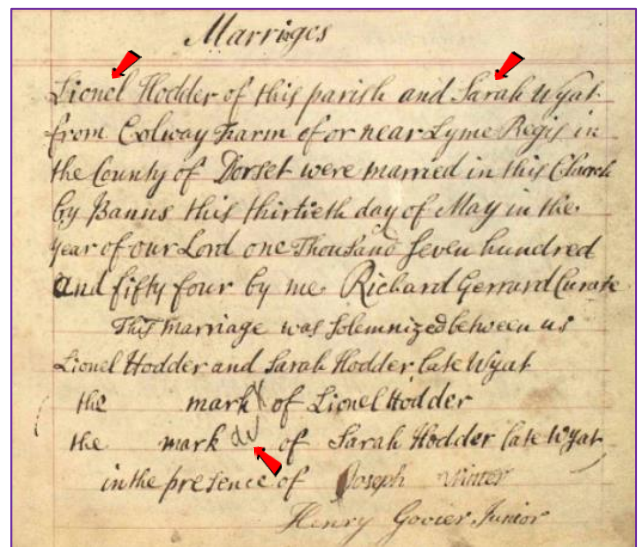
Right is the Ancestry Tree showing the various generations that we are confident lived in Uplyme. We seem to have a strong representation of Lionels and Samuels in our history. We will begin with **Samuel**, *bottom left arrow*, then his father, our 4xgreat grandfather, **Lionel Hodder** 1728-1785, who we will sometimes refer to as **Lionel**, the Hayward. (*top left arrow*) It would be during his lifetime that the winds of change were blowing with the 1773 Enclosure Act & the Industrial Revolution which ranged from 1760 to 1840. We will look at our 3 x great grandfather, **Samuel’s** siblings, including his elder brothers, who it appears were also Yeomen. But it appears, that the grandson of **Lionel Hodder** the Hayward, **Benjamin**, (*son of Lionel, b. 1760 middle left arrow*) seems to be the last Hodder Yeoman. After his parents have died, **Benjamin** transfers land to his younger brother, **Lionel** b. 1826 and moves to Chard, Somerset. Did **Benjamin** read the winds of change, the demise of Agriculture with the Industrial Revolution?



CH 66 – LIONEL HODDER THE HAYWARD

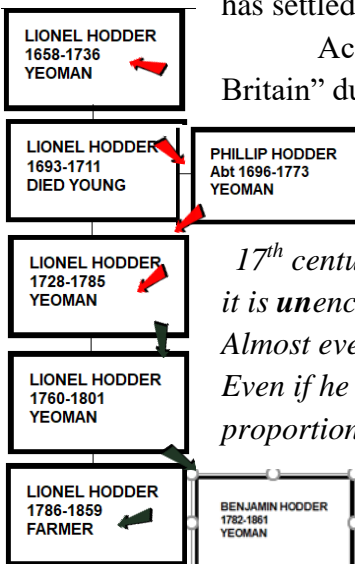
6th great grandfather	 LYONEL LIONEL HODDER b: 10 May 1658 Whitchurch Canoniconum, Dorset, d: 08 May 1736 Uplyme, Devon, England
5th great grandfather	 PHILLIP HODDER b: Abt 1699 Uplyme, Devon, England d: 17 Jul 1773 Uplyme, Devon, England
4th great grandfather	 LIONEL HODDER the Hayward b: 01 Sep 1728 Uplyme, Devon, England d: 19 Nov 1785 Uplyme, Devon, England
3rd great grandfather	 SAMUEL HODDER b: 02 Feb 1766 Uplyme, Devon, England d: Jan 1845 Lyme Regis, Dorset, England
2nd great grandfather	 LIONEL HODDER CAPTAIN b: 14 Feb 1814 Uplyme, Devon, England d: 20 Dec 1859 West Bay, nr Bridport, Dorset, En

The very first record in one of the ‘new style’ Marriage registers at St Peter & St Paul, Uplyme, was 30 May 1754 (right). It was the marriage of **Samuel’s** parents, our 4 x great grandfather, **Lionel Hodder** the Hayward, b. 1728 aged 25, to our 4 x great grandmother, **Sarah Wyatt**. **Lionel** makes his mark, & so does **Sarah** but her mark is a device incorporating a ‘w’. It seems that even for those who could sign the name, making the sign of the cross was traditional with the witness’ signature authenticating the sign. But by 17th century, many educated preferred to use their own device, which we see in Sarah Wyatt’s mark^{xxiv}.



From the Tithes Apportionment records, I have tried to locate on Google maps where each Hodder portion is located^{xxv}. The most numerous Hodder name mentioned in the 1838 Apportionment records is “**Lionel Hodder**”. However, this is not our 2 x great grandfather, Captain **Lionel Hodder**, as his parents, **Samuel** and **Susannah Hodder** along with their children, including **Lionel** had left Uplyme and moved to Lyme Regis some time after the 1827 list of Uplyme Parishioners^{xxvi}.

While to be classed as a Yeoman, they had to be actual landowners, which appears to be the case from **Lionel** the Yeoman b. 1658 right down to the sons of **Lionel** the Hayward b. 1728 - **Thomas** b.1755, **John** b. 1756 both of which appear to have settled over near Woolly (Trinity) Hill and **Lionel**, b. 1760 who has settled in Rocombe, but it stands to reason that some land would have been leased also.



According to Ian Mortimer in his book “Time Travellers Guide to the Restoration Britain” during the 1600 & 1700’s, the length of time on a lease of property, was until the death of the third person on the lease, so often people placed their **children** and their **grandchildren** on the lease & it remained current till the last person on the lease died. Ian Mortimer says that before enclosure, “at the start of the

17th century, most of rural England .. is owned by the nobility and landed gentry, but while it is **unenclosed**, it is **not theirs to do with as they wish**. Their tenants have rights over it. Almost every householder in an open-field manor will have a few strips of arable land. Even if he only has the use of an acre of two, he will still have the right to graze a proportionate number of animals on the common. In some places he will be entitled to use the collectively owned oxen, which are grazed on the fallow field, to pull a plough across his strips of land. What’s more, a manorial lord cannot simply evict his tenants and do what he wants with the land, because their tenures are guaranteed, normally by a copyhold agreement or a lease, & **each agreement may cover two or three generations**.^{xxvii}”

This was the normal for a lease and would represent what we know of as a 99-year lease. For eg. Ian Mortimer talks about a Weaver in 1692 who has a lease on his house that was granted fifty years earlier to his now deceased father-in-law and all three of the people named on the lease are now dead. The only reason that his family has not been evicted is because before he died, his father-in-law paid to have the name

of his last surviving daughter's name added to the lease. This is his wife, and once she dies, unless arrangements can be made with the owner's steward about a new lease, they will lose the house^{xxviii}.

So, if we assume that in 1838, this practice is playing out from past generations, with several generations of Hodders on the leases, through rationalising dates, occupations & names of siblings, it seems that Hodders Plot 736 arable land 3 roods 32 perches on the left hand side of Spring Head Road south of The Coach Road is owned by Sir John Talbot but occupied by Lionel Hodder b. 1786 **under Life hold lease** via his elder brother, **Benjamin** and is **possibly** leased property passed down from their grandfather, **Lionel Hodder** the Hayward.

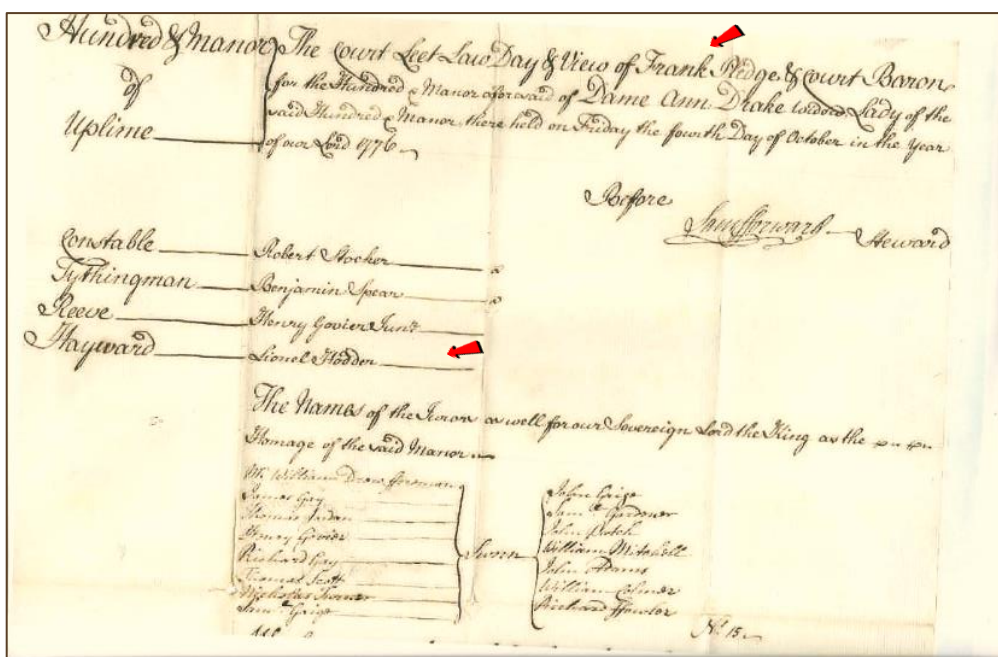
Apart from that hypothesis, it appears from what we see on p66 when we study the family dynamics in collaboration with the 1841 census and the 1838 Uplyme Tithe Apportionment Records, that the **Lionel Hodder** mentioned in the Tithe records appears to be the **Lionel Hodder** who went to Utah with the Mormons. Though in view of the 1841 newspaper article on p10 regarding the enclosures in Uplyme, & the obvious movement out of Uplyme, it seems that life in Uplyme for the Hodders had changed drastically, heralding a diaspora of Hodders to the far ends of the globe.

There is both documented & circumstantial evidence that **Lionel Hodder** the Hayward b. 1728; his father, **Phillip** b. abt 1699; his grandfather, **Lionel**, b.1658, his sons; his grandson, **Benjamin** 1782 were Yeomen. Reiterating that a Yeoman was a man holding and cultivating a small landed estate; a freeholder^{xxix}. In the 1700's, "there is a lot of policing going on. ... even the good old Yeoman"^{xxx} We have evidence from a 1776 document (*bottom left*) that shows that at that time, the Hodders were one of the substantial families in the area, from which the local officers are chosen. By the 1700's a Yeoman was classed as Middle Class (*see also extended version of Yeoman & life in Medieval England on p.101 - APPENDIX - 2017-05-24 2*).

In 1776, **Lionel Hodder** the Hayward was 48 years old when he is recorded as an officer of the

YEOMAN – He is a freeman & farms land and might own the freehold of some of it; but he normally leases a substantial acreage. He employs labourers to help him. There are as many grades of wealth and status among the peasantry as there are among the aristocracy and the clergy. The status of a **franklin or a yeoman** who has a whole yardland (30 acres) and his own plough team of eight oxen is far higher than that of a villein who is bound to serve his lord and has just one or two acres to his own use. If that franklin's daughter marries a younger son of a gentleman, his status is even higher. **If his family provide the officers for the manor – the reeve (manorial overseer) or hayward his status is further enhanced.** There is a considerable range of wealth and status among the franklins and yeomen (freemen). At the top end are those who have acquired enough freehold land to sustain their families comfortable and to employ others to help them farm their acres. The three or four families from which the local officers are most often drawn (the reeve, jurors, chief tithing men, ale-tasters, constable and hayward) may well be resented by those who have suffered more from their accusations in the manorial court.

hundred (*see next page*) of Uplyme according to the record below. For more about who Lady Anne Drake was & the Drake Family & the local Ashe Manor – see Endnote^{xxxi} and/or **APPENDIX - 2017-05-24 3** found on p.101. Most likely, Lionel would have held other positions, such as Petty Constable etc as the 'managerial positions' were rotated on an annual cycle within certain prominent families in Uplyme. In this



What does a 'hundred' mean? It is an administration sub-division. The largest unit of administration is a county. And the hundred is a subdivision of a county. Devon is one of the largest counties, so it has 35 hundreds. In the north it is called a 'wapentake' which to my mind reeks of its Viking heritage.

document, **Lionel Hodder** is appointed as the Hayward^{xxxii}. Notice that the Reeve, Henry Govier Junior is one of the witnesses to **Lionel**'s wedding.

A 'Hayward' was an officer of the Manor, who was involved in the overseeing of sowing & harvesting the crops, the livelihood of the community. A Hayward protects the crops from both people & stray animals; it is also his duty to maintain fences & hedges to prevent cattle from straying & to monitor the kept cattle in an open field^{xxxiii}.

Throughout English history, people lived communally. Whether in towns or country, whether they are free or unfree, but all are known in their home towns or villages. They worship in church together, they work in the fields together, they attend the manorial courts together. Even times of celebration and relaxation are spent in each other's company. So, they know when a stranger enters their community.

Originally in Anglo-Saxon England the **Reeve** was a medieval English manor officer responsible chiefly for overseeing the discharge of feudal obligation, manager of a manor and overseer of the peasants. In some manors the **reeve** was appointed by the lord of the manor, but in others he was elected

This is how life was in England in the 14th century,

and until the beginning of the Industrial Revolution in the 18th century, not a lot changed in-between & historically, Devon & Cornwall held on to these old ways longer, as shown by the date 1776. These communal rules are based on processes dating back to Saxon times, this is where local justice comes in. Historian, Ian Mortimer tells us, "*The basis element is 'frank pledge'* (which we can see is written at the top of the document – prev. page see red arrow). *Every male villein between*

the ages of twelve and sixty must be a member of a group called a 'TITHING'. We will hear a lot about 'tithing' and basically it means ten or a tenth^{xxxiv}. *Each member of a tithing must swear at the age of twelve to observe and uphold the law. Placing his hand on a Bible, the initiate states, "I will be a lawful man and bear loyalty to our lord the king and his heirs and to my lord and his heirs, and I will be justiciable to my chief tithing-man,* (whose name we saw on the 1776 document prev

TITHE - The biblical custom of giving a 10th part of the products of the land and of the spoils of war to **priests and kings** (1 Macc 10:31; 11:35; 1 Samuel 8:15,17) was a very ancient one among most nations. That the Jews had this custom long before the institution of the Mosaic Law is shown by Genesis 14:17-20the payment of tithes is so ancient and deeply rooted in the history of the human race.

page, that for Uplyme it was Benjamin Spear), *so help me God and the saints.*" *In theory, each tithing consists of ten men, but as you will see, in reality it tends to be all those living in a hamlet or in the same street of a village. So if there are fifteen men in a hamlet, that tithing might consist of all fifteen. If one man breaks the law, all the others are responsible for reporting his actions and delivering the culprit to the constable of the township* (which we saw in Uplyme for that year the Petty Constable was Robert Archer). *If they do not, they are fined heavily. The leading man in the tithing the chief tithing-man or ('capital pledge' as he is often known), is expected to make sure that his tithing is full and complete and to report the same at the manorial courts and again at the 'hundred' court. Most importantly, he is responsible for ensuring that all the men in his tithing observe the law. Hence his position is one of the most important in the community.*

If a crime is discovered, the person making the discovery is expected to raise the alarm; the 'hue and cry' as it is called. The actual sound varies from place to place, but it is a distinctive, alarming noise, and from it, people can tell whether it relates to the finding of a dead body or evidence of a burglary. All those in the vicinity -not just the members of that particular tithing – are expected to come in from the fields or get up from their beds to view the scene of the crime and to pursue the criminal. If he is caught, he handed over to the constable of the township. Whether or not he is apprehended, the crime is reported at the next hundred court. As a result of the news being circulated at this assembly, all the nearby tithings are informed of the crime, and made aware that there is a likelihood that a criminal is hiding out in their locality. The sheriff or his deputy may be informed straightaway if the crime is deemed serious enough to

warrant calling out the 'posse comitatus'; a group of armed men who will pursue the criminal until he is caught. In such cases, a criminal evading arrest may be beheaded on sight – provided the coroner is present and provided the wanted man has not reached the sanctuary of a church. Alternatively, if the thief is a woman, she may be taken to a river and forcibly drowned for resisting arrest. This ancient system of law

and order is codified at the end of the 13th century by Edward I in various statutes, most notably in the Statute of Winchester (1285). This stipulates that, if a robbery is committed, the criminal must be pursued from town to town. It also orders that city and town gates are closed at sundown and opened again at sunrise, and that there are to be watches in every settlement. The number of men who much keep watch in each place varies: there must be six watchmen in each of its 25 wards and a further six on each gate: nearly 200 watchmen. Every stranger who lodges in a region becomes the responsibility of his host. Every person found out of doors at night is liable to be arrested. The intention is that every effort is made by members of a community to keep the king's peace.^{xxxv}

In this excerpt, we catch a glimpse of 18th century peace keeping in the document on p14, but times were changing, with the advent between 1450 and 1750 of Justices of the Peace and Petty Constables (See left for description of 'Charleys' and their sticks). With the onset of the Industrial Revolution in the

1750's, the introduction of Enclosures, this world of earlier centuries was collapsing, people through poverty and starvation were leaving their homes and seeking jobs, shelter and food elsewhere, once small villages were now towns and cities filled with thousands and thousands of people and the style of policing for a small communal village was no longer effective or practical. If you wish to read more on the History of Policing see

[APPENDIX – 2017-05-24 4](#) on p103

So that record of the Hundred of Dame Anne Drake, widow at the Manor of Ashe as per [APPENDIX – 2017-05-24 3](#) on p101, shows us that our 4 x great grandfather, **Lionel Hodder** the Hayward, had a responsible position in the Uplyme community. This position of authority and the fact that both his third son, **Lionel** (see *Family Tree on p23*) in his wedding

The **Petty Constable** was a local official whose origins date back to Anglo-Saxon times. They **were unpaid and were elected from local men**. On the whole they were chosen from respectable tradesmen, craftsmen and shopkeepers, not ordinary labourers. **They served for one year only**. Their job was arrest criminals and to carry out instructions passed down from the JPs or the County Assize Justices. This could be awkward, as the petty constable found himself having to report on, even arrest, his neighbours. For this reason, they often used their discretion in applying the law and could get into trouble with higher authorities as a result. However, most petty constables did their duties as best as they could, alongside their full-time employment. It also meant that local people were involved in enforcing the law. Watchmen had long been employed by local communities, more often in towns, to patrol the streets at night. **Each one had a lantern, and a stick**, and traditionally called out the hours and the weather. Because they were regulated by an Act of Charles II they were known as **"Charleys"**. For full History see [APPENDIX – 2017-05-24 4](#)

The "Lionel Stick"

September 1, 1728, Lionel Hodder was born in Devon, England to Phillip and Mary Hodder. When Lionel was grown, he became a Bobby. At the time, Bobbies made their own Billy clubs by hand. Lionel Hodder took great pride in his service as a Bobby. Lionel Hodder married Sarah Wyatt in 1754. He named one of his sons Lionel Hodder, born in 1760. When the first Lionel Hodder died, the Billy club was given to his son. The Billy club became known as the Lionel stick. It was to be passed from generation to generation, to the son named Lionel.

The second Lionel Hodder married Elizabeth Fowler in 1781. They named one of their children Lionel Hodder. He received the Lionel stick when his father died.

The third Lionel Hodder was born in 1786. He married Sarah Huxford in 1809. The third Lionel Hodder joined the Church of Jesus Christ of Latter-Day Saints in 1845. Lionel and Sarah Hodder had a daughter whom they named Harriett Hodder. Lionel and Sarah Hodder also had a son whom they named Lionel Hodder (the fourth Lionel Hodder, born in 1821).

April 6, 1853, Lionel and Sarah Hodder boarded the ship Camillus and immigrated to America. The fourth Lionel Hodder apparently did not immigrate to America. Harriett Hodder and Thomas Flowers sailed to America on the same ship with Lionel and Sarah Hodder. Harriett fell in love with Thomas Flowers. Harriett and Thomas Flowers were married aboard the ship. Lionel and Sarah Hodder, and Thomas and Harriett Flowers arrived in New Orleans, Louisiana on June 7, 1853. From New Orleans, they traveled west on a wagon train. They may have traveled with the Garn Company which came west July 2, 1854. Harriett bore her first child on the plains, enroute to Utah.

Thomas and Harriett Flowers had a son in 1862 whom they named Lionel Eli Flowers. It appears that Lionel Eli was named after Lionel Hodder, to carry on the "Lionel stick" tradition. Lionel Eli Flowers may have received the middle name of "Eli" to honor his uncle, Eli Hodder. Eli Hodder had immigrated to Australia to search for gold.

<http://genforum.genealogy.com/hodder/messages/161.html>

record to Elizabeth Fowler and his Uplyme ancestors are clearly described as Yeomen is strong evidence of his position. The position of Hayward also gives us a clue to the origins of the “Lionel Stick”, a great story (*prev page*) of family **oral** tradition, that Lionel’s American descendants have kindly shared. (*Photo right of Lynn Lionel Flowers possibly from Utah, with the “Lionel Stick”^{xxxvi}*).

The story describes this ‘Lionel Stick’ as having belonged to our 4 x times great grandfather, **Lionel Hodder** b.1728. In the story, it is referred to as a ‘Billy Club’ (*see text right*) & **Lionel** the Hayward is referred to as a ‘Bobbie’, one of the slang terms given to a policeman in early times when Sir Robert Peel formed the first Police Force, as we know it, in London in **1829^{xxxvii}**. However, our **Lionel died in 1785** – 44 years **before** police or ‘Bobbie’s came into existence.

Consequently, I believe that comparing our 4 x great grandfather to an ‘English Bobbie’ is not authentically describing **Lionel**’s position or the high status that **Lionel** was held in the 18th century community. Rather, I am suggesting that at some time, **Lionel** was more likely to take his turn to be the Hundred Constable or ‘Charley’ for a year. Each ‘Charley’ carried a lantern & a stick. So, perhaps the ‘Lionel Stick’ was used in his role as both Constable & Hayward, as a symbol of his authority and status in the local community, as the stick never came into the name ‘Billy Club’ until after 1829 when it was the signature tool of early police officers & perhaps based on the ‘Charley’ stick.

However, using the document from 1776 on page 14, we see that a Constable has been appointed for the ‘hundred’ of Uplyme. *“From the Middle Ages there were local officials in England called constables who were responsible for keeping the peace. Men took it in turns to take the post for one year and it was unpaid. Also, if somebody witnessed a crime he was supposed to raise the alarm and all men were supposed to help catch the criminal. This was called ‘hue and cry’. It was abolished in 1827 (42 years after 4 x great grandfather, **Lionel** the Hayward’s death). From 1663 there were paid night watchmen in London. In the late 18th century many provincial towns also employed night watchmen to patrol the streets. Meanwhile in 1749 a London magistrate called Henry Fielding formed the Bow Street Runners to catch criminals. (They got their name because his office was in Bow Street). In the 18th century London was Britain’s busiest port. So in 1798 the River Police were founded to protect cargoes.^{xxxviii}”* And not until 1829 was the first police force in London formed by Sir Robert Peel.^{xxxix} See also **APPENDIX – 2017-05-24 4** on p103.

Our 4 x great grandfather, **Lionel Hodder** the Hayward also left a will which indicates that he was a man of substance. I applied for it, but sadly, the place where his will was stored was destroyed in a bombing raid during the second World War, so we have lost any information it contained.

As we progress on our journey, as well as still having a few glimpses of the 19th century, we are moving back into the 17th and 18th centuries, and again I reiterate, that while I have done my best to substantiate a continuity of evidence, but just to remind you that we are now on the cusp of different recording methods. The civil recording of births, deaths and marriages **never began till 1837** and **was not made compulsory till 1874**, so prior to that we rely on other recording methods, which are church baptismal, marriage and burial events, which never began till after **1538**. These records only gave the minimum of information and not all are available. Ancestral and family Christian names were prolific so there are many people with the same name, in the same area, at the same time, so be mindful that the degree of certainty of correct ancestral connections reduces, the further back into history we journey and as more records emerge, things could change.



The Billy Club in early police history. **London’s first police department was founded in 1829** by Prime Minister Sir Robert Peel, (which is where the nicknames “Bobbie” & “Peelers” originated). His concept of a modern police force was based on the principle of “policing by consent:” earning the respect and compliance of the public instead of ruling by intimidation. The new police force would be unarmed except for the billy club, the signature tool of early police officers.

CH. 67 - SO! WHAT IS LIFE LIKE IN THE 17TH AND 18TH CENTURIES?

In the 1700's, the century that **Lionel Hodder** the Hayward lived, Britain was being transformed by the Industrial Revolution, with most people by the mid 1800's moving from the rural Britain into towns and earned their living from mining or manufacturing industries. Population wise, around the beginning of the 1700's, the population of England and Wales was about 5 ½ million, with one million living in Scotland, 600,000 living in London, but the end of the century, London had a million people living there. The first daily newspaper in England was printed in 1702. The 'Times' began in 1785. In the 1700's steam engines were invented, which transformed industry with machinery in the cotton factories now able to be driven by machines. While some became wealthier, mostly many lived in terribly poor circumstances.

The Act of Union which united Scotland with England and Wales was passed in 1707 and England became part of Great Britain. In the 1700's, owning land was where one's wealth was, as political power and influence was in the hands of the rich landowners. The nobility was at the top, and below them were a class of landowners called the gentry and in previous centuries, between the rich and the poor was another class of powerful landowners, these were our Hodders, Gribbles & Parkins called '**yeomen**'. (In the original story of Robin Hood, he was a Yeoman.) However, the 18th century brought in other middle-class urban occupations such as merchants, mill & factory owners and other professional men. Then below them, was the great mass of the population, craftsmen & labourers, many of them younger sons of the gentry & middle class, whom due to the upheaval of the Industrial Revolution, Enclosures & social descent found themselves in the ranks of the poor.

In the 1700's probably half the population lived as subsistence or bare survival level. In the early 1700's most of the lower-class population was addicted to drinking gin, as described in Part 1. Introduced from Holland, via the accession to the throne of the Dutch William of Orange, for many poor people drinking gin was their only comfort and as no licence was required to sell it, consumption of it quickly skyrocketed out of control. By 1743, it was estimated that 10 litres of gin were consumed for every man, woman and child per year. In 1736, it was complained "gin produced a "drunken ungovernable set of people". Prominent anti-gin campaigners included Henry Fielding, author of 'Moll Flanders' blamed gin consumption for both increased crime and increased ill health among children, while others complained that drunken mothers were threatening to produce a "fine spindle-shanked generation" of children. Hogarth's engraving *Gin Lane* is a well known image of the gin craze"^{xl}. The situation improved after 1751 when a tax was imposed on gin.

At the end of the 1700s a group of Evangelical Christians called the Clapham Sect campaigned for an end to slavery and cruel sports. Prior to this the population enjoyed and indulged in sports cruel to humans and animals, such as public executions and bear and bull baiting and cock fighting, but treatment of women never improved. Puppet shows like Punch and Judy and the circus became a popular form of entertainment. Smoking clay pipes was popular and so was taking snuff. I can imagine **Lionel Hodder** the Hayward smoking a clay pipe but I can't imagine him taking snuff!

In earlier times, property owners were responsible for the upkeep of the public highways which ran through their property, but this was not efficient, so the first turnpikes were created as early as 1663. While the travellers had to pay tolls to use them, this however, paid for the road maintenance, resulting in toll roads becoming far more common in



the 1700's. The main means of transport along the roads were teams of packhorses which traversed the countryside^{xli}.



Travel was also made dangerous by highwaymen. The most famous is Dick Turpin (1705-1739)^{xlii}. Originally a butcher, Turpin does not deserve his romantic reputation. He was a cruel & brutal man & like many of his fellow highwaymen, he was hanged. Smuggling was also common in the 18th century. It could be very profitable as government-imposed import duties on goods like tea, lace, rum and tobacco were

extremely high.

The years of the early 1700's were noted for their lack of religious enthusiasm and the churches in England lacked vigour. One can understand why, with the continual fluctuation of Regents, and the outer uniform of each King being defined by a religious label. Catholic denoted allegiance to the monarchies of France and Spain, while Protestant denoted a less threatening connection to Holland and the Germanic tribes. However, in the 1700's, within Britain, despite royal religious adherences, there remained strong

support for the local Stuart successor, who styled himself, James III otherwise known as known as the Old Pretender (Jacobite). He believed the Stuarts were the true Kings of Britain, rather than the Dutch and German Hanover royal line. Like his father before him, James III himself was a Roman Catholic. However, this was only of minor concern to his supporters. The Whig domination that followed the succession of George I forced many leading Tories to pursue desperate measures to regain power.

Whig - One of the main two political parties in Britain between the late seventeenth and mid-nineteenth centuries. The name derives from a derogatory term applied to Scots covenanters which was used by the Tories to blacken the enemies of James Duke of York during the Exclusion crisis. Initially populist in their ideology, Whigs championed the causes of popular sovereignty and contractual monarchy, maintaining the people's right to resist tyranny. They were strongly supported by Protestant Dissenters, whose ambitions for religious toleration they championed. Whig principles helped shape the Revolution of 1689, and during the 1690s aristocratic court Whigs experienced political power, distancing themselves from their country brethren who remained critical of the government and joined the new Tory party under Robert Harley. Firm adherents of the Hanoverian succession, the Whigs tightened their stranglehold on power in the early eighteenth century, ruling through an oligarchy of great Whig families.

The most dangerous of the early Jacobite schemes was the rebellion of 1715, when James Stuart attempted to regain the throne of England. Then in 1722, six years before **Lionel Hodder** the Haywood was born, the Atterbury plot, supported by all but a handful of leading Tories promoted the return of the Stuarts. This plot was organised by Francis Atterbury, the Church of England Bishop of Rochester and friend of the Bishop of Exeter, Devon. (Exeter is only 28 miles from Uplyme) Originally, the Bishop of Rochester, Francis Atterbury had not been a supporter of the Jacobite cause or the Catholic church. However, the change in English politics towards support of the far-left Protestantism in the form of Puritan Dissenters, that took place in the early years of George I's reign turned the High Church Bishop into a fully-fledged Jacobite conspirator. His

increasing despair that the Tory party^{xliii} would never regain sufficient power to restore the Anglican Church to what he considered to be its rightful place in English life and society brought him to the view that only a Jacobite military intervention could break the Whig^{xliv} domination.

As result of the Atterbury Plot, in 1723 men & women over the age of 18 were to sign a loyalty oath to the Protestant Hanoverian King George I.

These loyalty oaths have been recently described as '*a serious and intelligent project which adapted itself thrice to the rapidly changing situation of an England in extreme crises.*' The names of those who signed the Loyalty Oath are online^{xlv} and while there are believed to be many rolls, missing, destroyed or illegible – we have a John Hodder from Thorncombe, Dorset. The other related

Tory

One of the two main parties that dominated politics from the late seventeenth century to the mid nineteenth century. The term is derived from a derogatory describing Irish bandits, and was used by the Whigs to blacken the court supporters of James Duke of York during the Exclusion Crisis. They were deeply attached to notions of divine right monarchy and strongly attached to the Anglican church, perceiving them to be the guardians of the religious, political and social order. Firmly entrenched in power in 1685, James II's Catholic policies compelled most to grudgingly accept the Revolution of 1689 to safeguard the Church of England, although many had difficulty accepting William III as rightful king. In the 1690s country Tories attacked the Whig Junto as corrupt.

names were Hoares, Gay and interesting along with John Drake, one of the Justice of the Peace to hear the oaths was a Richard Hallett, Esq - the Hodders have intermarried into the Hallett family. There were no related Gribble names in the Tiverton or Collumpton rolls either and the Barnstaple rolls are missing, but 20 Gribbles are on the Exeter Roll... I have the feeling that Uplyme being on the very edge of Devon was probably an out of the way place and while there were at least 20 people from Uplyme who signed, those in the outlying areas probably just concentrated on their day-to-day existence and let the intrigues and dramas of the wider world go past.

Did any Hodders sign this? Yes, we have William Hodder and his wife, Ann both of Topsham, probably the same William Hodder that we came across in Part 1, when we discussed the Coat of Arms regarding the Hodders from Co. Cork, Ireland. Also, from Topsham, are George Hodder, Benjamin Hodder & Joseph Hodder, Mariners and we have a widow, Mary Hodder; the Hodders from further west in Modbury & Ugborough, those that we saw earlier as protesting the Inclosures, Servington Hodder & Benjamin Hodder; Katherine Hodder & Elizabeth Hodder at Honiton. Hannah Hodder, widow of Upottery; in Collumpton, we have a Joan Hodder from Silverton, but no other names that we know. But there is an Elizabeth Burgess of Chittlehampton signed and the final name of that list, signed at Chittlehampton, Devon, 8 miles away is **Jeffery Parkin** of North Molton not our direct ancestor, but probably his uncle. The name Whitmore is going to be the prevalent name in Part 3 as we follow the ancestry of **Susannah Edwards** the wife of **Samuel Hodder** further west through Branscombe, Seaton and Beer, and at the oath signing at “The Golden Lion”, Colyton on 1 Oct 1723 is **Ellis Whitmore** of Branscombe, who is our 5 x great grandfather & there is also a Samuel Whitmore from Honiton, Devon^{xlvi}.

The next serious Jacobite challenge did not take place for a further two decades, finally to be defeated at the Battle of Culloden in April 1746. In each case, plans for a Jacobite landing in England centred upon the west country – (Dorset, Devon, Cornwall). This is an exciting story and explains much – especially the full story of the Atterbury Revolt and the scandal of the South Sea Bubble, for more – read [**APPENDIX – 2017-06-24 5**](#) on page 105.

However, religiously, in the mid 1700’s things began to change. Church of England evangelists such as John & Charles Wesley began travelling all over the country, preaching in the open. While people jeered & threw stones, still they persevered & suddenly religion became relevant for the everyday people, causing a huge upsurge in religious fervour. While the Wesleys never intended to form a separate movement, this was how the Methodist movement began and broke away from the established Church of England^{xlvii}.

But as a nation, Britain was building up a great overseas empire. The global Seven Years War, 1756-1763, fought in North America and known in America as the ‘French and Indian War’ was virtually a struggle for supremacy between Britain and France which ended France’s presence as a land power. From 1776-1783 was the American War of Independence, and Britain lost the North American colonies, but because of the earlier Seven Years War, Britain retained Canada and India and the West Indies and in 1788, the European settlement of Australia began.

Throughout the 1700’s & the 1800’s, we see a gradual national change happening throughout England, when through the Industrial Revolution, Britain moves from a mainly rural and agricultural economy and becomes predominately an urban and industrial population and we can see that transition playing out in the lives of our ancestors, especially during the 18th & 19th centuries.

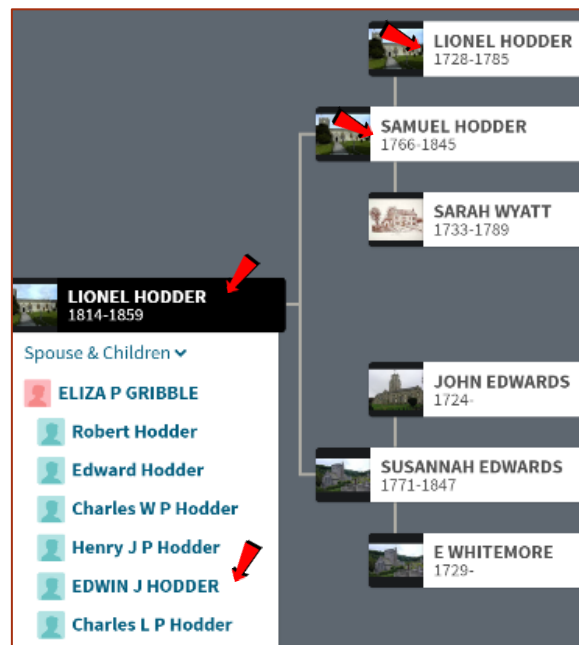
In the previous exploration of the lives of more recent 19th century generations of Hodders and associated families, most present an atmosphere of struggle as they strive to survive these transitions impacted by the new rural laws of enclosure of the common lands; when many who had traditionally farmed the land for hundreds & hundreds of years but were now unable to prove ownership and had their land taken from them. When great famine and war and plagues of sickness such as cholera, typhus, diphtheria,



scarlatina, whooping cough, tuberculosis and measles threatened their lives and livelihoods, whereas as we go further back into the 1700's we begin to catch a glimpse of more economically settled and secure life of relative wealth and evidence that many of our ancestors were members of that **Yeoman** class (*15th cent yeoman house left^{lviii}*).

The family tree below shows our ancestral line of **Edwin Hodder**, School Teacher from **Captain Lionel Hodder** through his father, **Samuel** to **Lionel**

Hodder the Hayward and his wife, **Sarah Wyatt**. In the next chapter, we focus mainly on **Lionel Hodder** the Hayward & Yeoman b. 1728, his siblings and his other children and their descendants. We have already covered one of their children, which is our direct ancestor **Samuel** and we will focus more on him when we visit Seaton in the third part of our Dorset/Devon journey of chasing down our ancestors.



CH. 68 - CHILDREN OF LIONEL HODDER THE HAYWARD & SARAH WYATT.

Children



Thomas Hodder



Mary Gardiner



John Hodder

Dinah Ebdon



Sarah Hodder

Robert Fowler



Dorothy (Dolly) Hodder



Henry Adams



Lionel Hodder



Elizabeth (Betsy) Fowler



Anne Hodder

Henry Fowler +



SAMUEL HODDER



SUSANNAH EDWARDS



Amelia Hodder

Richard Gay


1	Richard Gay	80
1	Amelia do	74
1	Thomas Hodder	50
1	Sarah do	40
1	John Hodder	25
1	Jane Hodder	20
1	Molly Hodder	50
1	William Hoare	55
1	Sarah Fowler	10
1	Charlotte do	10
1	George Gay	10




In the next few sections, I attempt to trace two or three generations of descendants of our 4 x great grandparents, **Lionel Hodder** the Hayward & **Sarah Wyatt**. In the 1881 census, the Hodder


surname had the second largest representation in

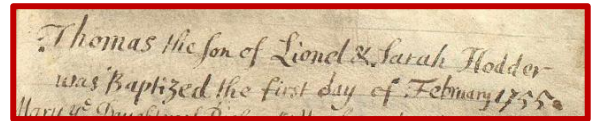
Lyme Regis & that was only the male line, so imagine how many DNA descendants if we included the female line. So, I have attempted to chart a tiny section of the global Hodder diaspora. To avoid confusion, I have colour coded the generations of descendants, with a different coloured border. Each box represents a generation & when discussing that generation, I will preface it with the same-coloured bus. The bus symbol represents the journey we are travelling together.

 **Lionel Hodder** the Hayward b. 1728 & **Sarah Wyatt** were married 30 May, 1754 at St Peter and St Paul, Uplyme (See p13).

Lionel is described as from Uplyme parish. **Sarah Wyatt** is described as from Colway Farm (Colway Manor Farm about 1 km both from Uplyme and Lyme Regis) near Lyme Regis, Dorset.

 **Lionel** & **Sarah** had eight children, all born in Uplyme, Devon - **Thomas, John, Sarah, Dorothy (Dolly), Lionel, Anne, Samuel** (our ancestor) & **Amelia**.

 The eldest son of **Lionel Hodder** & **Sarah Wyatt** was **Thomas** b. 1 Feb 1755 in Uplyme. He was born ten years after his uncle **Thomas**, (the eldest son of his parents **Phillip** & **Mary**) died aged 19 in 1745, so



maybe he is named after his deceased uncle. **Thomas, b. 1755** marries Mary (Molly^{xlix}) Gardiner (b. 1755 Uplyme¹) 24 Apr 1777 at St Peters & St Pauls, Uplyme. **Thomas** can read & write as he signed his name on his wedding certificate^{li} evidencing an education. Literacy estimates that in 1754 only 54% of men were literate^{lii}. **Thomas** seems to be the name given to the eldest son of many of his direct earlier ancestors. This **Thomas** appears to have died in 1837 aged 82 & Mary in 1844, aged 89 years old. The 1838 Tithe Apportionment map^{liii} has Mary Hodder occupying Plots 95 & 96 (see right) at Woolly Hill. These plots lead out onto the large common & are owned by Sir John Talbot, who owns nearly all of Uplyme. However, Molly is surrounded by Hodders, **John Hodder, Thomas Hodder, Joseph Hodder** and Richard Gay (Molly's brother-in-law, married to Molly's sister in law, **Amelia Hodder**). I would suspect that **Thomas** & his brother, **John** owned land here in the Woolly (Trinity) Hill area prior to the Enclosures. These are our 3x great grandfather, **Samuel's** siblings, nieces & nephews.

LIONEL HODDER
1728-1785

use & Children v

SARAH WYATT

Thomas Hodder

John Hodder

Sarah Hodder

Dorothy (Hodder)

Lionel Hodder

Anne Hodder

SAMUEL HODDER

Amelia Hodder

Thomas Hodder
1755-1837

use & Children v

Mary Gardiner

Jenny Hodder

Sarah Hodder

Frances (Hodder)

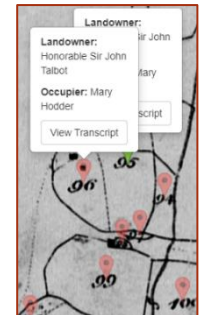
Lionel Hodder

Joshua Hodder


Mary Hodder


Thomas Hodder *

Hannah a N Hodder




This particular Hodder community is reflected in the 1841 census (see left) which has Molly Hodder aged 80, living with William Hoare, 55, Sarah Fowler, 15; Charlotte Fowler, 15 & George Gay 15, probably all related to her.

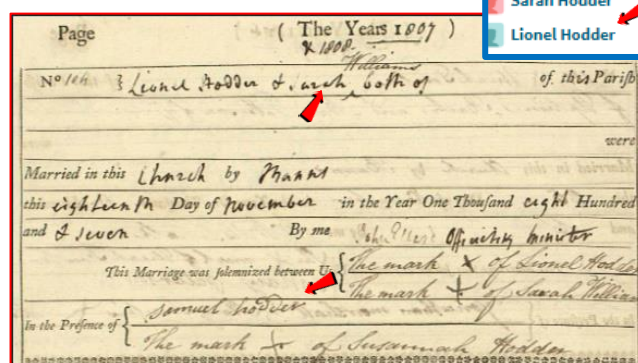
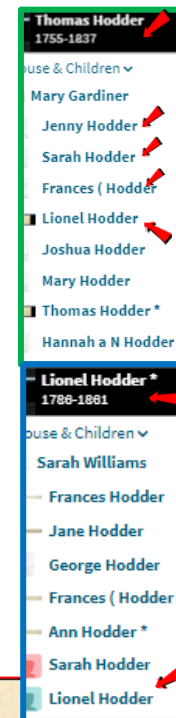
 **Thomas** and Mary had eight children (*right*) that I have located, **Jenny**, 1780; **Sarah**, 1782, **Frances**, 1784; **Lionel** the Limeburner, 1786; **Joshua**, b. 1788 d. aged 29, 12 Oct 1817, Uplyme; **Mary**, 1790; **Thomas**, 1793 and **Hannah** aka Nancy b. 1797, d. 1858. These are Captain **Lionel Hodder's** cousins. Apart from their baptismal records, there are no clear records for **Jenny, Sarah, & Frances**.

 Their 4th child ergo their eldest son, **Lionel's** baptismal record reads “**Lionel**, son of **Thomas & Mary Hodder** was baptised 4 Apr 1786” Uplyme. This **Lionel** married Sarah Williams (*below right*) on the 18 Nov 1807 at St Peter and St Paul's in Uplyme. **Lionel Hodder** and Sarah Williams made their marks – & what a surprise! The witnesses to the marriage were **Lionel's** uncle and aunt & our 3 x great grandparents, **Samuel** and **Susannah Hodder**. **Samuel Hodder** signed demonstrating an education, which is a significant social statement for the late 1700's & indicates his father, **Lionel** the Hayward's status. **Susannah** made her mark. Sarah Williams as confirmed by the 1851 census, was born in Uptottery, Devon. There is a Findmypast baptismal record dated 4 Apr 1779, making Sarah considerably older than Lionel, evidenced by other census, her parents are recorded as William & Sarah.

In the descendants of **Lionel Hodder** the Hayward, there are several Lionel Hodders, so it is understandable that many family researchers, confuse this **Lionel Hodder**, (son of **Thomas Hodder & Mary Gardiner**) and his wife, Sarah Williams with his cousin, also a **Lionel Hodder**, son of another **Lionel Hodder** and his wife, Sarah Huxford, who lived in Rowcombe, Uplyme at the same time. Records show that Sarah Huxford joined the Church of Jesus Christ of Latter-day Saints (Mormons or LDS) and emigrated to Utah, and that is the branch which owns the 'Lionel stick' as per page 16. I have attempted to sort them out to the best I can, and trust that I was successful. For those interested in my rationale see [APPENDIX – 2017-06-24 6](#) on page 106.

 **Lionel Hodder**, husband of Sarah (Williams), is shown as a Limeburner living at Looe House, Uplyme^{liv}. It seems that the profession of lime burning is thousands of years old & is an extremely dangerous job. Lime burning was a seasonal job, so in other times, he is recorded as an Agricultural

Labourer. To discover the death locations of the two Lionel Hodders born 1821 and 1823, I purchased the death certificate for a **Lionel Hodder** who died at the age of 77 years old in Uplyme, on the 20 August, 1861 which gives him a year of birth as 1824, but age at death can be unreliable as often the person recording the information does not know. The person present at his death was a Sarah Doble. He is listed as an Agricultural Labourer and the cause of death was “Exhaustion from Age and Infirmity. Haematoma some months previously.” So while this could be either Lionel, at this stage, I am speculating that it is **Lionel Hodder** the Limeburner, as the other **Lionel**, whom I will call **Lionel the**






LIMEBURNER. Lime burning is made by crushing limestone, chalk, marble, sea-shells or coral. Once crushed, you heat them in a kiln to red-hot over the course of many hours, possibly multiple days. This heating transforms them chemically into **quicklime**, which is very caustic and reactive. Quick Lime is used in leather tanning and dying, and in small amounts in some glass-making. Quicklime is made by submerging the slaked lime into water, which then spits, sputters, steams and even explodes as it transformed chemically into slaked lime. This is then made into plaster, stucco, mortar and concrete for buildings, usually by mixing it with sand, mud and/or dung. It also used in the making of parchment, soap, fertilizer. Lime products have applications in alchemy & may be an ingredient for the making of Greek Fire. Limeburning is terribly dangerous with caustic burns & possible explosions. The chemical reaction can also produce clouds of invisible carbon monoxide, which can paralyze or suffocate. <http://arcana.wikidot.com/limeburner>


Superintendent Registrar's District <i>Cornwall</i>									
Registrar's District <i>Lynn</i>									
1861 - DEATHS in the District of <i>Lynn</i> in the Courthouse of <i>St Peter and Paul</i>									
No.	When Died	Name and Surname	Sex	Age	Risk or Profession	Cause of Death	Signature, Description, and Residence of Informant	When Registered	Signature of Registrar
125	20 August 1861	Lionel Hodder	Male	77	Agricultural Labourer	Exhaustion from Age and Infirmity. Haematoma some months previously. Certified	Sarah Doble Uplyme	20 August 1861	[Signature]



Mormon, died in 1859 in either Uplyme or Utah.

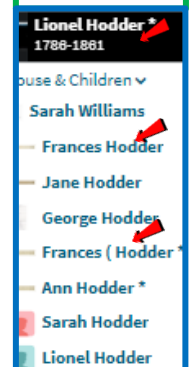
CH. 69 - AND WE DO HAVE A LIONEL HODDER WHO WAS A LONDON BOBBIE!

  So, who are the children of **Lionel Hodder** (the Lime Burner) and Sarah Williams. The eldest child was **Frances Hodder** b. 7 Sep 1808 in Uplyme, the daughter of **Lionel Hodder** & Sarah Williams, who were married 18 Nov 1807 & **Lionel Hodder** & Sarah Huxford were not married till 19 Oct 1809. Sadly, we have a burial record for 2 Jan 1814, for **Frances** aged 5 years old & the address given is Limehouse (Loom house), Uplyme, so this confirms that she was the daughter of Sarah Williams & we have read how dangerous the conditions were, so hopefully this was not the cause of her death. Perhaps she was named after **Lionel's** sister, **Frances** who also could have died young.

 The second child was **Jane Hodder** b. 14 Apr 1811 Uplyme, this was a tricky one. As including Jane, we have four Hodder babies being baptised in 1811 as follows; Jan 27, **William**, son of **Lionel** & Sarah Hodder; Apr 14 **Mary** dau of **Samuel** & **Susannah** Hodder & on the same day, 14 Apr, we have **Jane**, dau of of **Lionel** & Sarah Hodder. We know that **Samuel** & **Susannah** were witnesses to the marriage of **Lionel Hodder** & Sarah Williams, so it makes sense that they would have their daughters baptised together. So, I am guessing that baby **William's** parents are **Lionel** & Sarah Huxford and **Jane's** are **Lionel** & Sarah Williams. Interesting the following week was the baptism 21 Apr of **Elizabeth**, dau of **Lionel's** cousin, **Thomas** & **Mary** Hodder. However, I have been unable to locate any further definitive records for Jane Hodder.

 Their third child was **George Hodder** b. 15 Aug 1813, Uplyme^{lv} and in the 1813 baptism record, it tells us the **George's** father was a Lime Burner and the family lived at Loom House, Uplyme. **George** married Louisa Elizabeth Jefford in Uplyme 18 Nov 1834, sadly Louisa died barely two months later, 20 Jan 1835, aged 19, Uplyme – what a tragedy! Louisa was bapt 16 Jun 1816 in Uplyme, daughter of John Jefford, Yeoman of Charmouth, Dorset & Elizabeth his wife. George was living at home with his parents in the 1841 & 1851 census, sadly, we have lost track of the family after that. (*The husband of Louisa Jefford could also be George Hodder b. 1815 son of Lionel Hodder and Sarah Huxford, but we have no way of deducing which George it was.*)

  **Frances/Fanny Hodder** b 3 Dec 1815. This **Frances** would have been born nearly two years after the death of her sister, **Frances** in Jan 1814. In the baptismal register, Lionel is working as a Labourer, maybe still as a Limeburner. In 1841, we have **Frances**, living in New Buildings with her parents, **Lionel Hodder** and Sarah Williams, then in the 1851 census, **Frances**, a dressmaker claiming to be 34 is living with her family at the New Buildings, Uplyme, but they also have two lodgers living with them and one is 25-year-old, John Brewer, a Tailor from Yarcombe, Devon. A year later in 1852, **Frances** and John were married – **Fanny** was definitely a ‘cougar’! What a fabulous lady! However, it seems that John Brewer is pretty terrific too, when he married **Fanny**, she came with two extra packages. In 1845, **Fanny** gave birth to twin girls, **Elizabeth Jane Hodder** and **Sarah Ann Hodder**, baptised in Uplyme 6 Apr 1845 and both marked as ‘base born’ daughters of **Fanny Hodder**. In the 1851 census, both twin girls are living with their mother & grandparents. In 1861, John & **Fanny** Brewer & family were living in Sansoms Cottages, Uplyme, John working as a Tailor & **Frances** is a Laundress. One twin, **Sarah Ann**, 16 is working with her stepfather, John as a Tailoress. John & **Frances** have three more children, **Mary Ann**, 8, **Lionel**, 5 and **George** aged 2. By 1871, **Mary Ann** is still with them, working as a Laundress with her mother and there is a new son, **Richard** aged 7. By 1881, **Fanny** is no longer a Laundress, their daughter, **Mary Ann** is now a widow and she & her son, **John Richard Sarjantson**, 3 are living with her parents. In 1891, John aged 63 is still a Tailor & **Frances**, aged 75 his wife, are living alone.





But one house away lives another Tailor, their son, **Richard**, 27 & wife Rosa, 27 & son **George**, 1. Obviously **Richard Brewer** is taking over the family business.

So, what happened to the twins? **Elizabeth Jane & Sarah Ann**. Here we finally have some good news stories! **Sarah Ann**, the 1861 Tailoress - on the 1 Sep 1864, **Sarah Ann Hodder** married **George Hodder** b. 1843, Lyme Regis, at St Peter and St Paul, Uplyme. **George** is the son of **William Hodder** (1806-1884) & Priscilla Ann White (1817-1882). In 1871, **Sarah & George** are living at Holm Bush Farm, Colway & have four children, **George William**, 6, **Elizabeth Jane** 5, **Tom**, 2 and **Mary Anne** 1. In 1881, the family are living at Sir George's Inn, Sir Georges Road, Millbrook, Hampshire, where **George** is a Brickmaker and Inn Keeper. They now have three more children, **William**, 6; **Frances** 4 and **Robart**, 2. Ten years later, including a sojourn in Yorkshire, in 1891, they are living in Southampton, Hampshire and **George** is still a Brick Maker, and they have three more children, **Clara**, 9; **Richard**, 6 and **John** 5. 1911, **George** and **Sarah Ann** are living in Hound, Hampshire, **George** is still a Brick Contractor, employing people. **George** dies in 1922 at 83 Butlocks Heath Hound Hampshire & leaves a legacy of over 1500 pounds to his two daughters, **Clara Golder**, wife of William Golder and the widow, **Mary Ann Sargantson**, his sister-in-law. In 1922, 1500 pounds would buy several houses! **Sarah** did not die till 1929, so **George** would have provided for her & she would have had her own wealth. In her will, 'base born' **Sarah** left over 1,100 pounds to her daughter **Clara** & her nephew, **John Richard Sarjantson**, Gentleman, the son of her widowed sister, **Mary Ann**. Ahh! One loves a success story!

What about the other twin, **Elizabeth Jane**? In 1851, she is in Lyme Regis working as a servant for William Rugg, (another distant connection) Grocer and Carpenter living on the Cobb. On the 16 Jan 1872, **Elizabeth Jane** married Daniel Browning of Crediton, Devon, at

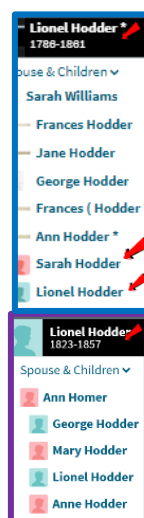
Uplyme. They moved to Exeter, where Daniel worked as a Railway Engine Fitter and I imagine she lived a very comfortable life, with five children, **Daniel**, b. 1872; **Mary Ann**, 1874; **Thomas**, 1878; **William George**, 1884 and **Florence**.

Back to the children of **Lionel Hodder**, the Limeburner and his wife, Sarah Williams. I have not been able to locate any further records for this **Sarah Hodder** b. 16 Jul 1820. She could have died young but taking the gaps in the years of birth, it seems likely that she belonged to **Lionel** the Limeburner.

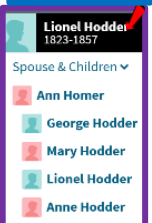
And we do have a 'Bobbie' in the family! Just not the one we thought it was! **Lionel Hodder** bapt. 15 Oct 1823, the son of **Lionel Hodder** the Limeburner & Sarah Williams. Constable **Lionel** the 'Bobbie' married Ann Horner, who was baptised 9 May 1818 in Chardstock, but in the Census, she records that she was born in Wambrovate, Dorset, which is four miles from Chardstock. Her parents were John and Mary Horner. Constable **Lionel** & Ann were married in 1844 in Wambrook, Somerset.

So, there is a **POLICEMAN** - a Bobbie in the family, but the descendant of a different son but this **Lionel** was also **Lionel Hodder** the Hayward's great grandson. While


Lionel & Ann were married in Wambrook, according to their 1844 marriage banns, Constable **Lionel** was already living in Wandsworth Surrey. This meant that anytime after 6 Jun 1841, Lionel had become a policeman. And as the London Metropolitan Police Force only began in 1829, Constable **Lionel** would have been a second generation, London 'Bobbie'. The actual City of London police force formed in 1839, but I am assuming that **Lionel** in

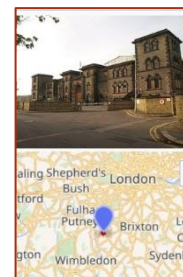


LIONEL HODDER (policeman, V 52). I was on duty at Putney on 1st Sept. About 8 o'clock in the evening I saw the three prisoners together—they walked up Putney High-street; they came back again, and separated—I saw Ann Moore go into a baker's shop—she was in some little time—she came out again and joined James Moore, who was a few yards off—they went up the town—I followed, and saw them turn up Wandsworth-lane—I then saw the last witness, and was speaking to him, and John Moore came up and turned down Wandsworth-lane—I followed him, and they stopped at the end of Frogmore—it appeared as if James Moore passed something to John Moore, and John Moore went round Frogmore—Ann Moore and James Moore went through Love-lane to High-street, Wandsworth, and there it appeared James Moore passed something to Ann Moore—she went into Mrs. Knight's shop and stayed there some time—James Moore passed by, and he came back and looked in at the window—Ann Moore came out and joined him—I took James Moore, and on the way to the station I found four half crowns in separate pieces of paper in his jacket pocket, and at the station I found one half crown and one shilling in his left trowsers pocket—he said his father gave him them to take out—I found some good money on him as well—we then went to the town and took John Moore coming along—one shilling was found in his jacket pocket, wrapped in a piece of paper—he said at the station that he knew nothing of the other two prisoners, and James Moore said, "You told me that you married my mother two years ago."





Wandsworth, Surrey would have remained a member of the London Metropolitan Police Force. However, **Lionel** gave testimony in seven cases at the Old Bailey on 4 Mar 1850 (*previous page 25*); and also 18 Dec 1848; 6 Jan 1851; 18 Aug 1851; 20 Sep 1852; 24 Nov 1851; 25 Oct 1852 – not shown but can be found on the Old Bailey Website.^{lvi} Or Precis can be read as part of [APPENDIX – 2017-05-24 6 - p.106](#)

 Constable **Lionel** could have joined the London Metropolitan Police Force within 12 years of its inception. However, a particularly gruesome crime occurred in Wandsworth, 3 April 1842, which may have impacted on **Lionel**. A local constable William Gardner when searching suspect, Daniel Good’s room in the local stable for a stolen item, when to his alarm, the Constable instead discovered the dead body of a woman, partially dismembered and burned. As the Constable turned to question Good, Good fled from the room, and locked the door leaving the Constable in the room with the dead body of Good’s common law wife, Jane Jones, whom Good had beaten to death with an axe because she was pregnant, her body had been stripped, head, arms & legs cut off & stomach ripped open. When the Constable was finally freed from the stable, nine divisions of the Metropolitan Police took two weeks to track Good down. Good was hanged at Newgate 23 May 1842. As a result the Metropolitan Police set up its Detective Branch eventually to become the CID. For full story, see [APPENDIX – 2017-05-24 6 - p.106](#). Also, Wandsworth Prison (see right) was built 1851, this was a new style ‘nightmare’ prison focusing on permanent solitary confinement^{lvii}.



According to “Who do you think you are?” magazine, the lives of those early London bobbies was not an easy one & reading the story of our relative, perhaps coping everyday with vile and cruel crimes, we should be mindful of these insights. It says that during the 1840’s & 1850’s, *“the harsh reality of being a bobby on the beat – and the highs and the lows their families faced during and after they left the force ... Working for the Met, it seems, was a very tough job. ‘Constables had to pace the beat all night in all weather conditions, without an official break –or a hot meal. And often, they would be expected to attend court the next day ... it was noted by the City of London police surgeon that large numbers of these once healthy young men were prematurely aged & ill. An unusually high number were so bad that they had to retire early because of ill health.”*^{lviii}

 Constable **Lionel** & Ann had four children. Their eldest son, **George** b. 1845 Wandsworth, Surrey married Ann Phillip & in 1921 at 76 years old **George** was admitted to Holborn Workhouse and died in 1926. Their second child was **Mary Hodder** born 1847 Wandsworth, Surrey. **Mary** married a Mr Vilcher, (name unknown) & they had a daughter, **Anne**. Constable **Lionel** & Ann’s third child is another **Lionel Hodder**, born in 1851 in Wandsworth, Surrey. So, here too, we have three generations of ‘Lionels’. I haven’t found any further records for son **Lionel**. Constable **Lionel** & Ann’s fourth child was **Anne**, b. 1853 born Wandsworth, Surrey, she married Albert Urben, a Stonemason. In 1881, her mother, **Anne Hodder** & her sister, **Mary Vilcher** & her niece, **Anne Vilcher** were living with her. Albert & **Anne** had four children, **George, Albert, Alice & William**. So, where was **Constable Lionel** in 1881?


 Back in 1857, life takes an unexpected turn for this family. I suspect that Constable **Lionel** was seriously injured in some way, possibly on the receiving end of someone’s ‘billy club’! Or the conditions or terrible experiences described above took their toll. The UK Lunacy Admission Records show that on the 21 Apr 1857 Constable **Lionel Hodder** is admitted to the Wandsworth Lunatic Asylum and barely five months later, on 12 Oct 1857 Constable **Lionel** died, he was only about 34 years old.


In the next chapter, we move back only two generations to our 4 x great uncle **Thomas Hodder** the son of our 4 x great grandparents, **Lionel Hodder**, the Hayward and **Sarah Wyatt**, (*see left*) to discover what happened to **Thomas & Mary Gardiner**’s younger children, **Joshua, Mary, Thomas & Hannah**.

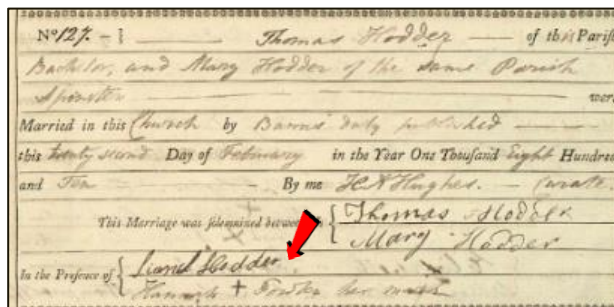
CH. 70 - ABOUT THOMAS SNR & MARY'S YOUNGER CHILDREN

Jenny Hodder
Sarah Hodder
Frances (Fanny) Hodder
Lionel Hodder
Sarah Williams
Joshua Hodder
Mary Hodder
Thomas Hodder *
Mary Hodder
Hannah aka Nancy Hodder *
George Gay *


Thomas Hodder
Mary Gardiner

 **Thomas Snr** (see left) & Mary Gardiner's 5th child is **Joshua b.** Uplyme, 5 Oct 1788, the same year that the First Fleet landed in Sydney Cove. Sadly, there is a burial record for **Joshua Hodder** in Uplyme dated 12 Oct 1817, when he was only 29 years old. He does not appear to have had a wife or offspring. It appears that **Mary b.** 22 Oct 1790 may not have married and died abt 1861 aged 71, but this information for Joshua & Mary should be confirmed.


 The 7th child of **Thomas Hodder Snr** & Mary Gardiner is his namesake, **Thomas Hodder Jnr b.** 29 Mar 1793 in Uplyme. It appears that he married another **Mary Hodder** in Uplyme 22 Feb 1810. But here we find a mystery – if we look at who the witnesses are – we have **Lionel Hodder**, probably his brother and the second witness is Hannah Fowler, Mary's mother. Maybe, Mary is under age, so her mother needs to sign, but what makes it confusing, is that her mother is named Fowler but her spinster daughter, Mary is Hodder. There could be lots of reasons for this, most likely Hannah Fowler's current marriage is a second marriage and Mary is a product from her first marriage.




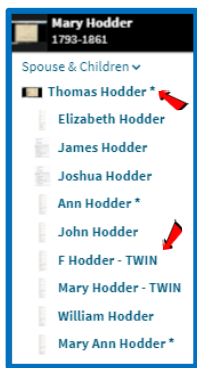
The date of **Thomas Jnr's** baptism makes him 17 years old at the time of his marriage in 1810 and according to the 1851 census which shows Mary, a widow, born in 1793, makes her the same age as **Thomas**. **Mary** is also under 21 years old, which makes it rather a romantic tale. Legal age for marriage for a girl was 12 years old and for a boy, it was 14 years old, – *“Those under the age of 21 had to have parental consent if they married by licence; marriages by banns, by contrast, were valid as long as the parent of the minor did not actually forbid the banns.”*^{lix} & **Thomas & Mary** were married by banns.


 **Thomas Jnr & Mary Hodder** had nine children, & the eldest was **Elizabeth b.** 1811 in Uplyme. We have been unable to discover definite further records for this **Elizabeth**.


Their second child was **James Hodder**, b. 1813 Uplyme, he married Sarah Hoare in 1839, who was born possibly 26 Oct 1817 in Axmouth (6 miles from Axminster), her parents were Robert Hoare & Sarah White, it appears that Sarah Hoare is the sister of Elizabeth Hoare, the wife **John Hodder**, our 2 x great uncle. To date, I have discovered five children of **James & Sarah**, **Robert b.** 1842; **Mary b.** 1844; **William b.** 1845; **Thomas b.** 1848 & **Sarah Ann b.** 1853.

 **Thomas & Mary's** third child was **Joshua Hodder b.** 23 Oct, 1815. He married Sarah Symonds/Stone on 22 Feb 1841 in Uplyme. They had nine children, **Elizabeth b.** 1841; **Mary Anne, b.** 1844; **Jane, b.** 1845; **Elizabeth, b.** 1847; **Susan, b.** 1849; **William b.** 1850; **Eliza, b.** 1851; **Emma, b.** 1855 & **Caroline b.** 1857. I have taken these children from other Family trees and the censuses, so interested researchers should do their own verification.


 **Thomas Hodder Jnr** and **Mary Hodder Jnr's** fourth child was **Ann Hodder b.** 26 Jul 1818, Uplyme. **Ann**, a servant, married Robert Hoare, a Mason b. abt 1815, in Uplyme on 23 Nov 1848 (FMP). **Ann** can sign her name. Robert's parents are Robert Hoare and Sarah White of Axminster, so it appears that Sarah, Robert and Elizabeth Hoare are siblings. **Thomas Hodder Jnr** and **Mary Hodder Jnr's** fifth child was **John Hodder b.** 26 Jul 1821, Uplyme. That is all the information I have been able to discover on this John Hodder, as there are too many John Hodder's born around the same time.




 I have noticed that the Hodders have a DNA perpsensity for twins and we have twins again, **Frances** and **Mary Ann** both baptised 20 Apr 1823 in Uplyme. **Frances** married William Hoare, labourer in Uplyme, 6 Sep 1846. There is a baptismal record in Fmp dated 25 Dec, 1820 in Axmouth for a William Hoare, son of Robert Hoare & Sarah White. According to the Marriage register, William's father is Robert Hoare, a Labourer, (so, now William, another sibling of Elizabeth, Sarah and Robert) & **Frances'** father is **Thomas Hodder**, a Labourer. **Frances** & witness Mary Hoare are the only ones who can sign their names, the other witness is Robert Hoare. In 1871, living in Jasmine Cottage, Uplyme, are William (56) born in Axmouth, a Coal Handler and **Frances** (54) a Laundress. They have four children living at home, **Robert** (20) a Groom and **Harry** (17) a Gardner, **Frances** (13) & **Rosie**, (11), all born in Uplyme. Their other children were **Thomas, Frederick, Alfred, Elizabeth, Eli, Emma, Mary.**

 **Frances'** twin sister, **Mary Ann** was buried in Uplyme, 23 Nov, 1823, only 7 weeks old.

Thomas Hodder Jnr and **Mary Hodder** Jnr's eighth child was **William Hodder**, b.25 Feb 1827. In 1851 Census he is living with his widowed mother, **Mary**, a laundress and he is an Agricultural Labourer. In 1861, he is living in Silver St., Lyme Regis with his wife, Ann and he appears to be a Milk man on 4 acres of land. In 1871, **William** and Ann are living in Pound Lane, Lyme Regis (Colway) and is a Farmer of 14 acres. In 1881, **William** (54) and Ann (57) are living in Sherborne Lane, Lyme Regis and he is a milk seller, with 11 acres. In 1891, still living in Sherborne Lane, **William** (64) and Ann (61) are retired. In 1901, **William** (74) and Ann (71) have made comfortable lives, & they are living on their own savings in Sherborne Lane, Lyme Regis.

 After the death of their other child, **Mary Ann Hodder** (twin) in 1823, **Thomas** & Mary's 9th daughter born in 1831 was also named **Mary Ann**, but I have been unable to locate more records.


 **Nancy aka Hannah** b. 13 May 1797 Uplyme, is the youngest daughter of **Thomas Hodder** & Mary Gardiner. **Nancy/Hannah** Hodder married George Gay in Uplyme, 9 Jun 1818. We will follow **Hannah/Nancy** and George's story on p 74.

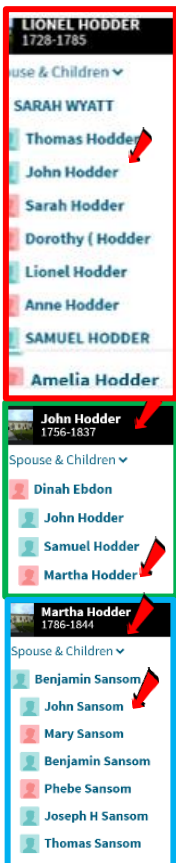
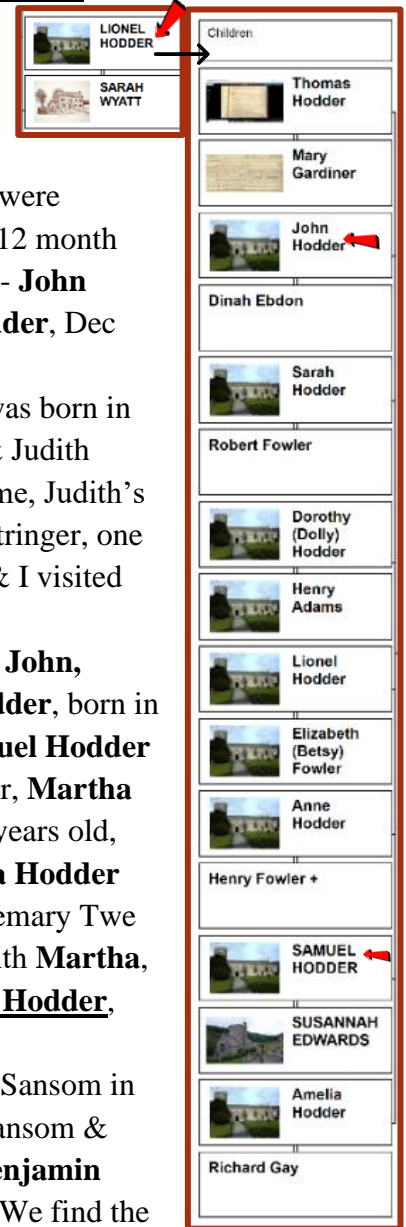
Since Ch 68, we have been exploring the descendants of **Lionel Hodder** the Hayward, beginning with his eldest son, **Thomas Hodder** who married Mary (Molly) Gardiner. On the next page, we meet the next brother, **John** a twin, who married Dinah Ebdon. It appears that in 1838 the descendents of **Thomas Hodder** and **John Hodder** tenanted plots at Yawl. Whether or not they ever originally owned them, these plots are now **not** owned by Hodders, and perhaps were victims of the Enclosures and the forfeit of the Commons. The Tithe maps show us that **Thomas & John's** land at Yawl can be seen to have been ideally situated between the huge commons of Woolly Hill and Yawl Hill. Just as the land occupied by **Lionel Hodder** at Rowcombe is situated between two commons, Yawl Hill and Whitty Hill.

In 1838, **Lionel Hodder** tenanted Plot 500 & 502 from the owner, Richard Ebdon. These plots were in the sw corner of Uplyme parish, near the corner of Cuckoo Lane & Gore Lane. **Thomas Hodder** also tenants land, plot 472 also on Gore Lane but closer to the Uplyme Village owned by Henry Gardiner & John Gardiner. Sarah Gardiner owns Plot 1110 east of Spring Head Road on Rhode Lane. So, members of both the Ebdon & Gardiner family appear to still own land.



While the generation of **Lionel Hodder** the Hayward, his siblings & ancestors all appear to have been of the affluent Yeoman class, it seems now, we are beginning to see it slipping away in their children's generation as the Enclosures & Industrial Revolution begin to bite. While there are still Hodders & the husbands of the Hodder women as Yeoman landowners, we are seeing more 'social descent' in those who now work as Agricultural Labourers rather than Farmers ie Yeoman or Husbandmen. This is obvious in the case of our 3 x great grandfather, **Samuel**. He is the youngest son, only 19 years old when his father, **Lionel Hodder** the Hayward dies, his mother, **Sarah** does not die for another 12 years, so records show us that **Samuel** and his younger sister, **Amelia** are not set up the same way that their elder siblings were and a larger picture is beginning to present itself of general agricultural demise.


CH. 71 - MORE DESCENDENTS OF LIONEL HODDER THE HAYWARD.

 We now travel back to Lionel Hodder the Hayward & Yeoman & Sarah Wyatt, our 4 x great grandparents. We followed their eldest son, **Thomas Snr's** descendants in previous chapters, & now look at their second son **John Hodder** b. 1 Jun 1756 d. 26 Feb 1804 in Uplyme. He has a twin sister, **Sarah!** **John** married Dinah Ebdon in 1780 in Uplyme. 1780 & 1781 were exciting years for Lionel Hodder the Hayward and his wife, Sarah! In that 12 month period, 3 out of 5 marriages in Uplyme were for children of Lionel & Sarah - **John Hodder** & Dinah Ebdon Oct, 1780; Henry Adams, Yeoman & **Dorothy Hodder**, Dec 1780 & **Lionel Hodder**, Yeoman & Elizabeth Fowler, Aug 1781.



Some 13 years older than her husband, Dinah Ebdon was born in Uplyme 1743 and died 1800. Her parents were John Ebdon & Judith Fowler and while the Ebdons and Fowlers were local to Uplyme, Judith's mother Mary Smythe, came from Thetford in Norfolk. Joy Stringer, one of the London Halpen descendants lives in Thetford & Julie & I visited with her there in 2017.


  **John Hodder** and Dinah Ebdon had three children, **John, Samuel & Martha**. Sadly, **John** and Dinah's son, **John Hodder**, born in Uplyme. 1783, died aged six in 1789. Then, his brother, **Samuel Hodder** born Uplyme, 1785 - died that same year. However, their sister, **Martha Hodder**, born in Uplyme 24 Dec 1786, lived to the age of 58 years old, dying in 1844. We have a DNA connection to **Martha Hodder** with my son, Damien through the Family Tree of Rosemary Tweedie from the UK. Unfortunately, Rosemary's tree finishes with **Martha**, otherwise we would have a common direct ancestor in Lionel Hodder, the Hayward and Sarah Wyatt.

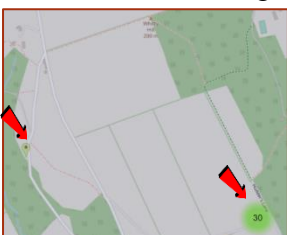
 On the 7 Sep 1808, **Martha Hodder** married Benjamin Sansom in Uplyme. Benjamin was born 1788 & died 1863. Benjamin Sansom & **Martha Hodder** had six children, **John** 1812, **Mary** 1815, **Benjamin** 1818, **Phoebe** 1825, **(Joseph) Henry** 1828 & **Thomas** 1830. We find the family first in 1841, living in Hill Close Cottages, Uplyme, where Benjamin is an


Agricultural Labourer. In 1844, at the age of 58, **Martha** dies. So, in 1851, now a widower, Benjamin Sansom is working as a Gamekeeper & living in Colway Lane. His son **(Joseph) Henry Sansom** 23, unmarried b. 1828 is with him. In 1861, (see below) Benjamin Sansom, still a Game Keeper is now living in Hodder's Cottage which according to the 1861


Hodder's Cottage	1	Benjamin Sansom Head	Male	76	Game Keeper
Total of Houses	1				

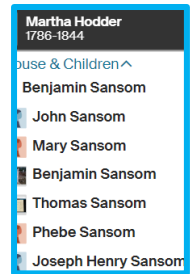
census route is in the same vicinity as Rocombe/Rowcombe Lane, Uplyme. It is doubtful that this Hodder's Cottage is the remains of the cottage found at Hodder's Corner, (see below – right arrow) less than one km from Rocombe, which we will visit later on this evening. I believe that Hodder's Cottage is more likely Plot 823 (left arrow) a house & garden, which ownership was transferred to **Lionel Hodder** the Mormon from his elder brother **Benjamin**. It also fits with **Lionel** the Mormon dying possibly in 1859 in Utah.

 In 1861, living with Benjamin Sansom and also working as a Game Keeper (for information on Gamekeepers see next page) is his eldest son, **John Sansom**, b 1812 (47) also a widower. There appears to be three John Sansom's born in Uplyme around the same time, one a Gardener, one a Weaver and one is a Gamekeeper. **John Sansom** married Elizabeth Hoare in 1843 & Elizabeth died either in 1846 or 1848 recorded at Axminster.




 **Martha Hodder's** second child, **Mary Sansom** married Thomas Govier & remained in Uplyme. They had seven children, **Benjamin**, 1834; **Dinah Ebdon Sansom**, 1837-1909; **John**, 1841; **Jane**, 1844; **Martha**, 1846; **Thomas Henry**, 1851 & **William James**, 1854. In the census, the Govier family are surrounded by Hodder families as their neighbours. Remembering that Henry Govier Jnr was the Reeve in the Frankenpledge on Page 14 & also the witness to **Lionel Hodder** the Hayward's marriage.

 As well as her uncle, **John Sansom**, (47), in the 1861 census, Benjamin & **Martha's** granddaughter, **Dinah Ebdon Sansom Govier**, 24 (daughter of **Mary Sansom** and Thomas





GAMEKEEPERS – “Gamekeeping has a long history for protecting deer in the medieval royal hunting forests. Employed by wealthy landowners in the 18th & 19th centuries as domestic outdoor servants, & usually provided with a cottage. The number of Gamekeepers depended on the size of the country estate & the jobs often ran in families, with fathers teaching the sons from an early age as we can see with Benjamin and John Sansom. But to be promoted to Gamekeeper often meant moving away as head keepers often stayed in their posts as long as their health allowed. Attributes required to be a Gamekeeper were a deep knowledge of wildlife & the ways of the countryside. Their main duties were handrearing game pheasants; training dogs; guarding game against poachers & trapping vermin. From “My Ancestor was a Gamekeeper” by Michelle Higgs, Pressreader. <https://www.pressreader.com/uk/who-do-you-think-you-are-magazine>

Govier & in her daughter, **Georgina's** birth certificate names herself as **Dinah Ebdon Sansom Govier**) and her children, **Georgina 7** and **John 2** are also living with Benjamin at Hodders Cottage. Her grandmother, **Martha Hodder** died in 1844.

 **Dinah Ebdon Sansom Govier** as you can see in her Family Tree, has at least two marriages with children to both husbands, as well as what appears to be two natural children **Georgina Govier** (a copy of Georgina's birth certificate gives her name as **Georgina Sansom**) & **John Govier**. **Dinah** now Harris, died in 1909 at the Isle of Wight.

In 1871, their great uncle **John Sansom**, still a Game Keeper has left **Hodder's Cottage** & is now living in Clawton, Devon. Clawton is quite a distance away, at least 70 miles. His great niece, using the surname, **Georgina Sansom**, 18, is living with him as housekeeper, but recorded as his daughter. But also visiting great uncle **John** in the 1871 census is **Georgina's** brother, **John Govier**, but he has retained the Govier name. However, **Georgina** marries a John Smale in 1879. In 1881, Great Uncle **John Sansom** (70) is still living in Clawton, & working as a Gamekeeper, his 'daughter' **Georgina Smale** (26) b. 1876 with her husband John Smale (26), and granddaughter, **Emily Sansom** (5), and a Grandson, **Orlando Smale**. **John & Georgina** went on to have more children. In 1891, **John Sansom**, widower 78 a former Gamekeeper is living with his sister, **Mary Govier** (75), also a widow in the Venlake area of Uplyme & surprise, living with them are **Emily Smale** 15 & **Rosina Smale** 9, both born in Clawton. Their mother, **Georgina** died at Clawton, aged 37 on 4 Mar 1891. **Emily** has taken her father's name. **Emily & Rosina** are described as nieces, but **Mary Govier** is regarded as the genetic grandmother. Certainly, some interesting relationships in that line! In this situation, I have only followed the lines of those who were living in **Hodder's Cottage** in the 1861 census.

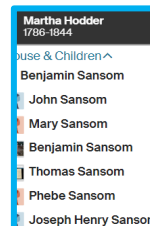
  **More Australian relatives!** **Martha Hodder's** third child, **Benjamin Sansom** married Sarah Hawkins Patterson on 28 Feb 1854 in Lyme Regis, Dorset and **Benjamin** & Sarah emigrated to Gisborne, Victoria, **Australia**, soon after their marriage as their six children, **Louisa, Henry, Martha, Sarah, Frank & George** are all born in the Kyneton/Gisborne area of Mount Macedon Ranges, Victoria. Gold was discovered in the area a few years earlier in 1851. Kyneton & Gisborne were significant settlements on the way to the Victorian goldfields of Mount Alexander & Bendigo. In 1857, the Australian icon, Caroline Chisholm moved to Kyneton, as her husband Archibald was the magistrate there. In 1870 it was in that same Kyneton Courthouse that Ned Kelly was tried & sentenced for 'robbery under arms'. The Sansom family remained in the Kyneton/Gisborne area all their lives. **Benjamin's** son, **Henry John Thomas Sansom** married Elizabeth Sillince Webb (right)




b. 1879, Gisborne, Victoria. Her father was John William Webb bapt. 1839 at Coln St Aldwyns, Gloucestershire, England. In the Hodder family tree, my father's brother, Ken Geldard married Sylvia Webb and her ancestor, Joseph Webb was baptised 1814 at Coaley, Gloucestershire. Coaley and Coln St Aldwyns are only 26 miles apart. It appears that earlier Webb ancestors were merchants, and as a result, travelled extensively – so who knows!




In 1861, we find **Thomas Sansom**, b. 1822, 3rd child of **Martha Hodder** living in London. He is a Drill Sergeant in the Coldstream Guards. The Coldstream Guards are the soldiers who guard the Queen & that would have been their role back in 1861, to guard Queen Victoria.



Thomas was a Sergeant & he was responsible for teaching the drill for their parades & guard duties. **Thomas** married Amelia Patterson, b. 1831 in London, possibly a relative of his sister in law, Sarah Hawkins Patterson. As a result of **Thomas**' various postings, they had six children, all in various parts of England, Chideock, Northampton and Cornwall and in 1881 we find him as a Gamekeeper living in Wembury Wood Cottage, Devon which is where **Thomas** & Amelia lived till they died. The widow, Amelia was living on Independent means.

 **Phoebe Sansom**, b. 1825 Uplyme **Martha**'s 4th child, sadly I have been unable to locate records after 1841, where aged 16, **Phoebe** is listed living at Uplyme with her parents, Benjamin & **Martha** Sansom & her brothers, **Thomas** 19 & (Joseph) **Henry** 13.

 **Henry Sansom** (aka **Joseph Henry Sansom**) married Susanna Crutcher born in the 'City of London'. In 1871, they are living in Uplyme, in Keepers Cottage with their daughter, **Amelia** & just like his father & brother, he is working as a Game Keeper. His Father-in-law, Charles an annuitant, from Lewisham, Kent is living with them. By 1881, Susanna's father, Charles must have died & left them money as **Henry** & his wife, Susanna now are Inn Keepers, proprietors of The London Inn, which is still in existence in Church Street, Lyme Regis today. **Joseph Henry Sansom** was also a Freemason of Lyme Regis and left his daughter **Amelia** at his death, a legacy of over 462 pounds.

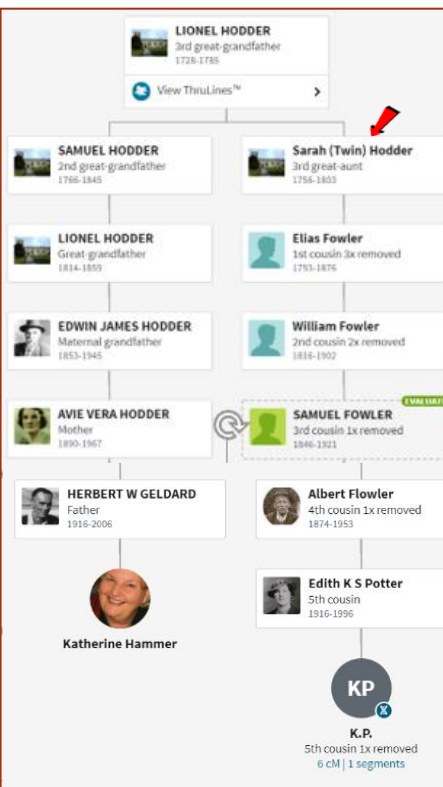
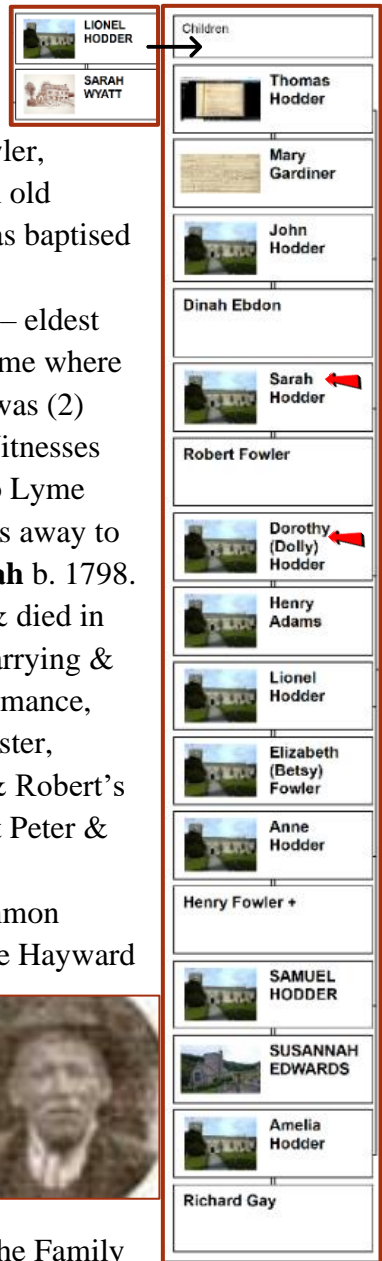


CH 72 – MORE CHILDREN OF LIONEL HODDER THE HAYWARD.

Lionel Hodder & Sarah Wyatt's third child is Sarah Hodder.

Sarah, twin sister of her brother, **John** was baptised at St Peters and St Pauls, Uplyme in 1 Jun 1756 & died in 3 Apr 1803 Uplyme. She married Robert Fowler, Yeoman also at St Peter & St Pauls, Uplyme 26 Nov 1782. The Fowlers are an old Uplyme family, and historically intertwined with the Hodder family, Robert was baptised in Uplyme, 27 Oct 1754 & died 32 years after his wife, **Sarah**, 19 Oct 1835.

Sarah Hodder and Robert Fowler had five children, all born in Uplyme – eldest daughter, (1) **Sarah**, b. 1783 married William Burridge from Somerset in Uplyme where they lived with their 5 children; **Sarah Hodder** and Robert Fowler's 2nd child was (2) **Mary** b. 1786; (3) **Hannah**, b. 1789 Uplyme, married John Amet (Emmett), Witnesses were William Burridge & Susan Fowler. **Hannah** & John appeared to move to Lyme Regis; (4) **Elias**, 1793-1876 who married Elizabeth Hitchcock & moved 7 miles away to Thorncombe, Dorset part of Whitchurch Canonycorum Hundred & (5) **Susannah** b. 1798. Robert's parents were Robert Fowler & Mary Berry both of whom were born & died in Uplyme. What small worlds these villages were, with all those families intermarrying & everybody knowing everybody else if not actually related. What hotbeds of romance, Uplyme must have been! Robert Fowler married **Sarah Hodder** in 1782; his sister, Elizabeth married **Sarah's** brother, **Lionel Hodder** two years earlier in 1780 & Robert's brother Henry Fowler married **Sarah's** sister, **Anne Hodder** in 1781 – all at St Peter &



St Paul & all in the family!!!!

And it is all in the family, as there is a common DNA ancestry match to **Lionel Hodder** the Hayward

& Sarah Wyatt, as shown left through his daughter, **Sarah Hodder** who married Robert Fowler, then through their son **Elias Fowler**, then through **William Fowler, Samuel Fowler, Albert Fowler**, his daughter **Edith**



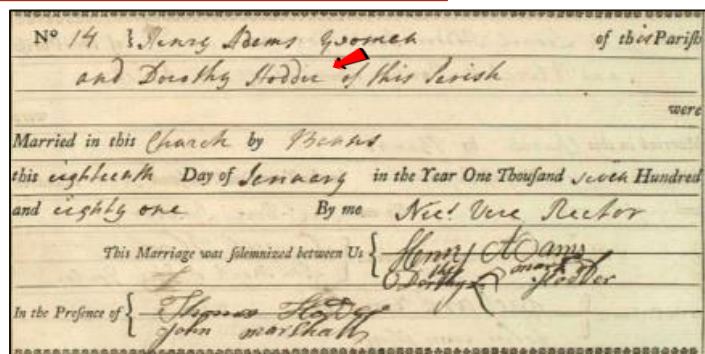
Potter, then through to **KP**, the owner of the Family Tree. Records show that **Albert Fowler**^{lx} (right) lived in Chard, Somerset & died in Chardstock, East Devon. His daughter, **Edith Kathleen Stella Potter** (right)^{lxi} was born 21 Jun, 1916, (the same year as my father, Herbert/Bert), in Axminster, Devon & died 21 Feb 1996 Honiton, Devon.

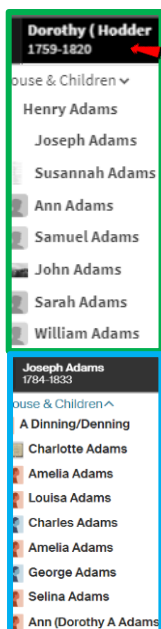


Lionel Hodder & Sarah Wyatt's fourth child is Dorothy (Dolly) Hodder born in Uplyme in 1759 and died 1820. She was


probably named after her great aunt **Dorothy**.


Dolly married Yeoman, Henry Adams in St Peters and St Pauls, Uplyme on the 18 Jan 1781 (see left). Henry Adams was born 1758 in Uplyme. In 1782, possibly, he is appointed to collect the Land tax on behalf of the King for the parish of Uploders about three miles west of Bridport, just north of Weymouth & Wyke Regis where he owns land, but there are several Henry Adams in the area. Henry







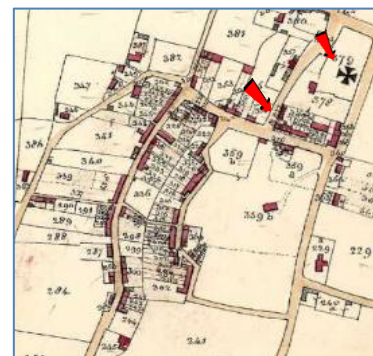
died in Uplyme, 9 May 1826 aged 68 years old. We have a DNA connection to **Dorothy Hodder** through Sharon Read of Read Family Tree.

 **Dolly** (Dorothy) & Henry Adams had six children, the eldest, **Joseph**, b. Uplyme 1784. **Joseph** married **Anne Dinning** in Uplyme 14 Oct 1807 & Joseph can sign his name.

 **Joseph Adams** and Anne Dinning had seven children, **(1) Charlotte**, b. 1808 Membury nr Uplyme. She married James Horner a Cordwainer at Uplyme on 30 Dec 1827. They had six children, **Thomas** b.1828; **James** b.1831; **Selina**, b.1834; **Charlotte** b.1838; **Susan** b. 1841; **Hannah** b. 1845, (*through whom our DNA match runs*) all born in Uplyme. **(2) Amelia**, b.1814 d. 1817; **(3) Louisa** b. 1816 Uplyme married an Agricultural Labourer, Elijah Horner, (possibly Ann, wife of **Constable Lionel's** relative). In 1841 & 1851 the family are living in Chardstock, Devon. In June, 1845, Elijah Horner's younger brother, Elisha, aged 28, b.1817 is serving three weeks in Dorset County Prison for Vagrancy, Leaving family destitute (*chargeable*). In 1861, **Louisa** and Elijah and their family relocate over to the Channel Islands, to St Heliers on the island of Jersey, where Elijah works as a Labourer and a Carter. They remained in the Channel Islands for the rest of their lives. **(4) Charles**, the only


son, b. 1820, who in 1841 is living with his mother, Ann Adams nee Dinning at Rowcombe, Uplyme along with his younger sister, **Ann (Dorothy Ann?)**. Ann, a widow is wealthy enough to be living on an Independence. In 1881, **Charles Adams** is living in Lambeth, London with his wife, Marion, his occupation is given as a Hatter. In 1891 we find him in the Lambeth Poor House. Is this a result of following the profession of 'hatter'? The term as 'mad as a hatter' is significant, as the chemicals used in this profession, brought on severe & uncontrollable muscular tremors, twitching limbs, distorted vision and confused speech^{lxii}. The 2nd **(5) Amelia**, b. 1823 (see above left) daughter of **Joseph Adams** & Anne Dinning married a William Burton, a thatcher & by 1861 are also living on the Channel Islands at St Anne, Alderney. (*George has not been verified*) **(6) Selina**, their 5th child, b. 1826 married William Smith, a mariner in 1844. In 1851, she is living with her mother, Ann & in 1896 aged 70 we find her in the Islington Poor House. Finally, **(7) Dorothy Ann** (aka **Ann**) b. 1831 married Robert Farrant Cook, Coach Guard. They had 11 children, the eldest 3 born in Lyme Regis, but about 1856, the family emigrated to Watford, Lambton Co., Ontario, Canada. All **Joseph's** children baptised in Uplyme.



 **Dolly** & Henry's second child was **Susannah Adams** b. 23 Apr 1786 in Uplyme; she married Thomas Burrige 1 Feb 1816 in Uplyme (perhaps a relative of her cousin's husband, William Burrige). **Dolly** & Henry's third child, **Ann Adams, b. 1788** married Joseph Mills Burgess, a Land Steward^{lxiii} on the 26 Aug 1813 at **All Saints Church in Wyke Regis**. See Tithe Apportionment map right, red arrow showing their home and diagonally opposite where the cross is, is All Saints Church. Sound familiar? Well, it should! This is the church, where we first visited when  we arrived in Weymouth, it is where the Gribbles were married, baptised and buried. The four children of **Ann Adams** & Joseph Burgess were, **George**, b.1813; **James**, 1816; **Ann**, b. 1818, aged 35, married James Langford 23, in 1853, they had two children and lived all their lives, nearby at Portland. The youngest child was **Joseph Jnr**, who like his siblings was baptised 1824 in All Saints, Wyke Regis, Dorset.



Joseph Burgess Jnr was a Mariner and surprise! Surprise! He was married on the 26 Aug 1864 – guess where? Sydney, NSW, Australia. At the Presbyterian church, 105 Princes St., Sydney, **Joseph Burgess**, 36, mariner of Margaret St, Wyke Regis married Thirza Stevens, 22, from Taunton, Somerset, England, living with her father John Stevens, a Saddler & mother Jane Barrett in George Street, Sydney. Sadly, on 29 Jan 1879, **Joseph Jnr** an AB Seaman on board the vessel "Rossland" out of Inverness was found drowned at the port of Sunderland, on the River Wear, Co of Tyne & Wear, UK. He had no effects which were

valuable enough to be sold. While our DNA connection through **Joseph Burgess**, grandson of **Dolly Hodder**, son of **Ann Adams** finished with his death. It might be interesting to discover whether his widow, Thirza Adams stayed in Australia. It seems that she did as eleven months later, a record shows that the widow, Thirza Adams nee Stevens on the 31 Dec 1879 married Louis Alexander Pogonowski (*see left*) in Sydney. There is a police record for Nov 1881 saying “*Sydney – Lost or stolen, between the hours of 11pm and midnight the 1st Nov, from the person of Thirza Polonowski, 751 George Street, whilst drunk in Hay Street – a silver open faced keyless Geneva watch, a gold fine link chain attached and a leather purse containing a few shillings’ value 3 pounds.*” Then what happened? Two months later on the 10 Feb 1882, Thyrza Pagonowski, 33, committed suicide by poisoning herself by an overdose of Strychnine at 751 George Street, Sydney. The Sydney Morning Herald 11 Feb, 1882 reports “*About 8.45 yesterday morning Thirza Pogonowski of 751 George Street informed her husband that she had taken poison. He immediately gave her salt as an antidote and sent for Dr Markey of Regent Street. When the doctor arrived Mrs Pogonowski was dead. A box was found in a room upstairs, where she had taken the poison. It was a pillbox and marked “Strychnine” and contained a few grains of that poison.*” Another newspaper^{lxiv} reported that “*At the inquest it was shown that the deceased was very despondent and fancied someone wanted to get rid of her, which feeling led to her taking poison.*” Louis Pogonowski married Caroline Hopkins four months later on the 14 Jun, 1882 in Sydney, NSW. Hmmm!

 Henry & **Dorothy**'s 4th child, **Samuel Adams** was baptised 23 Feb 1790 at Uplyme. There is an 1814 burial record at Melcombe Regis, (which is near Weymouth & Wyke Regis) for a 26 year old, **Samuel Adams**, so this could be our **Samuel**.

  And we have another set of twins? Henry Adams & **Dorothy Hodder**'s 5th & 6th children are twins **John Adams** & **Sarah Adams** baptised 28 Jan 1795 Uplyme and are named after their uncle and aunt. As a widower, **John Adams** married Jane Evans at Uplyme, 14 Aug 1827. However, in the 1851

census, he is recorded as ag lab, farming 4 acres at Yawl Bottom. Coincidentally, in the 1851 census, the Adams' live one house away from **John Perkins Gribble** (**Eliza Perkins Gribble**'s brother) & his wife, Hannah Gay & other close Hodder families. In the 1881 census, **John Adams** is living with his son in law, **Francis Butler** a retired Baker, they have a servant & **John Adams** is described as an annuitant. **John Adams** leaves a will leaving 180 pounds to his children, the executor is his son **George Burge Adams**, Shoemaker, in his will, **John Adams** is titled a Gentleman. To be known as a Gentleman, meant that one had sufficient money to enable one to live well, without having to work, often viewed as the lowest level of nobility, but considering that he has been recorded as an Agricultural Labourer in all censuses, sounds to me like someone had a sense of humour. I cannot locate any further records for **John**'s twin, **Sarah Adams**. Henry & **Dorothy**'s youngest child was **William**, b. abt 1797 buried 3 Mar 1799.

13 March. Administration of the Personal Estate of John Adams late of Uplyme in the County of Devon Gentleman a Widower who died 29 October 1882 at Uplyme was granted at the **Principal Registry** to George Burdge Adams of Uplyme Shoemaker the Son and one of the Next of Kin.

CH 73 – MORE CHILDREN OF LIONEL HODDER THE HAYWARD

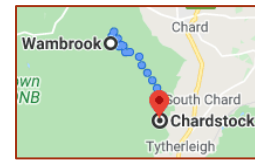
Lionel Hodder 1760-1801
 spouse & Children
 Elizabeth (Fowler)
 Benjamin Hodder
 Sarah Hodder
 Lionel Hodder
 Elizabeth Hodder
 Anne Hodder
 Esther Hodder
 William Hodder
 Mary Hodder
 Samuel Hodder
 Jane Hodder

Benjamin Hodder 1762-1861
 spouse & Children
 Elizabeth Syms
 William Hodder
 George Hodder
 Mary Hodder
 Harriet Hodder
 Martha Hodder
 Simeon Hodder
 Amelia Hodder
 Fanny Hodder
 Eli Hodder
 Thornhill Hodder
 Thomas Hodder

Lionel Hodder and **Sarah Wyatt**'s fifth child is **Lionel Hodder** b. 1760 in Uplyme, when his father was 32 years old and his mother, **Sarah** was 27 years old. When he was 20 years old, **Lionel Hodder** Jr Yeoman married Elizabeth (Betsy) Fowler in Uplyme on 6 Sep 1781 at St Peter and St Pauls, Uplyme. (*below right*) **Lionel** can sign his own name whereas Elizabeth Fowler makes her mark. The witness Richard Fowler is Elizabeth's brother.

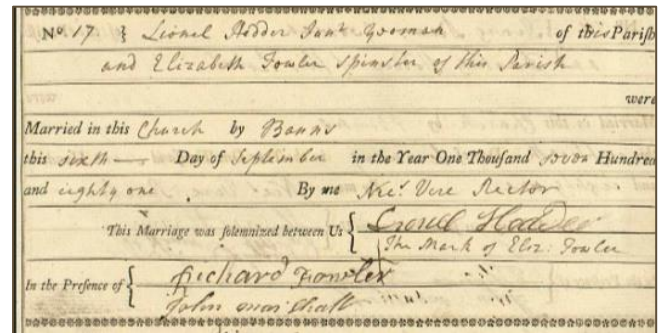
Lionel and Elizabeth had ten children, (*left*) that I can locate - **Benjamin, Sarah, Lionel, Elizabeth, Anne, Esther, William, Mary, Samuel and Jane**. These children were the first cousins of **Capt Lionel Hodder** and his siblings.

Lionel Hodder and Elizabeth Fowler's eldest child was **Benjamin**, he was born 10 Feb 1782 in Uplyme & he married Elizabeth Syms on 5 Jul, 1808. In the banns, while **Benjamin** was described as from Uplyme, Elizabeth was described as an inhabitant, and in the wedding register, she is described as Elizabeth Syms, from Chardstock, however, in the census she describes herself as from Wambrook, which is only abt two miles west of Chard & 3 miles from Chardstock.



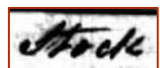
(*One of the plaintiffs for one of Constable Lionel's Old Bailey Testimony is an Elizabeth Syms, could be a relative from Wambrook?*) **Benjamin** could sign his name, but Elizabeth could only make her mark. One of the witnesses was **Lionel Hodder**, most likely his father as he could sign his name extremely professionally, demonstrating that he was very well educated.

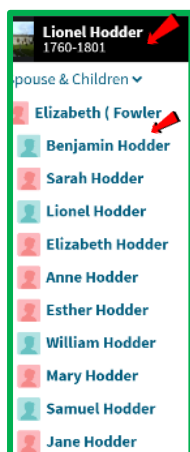
Benjamin appears to be the last of the acknowledged Hodder Yeoman & possibly the only grandchild of **Lionel Hodder** the Hayward to be one. Earlier in 1807, records show that **Benjamin Hodder** of Uplyme, Devon, Yeoman buys 5 acres for a term of 2000 years, (south-west of the turnpike road from Axminster to Lyme Regis) from George Tucker of Musbury, Devon, Lord of the Manor of Uplyme. This land is all enclosed or is about to be enclosed out of the Common of the Manor. An 1809 Memorandum on the back of the certificate tells us that **Benjamin Hodder** assigned part of this land to his brother, **Lionel Hodder** for 500 years. This land is appears to be various plots at Rowcombe Plots 820/1 Benjamin & Plots 822/3 Lionel as mentioned on p29 – Hodder's Cottage.




Hodder, Benjamin	Collier, William	unnamed house etc	0.3.11
Talbot, Sir John	Hodder, Lionel (Lifehold Tenant)	unnamed land	0.3.32
Hodder, Lionel	Hodder, Lionel	unnamed house etc	0.2.19


However, his father, **Lionel** dies in 1801 and his mother, Elizabeth dies in 1831, so sometime around 1830/31, the Yeoman, **Benjamin** with his wife, Elizabeth Syms and their family moved to Chard, Somerset, where Elizabeth came from. We know this because all children after their son, **Eli** was born in Chard, though baptised in Chardstock in 1830. Somerset is described as the 'Land of the Summer People' with rolling hills and lush pastureland^{lxv}. In the 1841 census, **Benjamin** is a farmer near Chard, Somerset & employing a man servant named Robert Symes 16. His wife, Elizabeth & children **Amelia, Frances, Eli & Thomas** are living with him in the Tything of South Chard - where I cannot interpret, but looks like Stock or possibly Hock? But they appear very affluent!







 In the 1851 census, **Benjamin Hodder** aged 72 is a farmer of 10 acres, Elizabeth his wife and children **Fanny**, 20 a seamstress and **Eli** 19, described as farmer's son are living in the Old Chard Tithing. The address given is merely "Ship" after research the best I can come up with that they are houses, part of "The Ship Inn" Furnham Road, Chard. At least 20 are listed and in the middle is "The Ship Inn" with the Innkeeper listed. (right is a photo probably taken about 1920^{lxvi}). **Benjamin Hodder** died 23 Jan 1861 aged 83 at Furnham, Chard. In the 1861 census, Elizabeth is a widow still living at the 'Ship' as a small farmer. Her daughter, **Fanny** (Frances) is living with her and working as a glover.




 **Benjamin Hodder** & Elizabeth Syms had nine children, that I can locate, **William**, b.1809-dying1809; **George**, b. 27 May,1810; **Mary**, b.1812- d.1812; **Harriet**, 1814; **Martha**, b.1816; **Simeon**, b. 1818; **Amelia**, b.1825; **Eli**, b.1830 **Frances (Fanny)**, b.1831; **Thornhill** b. 1832; **Thomas** b. 1834. All those prior to 1830 were born in Uplyme.


 Their second son, **George** (b.1810) married a Mary Ann Forsey born in Chardstock, Dorset 30 May, 1834. **WARNING: There are two George Hodders, one is a Butcher and the other is a Moulder b. 31 July, 1814, Chard (m. Sarah Hodder) mar Mary Ann Wellman**). **George** (b.1810) & Mary Ann Forsey had five children, **Elizabeth Ann** b. 1834; **Ellen** b. 1836; **Mary Ann** b. 1838, **George** b. 1841 & **Emma**, 1849. In 1841, **George Snr** is a Butcher & he & his wife Mary & children, **Ellen**, 3; **Mary**, 2 & **George** 3 mths, have moved to Chard and live in the Country Hotel, Chard, they have two servants, Edwin 14 & Martha Berry 12. Are they the proprietors or are they guests? But it looks like they are doing very well. Their eldest daughter **Elizabeth Ann**, aged 6 is living in Croome House, Chard, which appears to be a school.

 However, in 1849 **George Hodder** (b.1810) dies & in 1851 fortunes have changed, the family are now living in Bath Street, Chard Boro, Chard – a very poor area & his widow, Mary Ann 37 is a widow is surviving as a

Needlewoman, her eldest daughter, **Elizabeth** 17 (1834) also a needlewoman, works with her. It is a hard life for families when the breadwinner dies.

Daughters, **Ellen** 15 & **Mary Ann** 12 & also their son, **George** 10 work as Lace manufacturers and there is **Emma** daughter aged 1 year old. Right is the first verse of a famous poem "The Song of the Shirt" written to illustrate the devastatingly hard life of the needle women, if you wish to read the rest - <https://poets.org/poem/song-shirt>.

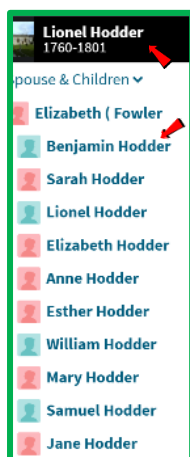
 In 1861, **George** (dec'd) and Mary Ann Forsey's family are still living in Bath Street, Chard, Somerset. **Ellen**, 23; **Mary Ann**, 21 and **Emma**, 12 (left) are working as Factory Hands & we have **Henry Hodder**, b 1861, grandson. A burial record shows **Henry Hodder** aged 9 mths buried in Chard, 23 May, 1861. However, now living next door to Mary, is their eldest daughter, **Elizabeth Ann**, 26, who married an older man, Samuel Newberry, 52, the local Blacksmith in 1857, they have a child **George Newberry**, aged 4.

 **George** and Mary Ann Forsey's son, **George** married Sarah Eliza Brewer in Chard in 1863^{lxvii}. In 1869, 21 Aug, **Emma Hodder**, a Lace Mender married William Holman, a Royal Marine. Both **Emma** &


Song of the Shirt


Thomas Hood

With fingers weary and worn,
With eyelids heavy and red,
A woman sat in unwomanly rags,
Plying her needle and thread—
Stitch! stitch! stitch!
In poverty, hunger, and dirt,
And still with a voice of dolorous pitch
She sang the "Song of the Shirt."




William were of full age ie over 21 years old & both were living at Bath Street, Chard. William's father is Robert Holman, Mason & **Emma's** father was **George Hodder**, Butcher.


 In 1871, **Ellen Hodder** & married sister, **Emma Holman**, 21 are still living in Bath Street, and both working as a Lace Factory Hand & a lace mender, it seems their mother, Mary Anne has died. Next door lives their widowed sister, **Elizabeth**, 36, a Lace Mender. With her are her two children **George Newberry**, 13, a Lace Hand & **Fred Newberry**, 8 and also her sister, **Mary Ann Hodder**, 32, also a Lace Hand.

 In 1881, all still working as Lace Hands & still living in Bath Street, Chard are **Elizabeth Newberry** & son **Fred Newberry**. We have **Mary Anne Hodder** aged 42 unmarried, with her natural son **Fred Hodder** aged 9 years old b. 1872, lodging with her is her sister, **Emma Holman** and her daughter, **Lily Maud Holman**, aged 2,



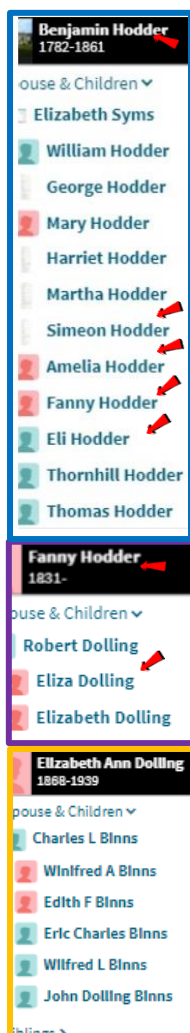
who in 1900, was to die young at 22. While her cousin **Fred Hodder**, married a Bertha Dawe (right^{lxviii}) and **Fred** & Bertha had ten children. **Fred Hodder** of Kiedawe Chard Junction, Chard died 22 July 1960 and left 610 pounds to his sons, **Harold Edward Hodder**, brewers drayman and **John Henry Hodder**, maintenance engineer. We have DNA connections to various Hodder families in Chard. It is interesting to note when **Eliza Perkins Hodder** nee **Gribble** left Dorset County Prison, she was in the Chard Poorhouse around 1863-6 or longer. So one wonders what made her move to Chard?

 **Benjamin Hodder** & Elizabeth Sym's third child was **Mary**, b. 1812 who died within a month. Their fourth child was **Harriet** b. 13 Feb 1814 at Uplyme, Devon. The record shows that in 1814, her father, **Benjamin** was a farmer at Rowcombe Bottom. Their fifth child was **Martha** b. 18 Aug 1816 both in St Peter & St Paul, Uplyme. I have been unable to find any further records for them.


 **Simeon Hodder** their 6th child was born 8 Nov 1818 at Chardstock Somerset. According to his birth record, his father, **Benjamin** is a Yeoman. On the 22 Sep 1839, **Simeon** married Keturah Jeffery at Chard. That must have been an extremely pregnant bride as in the 4th quarter of


1839, **Simeon** and Keturah become parents to a son, **Simon**. In the birth record, **Simeon** is described as a Labourer. On the 4 Mar 1843 **Simeon** was sentenced to one month in Wilton Prison in Taunton 14 miles north of Chard, for larceny. Apparently, he had been stealing lead and probably part of a gang, which focused on stealing lead from church roofs. In the UK, in 2020 this is still in epidemic proportions, and probably why UK parishioners are always raising money to repair church roofs to replace the stolen lead. Current UK laws do not allow churches to repair their roofs with modern equivalents. In Mar 2020, a criminal report reads "*An organised group of lead-thieves is thought to be behind 12 attacks on 11 church roofs in Somerset over the past month.*^{lxix}". **Simeon** is described as 5'10", sallow complexion, grey eyes, dark brown hair, married, scar on right thumb, born in Uplyme, Dorset. He was last living in Wellington just west of Taunton and worked as a Labourer. But he is back in Wilton Prison again that year, again for one month but this time hard labour, & this time for stealing a bucket of (belonging to?) James Brice. According to this last record, **Simeon** had been in jail twice before, so stealing the bucket was his third offence! However, six years later, in 1849 **Simeon**, now aged 30 is once again committed for larceny and once again it is for stealing lead. But this time he is committed to Dorset County Prison for three months hard labour. He is from Chard and again, his







occupation was given as Agricultural Labourer and he now has 2 children. In the 1851 census, **Simeon**'s wife, Keturah Hodder is lodging in premises in Chard, with **Oliver** 6 and **Elizabeth** 4. She is working as a Cotton Lace Mender, this would be piece meal work, and paid a pittance for each item mended. There is no mention of **Simeon**, but both children, **Oliver** and **Elizabeth** were born in Bristol, so the family must have moved there sometime before 1845. In the 1861 census, Keturah Hodder, aged 44, born Thorncombe, Dorset has her daughter, **Elizabeth** living with her still and both are working as a Factory Lace Hands. No mention of **Simeon**. In the 1871 census, Keturah is now the Head of the house, she is 54, working as a needlewoman and records that she is married but has been deserted. **Oliver**, her son, aged 24, working as an Agricultural Labourer is living with her. In 1881, she is lodging with another family and is a seamstress. She died in the 3rd q of 1881 in Chard.

 **Benjamin Hodder** and Elizabeth Syms' 7th child was **Amelia Hodder**, born in Axminster, but baptised 24 Apr 1825 in St Peter & St Paul, Uplyme, Devon. Her father **Benjamin Hodder** is recorded as a Yeoman. In 1841, aged 17, **Amelia** is living in Chard, Somerset, with her father, **Benjamin Hodder**, a Farmer and her mother, Elizabeth. As well her siblings, **Frances** 15, **Eli** 11 and **Thomas** 9 are living there in Chard, plus a Manservant, Robert Symes. However, I cannot locate any further records but there is Non-conformist burial for an **Amelia Hodder** dated 25 Apr 1870 in Hackney, London – perhaps this is her.


 **Benjamin Hodder** and Elizabeth Syms' 7th child was **Eli Hodder**. Unlike his elder siblings, he was born in Chard, not Uplyme, Devon and was baptised 14 Mar 1830. As we know in 1841 & 1851, **Eli** is still living with his parents in Chard, & **Benjamin**, his father is a farmer of 10 acres & **Eli** is recorded as the farmer's son. It appears that **Benjamin** is running sheep as he has two woolsorters living with the family. Perhaps because of his


relationship to or influence of his brother, **Simeon**, **Eli** was charged with Larceny in the Somerset courts on 12 Jan 1852, but was found 'Not Guilty'. Ancestry.ca has a wedding record for an **Eli Hodder** and Adelia O'Reilly who were married Friday, 15 Jul, 1864, not in England but in Haldimand, Ontario, Canada^{lxx}, this would have been three years after the death of his father, **Benjamin** the Yeoman. A Findmypast 1871 census record for the Monck district of Ontario, Canada shows an **Eli Hodder**, working as a Butcher, the same profession as his elder brother, **George** and married to Delia, (Adelia) with three children, **Harry** 6, **Frank**, 4, **Henrietta (Etta)** 2. Interesting, he has a brother and sister living with them, perhaps they are servants, their names are Eli Osiley and Eelda Osiley. The US Civil War was fought from 1861 to 1865 between northern states loyal to the Union and southern states that had seceded from the Union to form the Confederate States of America, many of the freed slaves escaped to Canada, to live in freedom there. In the 1871 Directory of Dunnville, Ontario, **Eli Hodder** is still listed as a Butcher. It appears that **Eli** died in 1907 and Delia died in 1939, both in Burlington Township, Becker County, Minnasota, USA.


 In 1861, **Benjamin Hodder**, Yeoman, possibly the last Hodder Yeoman, has died and his widow, Elizabeth has downsized to a small farm & daughter, **Frances (Fanny)** is living with her mother & working as a Glover. In 1871, still living in Chard, daughter **Frances** has married Robert Dolling, a Bootmaker born Taunton, Somerset. (Bootmakers & Cordwainers were a valued profession & usually became quite wealthy).


 **Frances** & Robert have two children, **Eliza** 8 and **Elizabeth Ann**, 3, both born in Chard. **Eliza** married William Thomas Attwood Beare, in 1885 at Martock, Somerset, obviously they met in Chard as in 1881, William was working there as a typesetter and reporter. In 1891, **Eliza** and William are living in Finchley, London. William is a journalist & author, b. 1864 Boscreagh, Cornwall and they have a five year old son, **Robert William Attwood Beare** b. Brockley, Kent. Also living with them is **Eliza**'s younger sister, **Elizabeth Ann**, who is a School Teacher. In 1901, **Eliza** (38) and William (37) are now living in


Islington, London and William is still working as a journalist and author. Their only child, **Robert** (15) is living with them. In 1911 **Eliza** (49) is married not widowed but living in Amersham, Buckinghamshire, with their 25 year old son, **Robert** who is now a journalist like his father. They also have a servant. However, maybe **Eliza** is on a visit with her son, on the other hand, her husband William (47) in 1911 is living in Birminghamshire and working as a journalist & sub-editor. Living with him is his unmarried sister, Henrietta Beare (48) and an Art Student by the name of Madeline May Hutchins (23) is visiting. They also have a servant. Though whatever suspicions we had, maybe it was innocent because William died in Penzance, Cornwall in April, 1918.


 Out of curiosity, I decided to Google William Thomas Attwood Beare, husband of **Eliza Dolling** & it appears that he was also a prominent Football player, Captain & President of the Saracen Rugby Club based at Hendon, London. Read his story including a photo in Appendix [APPENDIX – 2017-05-24 7](#) on page 109. Though the tenor of the article inclines me to believe that the visiting Art Student could have been a little suspect, if you decide to read it, I will let you make up your own mind! **Eliza** his wife, died in Jan 1923, at Miles End Old Town, London, England.

 In 1901, **Frances (Fanny) Dolling nee Hodder** is 68 and a widow, she is living with her daughter, **Elizabeth Ann** who is an Elementary Teacher. **Elizabeth Ann** married a Charles *Luther* Binns, (*this name gives us an indication of the religious attitudes of the Binns family*) b. abt 1867, Shoreditch, London. Charles was a Manual Training Teacher at Lewisham, London at the time of their marriage in 1899.

 In 1901 census, Charles & **Elizabeth Ann** have a daughter, **Winifred Alice** 10 months old b. 1901. As well as **Elizabeth Ann's** mother, **Frances Dolling** from Chard is living with them, they employ a General Domestic Servant. **Elizabeth Ann** died 12 June 1939 and left an estate of **£573/5/9** to her husband, Charles Binns. He died 6 Feb 1941 leaving an estate of **£1789/19/9**; probate was proven by his son **John Dolling Binns**, Actuary. In 1911 Census, the Binns family are living at Deptford, London and as well as **Winifred Alice** (10), there is **Edith Frances** (9), **Wilfred Leslie** (5) and **John Dolling Binns** (1). There was another son, **Eric Charles** b. 1903 & died 1910 aged 7 years.

 **Winifred Alice Binns** was born 2nd q., 1900 at Lewisham, London, mother's maiden name is Dolling. **Winifred** married John Gidlow Birkett in 1930. John Birkett was born in 1902 Isle of Man, where his father, William is the Civil Service Examining Customs Officer. In 1939, **Winifred** and John are living in Watford, Hertfordshire and John is a Chartered Accountant. John Gidlow Birkett died in 1975 and left an estate of **£13,013**, however, when **Winifred Alice Birkett** died 22 May 1985 in Loughrigg Ambleside, Cumbria^{lxxi}, she left an estate of **£101,156.00** (NB. *There are five other Winifred Binns born in Yorkshire, between the years, 1897 and 1905*).

 **Edith Frances Binns** b. 19 Nov 1901, Lewisham, London. In 1934, she is living in Hendon, London; in 1935, in Harrow; in 1938, at St Pancras, London; in 1939 in Deal, Kent as an unpaid domestic, with Charles Luther Binns, obviously, she is taking care of her father, who dies in 1941. In 1953, **Edith** married Edward H. Fanner in Birmingham, Warwickshire and there are two Edith Fanners who died in 1989, one in Poole, Dorset who left an estate of £83,534 and the other who died in Shaftesbury Dorset, probate at Winchester, who left an estate of **£70,000**, other evidence seems to indicate that our DNA relative is the latter **Edith Fanner**.

 **Wilfred Leslie Binns** b. 10 Feb 1906 Lewisham, Kent (*mother's name recorded as Dolling*) was the 4th child of Charles Luther Binns and **Elizabeth Ann Dolling**. He married Edith H. Phillips in Jan 1930 at St George, Hanover Square, London & in 1935, they are living in Highbank, Preston Rd., Wembley, as Private Residents. In 1939 **Wilfred** enlists as a 2nd Lieutenant in the Oxfordshire & Buckinghamshire Light






Infantry and the 1939 census shows that **Wilfred** and Edith are living in Ormonde Lodge, Amersham, Buckinghamshire. *However, the second person for that property has been blacked out with the words “This record is officially closed.” I imagine that this has been censored due to the war.* However, sometime before or after, **Wilfred**, with his wife, Edith was living as a Private person, which usually means independent means, in Yew Cottage, Copperkins Lane, Amersham, Buckinghamshire. In 1950, **Wilfred**



Leslie Binns is living in Chelsea, but Edith is not recorded. **Wilfred** died 28 Mar 1992 in Cowfold, Horsham, West Sussex and left an estate of **£127,527**.


 **John Dolling Binns** b. 21 Mar 1910, at Greenwich^{lxxii} was the 5th child of Charles Luther Binns and **Elizabeth Ann Dolling** and in 1911, he is living with his family in Greenwich. On the 26 Sep, 1957 **John** (47) and his wife, Isabel Marion Robertson travelled First Class from Southampton to New York, on the vessel, the “Queen Mary”. **John**’s profession is given as an Actuary, (as mentioned in his father’s will) which is described as a person who has a highly valued mathematical skill and measures the probability and risk of future events, due to their knowledge & understanding of probability theory, statistics and investment theory, they are able to provide strategic, commercial and financial advice.





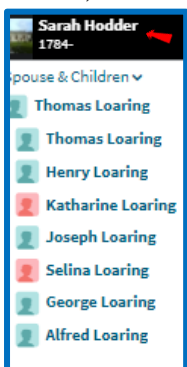
Actuaries have the potential to earn more than quarter of a million dollars a year. On the 4 Nov 1957, **John** and his wife, Isabel returned from America. Their ship the “Empress of Scotland” Canadian Pacific Line berthed at Greenock, Scotland on that date. **John** died 24 Mar 1966 in Edinburgh, his will was sealed, (General information seems to feel that it is sealed till a death certificate is presented or probate begins. Probate was completed in London in June 1966) so the amount was not disclosed. Probate calendar indicated a widow (question mark) Isabel Marion Robertson.





But where did all the money come from? **Benjamin Hodder** is the last Yeoman to be recorded as a “Yeoman” and, despite the abject poverty that the rest of his children suffered, it seems that any wealth he may have had came down through his daughter, **Frances** who married Robert Dolling. Robert & his father were shoemakers & a Cordwainer, which were wealthy professions in those times. I imagine that Charles Luther Binns, Chartered Accountant and his son, **John Dolling Binns**, Actuary used their gifts & talents to make themselves, parents and siblings, wealthy.

 **Benjamin** and Elizabeth’s 10th child was **Thornhill Hodder**, born in Chard, Somerset, 12 Aug 1832. It appears that Thornhill, a widower emigrated with his brother, Eli to Cayuga, Haldimand, Ontario, Canada. Their 11th child was **Thomas Hodder**, born in Chard abt 1834, but this cannot be verified. There is a death record for a **Thomas Hodder** in Chard in 1841.

  Now, we move back another generation to **Lionel Hodder** & Elizabeth Fowler’s second child **Sarah**, b. 1784 Uplyme. She married Thomas Loaring, a Master Thatcher, in Winsham, Somerset on 15 April, 1812. Thomas Loaring and **Sarah Hodder** had seven children, **Thomas**, b. 1820 a Thatcher like his father in Winsham; **Henry**, b. 1822 also a Thatcher at Thorncombe, Dorset; **Katharine**, 1826 married a William Poole, a Grocer of Broadwinsor, Dorset; **Joseph**, b. 1827 Winsham, married Susan Cook in Chard, Oct 1853, in 1861, he was a Labourer in Bethnal Green, London; **Selina** b. 1831 married Joseph Burrage a Butcher of Winsham, Somerset; **George**, b. 1834 an Agricultural Labourer, lodging with a Mole Catcher in Winsham and **Alfred**, 1836 married with children and working as a Thatcher in Winsham, Somerset. He lived in Back Street, Winsham and his neighbours are Henry Loaring aged 22, a Bootmaker with his wife and family and William Hodder aged 44, a Carpenter with his wife and family.

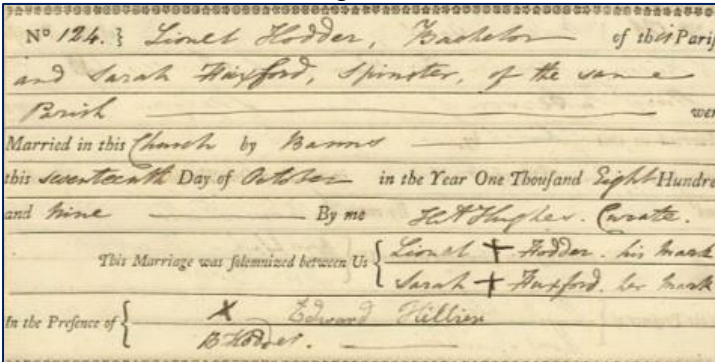
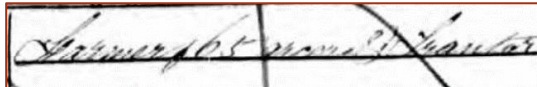


CH 74 – CONTINUING THE CHILDREN OF LIONEL HODDER THE HAYWARD & HIS SON, LIONEL

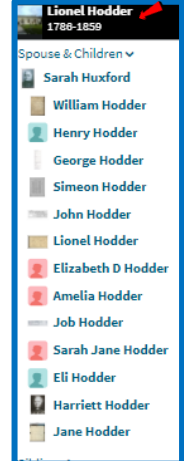
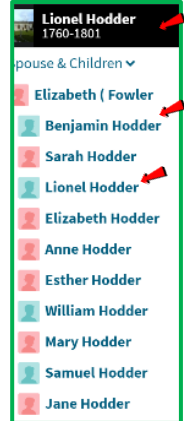
 As we have discovered, the 5th son of **Lionel Hodder** the Hayward & his wife, **Sarah Wyatt** was **Lionel Hodder** b. 1760.  He married Elizabeth Fowler & their third child was **Lionel**, for clarification, referred to as **Lionel** the Mormon or perhaps the Farmer with a Tractor 😊 (see 1851 census right, which




reads 'Farmer of 6.5 acres with Tractor') born 20 May, 1786 Uplyme. **Lionel** married Sarah Huxford on **19 Oct 1809** in St Peter and St Paul, Uplyme. (Possible photo of Sarah Huxford left, but other American family trees have the same photo as being of her daughter, Sarah Jane Hodder). Sarah Huxford was born in Uplyme, 4 Jan 1791, her parents are also Uplyme locals, Joseph Huxford b. 1759 and Elizabeth Diment, b. 1764. In the marriage record (below), neither **Lionel** nor Sarah could sign their



names, however, one of the witnesses was a B. Hodder, probably **Benjamin** Hodder his elder brother. In his marriage record, **Benjamin** is referred to as a Yeoman, but his younger brother, **Lionel** is not, which reinforces the speculation that **Benjamin** was the last Hodder




Yeoman, **Benjamin** is educated, **Lionel** the Mormon, a younger son is not, & indications show that it is around this time that the ramifications of the Enclosures are beginning to impact on the Hodder families. This is also the family through which the 'Lionel Stick' made its way to America. In the 1841 Census, **Lionel Hodder** and Sarah Huxford are living in Rowcombe, and **Lionel** is working as a Carrier; in the 1851 Census, **Lionel** and Sarah are still living in Rowcombe and **Lionel** is now a Farmer of 6.5 acres and tractor. In 1809, his elder brother **Benjamin**, a Yeoman transferred part of a parcel of land, 5 acres over to his brother, **Lionel**, then in about 1830, **Benjamin** & his family moved to Winsham, Somerset.

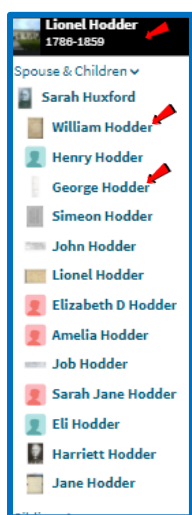
 **Lionel** and Sarah Huxford had thirteen children, **William, Henry, George, Simeon, John, Lionel, Elizabeth, Amelia, Job, Sarah, Eli, Harriet** and **Jane**. The 1827 List of

76 Hodder, Lionel	10 P1
77 Hodder, Lionel	8 Buildings

Uplyme Parishioners & their Sunday School children^{lxxxiii} (left) shows clearly the two Lionel Hodders, their wives &


their children. **Lionel Hodder** the Mormon & his wife Sarah Huxford, in 1827 including the parents have ten in the family, while below **Lionel Hodder** the Limeburner & his wife, Sarah Williams have eight. The earlier 1826 list just says 'lots of children'. The 1841 Census shows the children living with **Lionel Hodder** and Sarah Huxford at Rowcombe, Uplyme are **Lionel**, 20; **Job**, 13; **Sarah**, 10; **Eli**, 7; **Harriet**, 5; **Jane**, 1. Many family researchers however have **confused Lionel Hodder**, (son of **Lionel Hodder** and Elizabeth Fowler) and his wife, **Sarah Huxford** with **Lionel Hodder**, (son of **Thomas Hodder** and Mary Gardiner) & his wife, **Sarah Williams**, both families were living in Uplyme at the same time. As a result, many of the current family trees have different numbers of children, as the children of both families have been put into **Lionel** and Sarah Huxford's family so I have hypothesized 13 children and believe that all but two of **Lionel Hodder** & Sarah Huxford's children survived. The rationale I used to deduce which children belonged to which family can be found in [APPENDIX – 2017-05-24 6 on p106](#).

 Bearing in mind, that **Lionel Hodder** and Sarah Huxford were married 19 Oct, 1809, whereas **Lionel Hodder** & Sarah Williams were married earlier 18 Nov 1807, so which **Lionel** and Sarah does this child, **William** b. 1811 belong to? In the Parish Register there are four Hodder children being baptised in 1811 in





Uplyme. On Jan 27, we have **William**, son of **Lionel** & Sarah Hodder; on Apr 14 **Mary**, daughter of **Samuel** & **Susannah** Hodder & on the same day, 14 Apr, we have **Jane**, daughter of **Lionel** & Sarah Hodder. We know that **Samuel & Susannah Hodder** were witnesses to the marriage of **Lionel Hodder** & Sarah Williams, so it makes sense that they would have their daughters baptised together. So, I believe **William** is the son of **Lionel Hodder** & Sarah Huxford & **Jane** is the child of **Lionel Hodder** & Sarah Williams.


Interesting the following week was the baptism 21 Apr of **Elizabeth**, daughter of Thomas Jnr & Mary Hodder.


 **Lionel Hodder** & Sarah Huxford's first child, I believe was **William** born 27 Jan, 1811 at Rowcombe in Uplyme, Devon. He married Emma Way on 2 June, 1834 in Lyme Regis. They had seven children in 15 years, **Emma, Lionel, Frederick, Ellen, Therese, Alice & Arthur**. **William** died in 1894 in Bray, Berkshire. **Lionel Hodder** and Sarah Huxford's second son was **Henry** born in 1812 at Rowcombe in Uplyme, he married Mary


Ann Dare (b.1811) in 1833, they had four children, **Sara** 1834; **Eli** 1837; **Mary Ann** 1840 & **Rebecca Emily Elizabeth** 1848, who it appears were all born in Uplyme. However, the 1851 census finds the family living in the Channel Islands, in Vale des Portes, St Annes, Alderney. But then, we find a death record for **Henry Hodder** dated 21 Nov 1851 at the age of 39 years old (dob 1812) in Uplyme.


 **Lionel Hodder** & Sarah Huxford's third son appears to be **George**, b. 8 Jan 1815 at Uplyme. The only information for a George Hodder relates to **George** born in 1813 & as the censuses show, belonged to the Hodder/Williams family. The dates of birth fit a gap in the family line, but I cannot locate any further information. So, while the marriage of **George Hodder** to Louisa Elizabeth Jefford at Uplyme, 18 Nov 1834, where Louisa died the following year, 20 Jan 1835 could fit this **George** or conversely, **George** b. 1813 son of Lionel Hodder & Sarah Williams. I have chosen **George** b. 1813 as he is living alone at home with his parents in both 1841 and 1851 censuses. The only discrepancy being that in 1851 census, he is marked 'u' for unmarried rather than 'w' for widowed, but that is an easy error. However, I will leave it up to a future researcher to solve this riddle, however, I believe this **George** could have died as an infant. At that time it was not compulsory for a baby to be buried individually, so that often the baby was just buried in with another person who died around the same time, especially if it was a beloved family member^{lxxiv}.

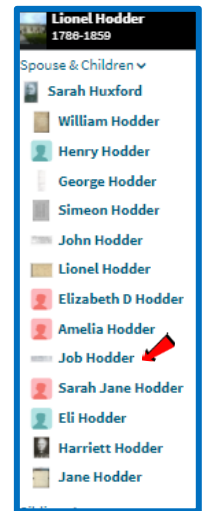
 **Lionel Hodder** & Sarah Huxford's fourth son was **Simeon Hodder**, b. Uplyme in 1816. In 1838 he marries Eleanor (Ellen) Perham in Uplyme. In 1851, **Simeon** & Ellen are living in St Anne, Alderney, Jersey, with their three children, **William, Eli & Elizabeth**. The family eventually emigrated to Canada, along with his cousins, **Eli** and **Thornhill**. In an 1871 Canadian census for Ontario, a **Simon Hodder**, aged 55 dob 1816 England, is an Anglican/Church of England farmer living in Morris, Huron & he is head of his household. A family tree has **Simeon Hodder's** wife Ellen's gravestone at Cook, Illinois, 20 Nov 1903.

 Their fifth son was **John Hodder**, he was born at Rowcombe in Uplyme, in 1819 and married Mary Anne Steer in Allington, Devon on the 3 Jan 1840. They had 5 or 6 children, four of them were born in Uplyme, the fifth one was born in 1855 in Alderney in the Channel Islands, with a sixth child possibly born in Canada. Records indicate that the family migrated to Canada, along with brother, **Simeon** and cousins **Eli** & **Thornhill**. **John** died 7 Jan 1906 in Bosanquet, Lambton, Ontario. He was a farmer and a widower and died of pneumonia.^{lxxv}

 **Lionel Hodder** and Sarah Huxford's sixth child was **Lionel** b. 15 July 1821 at Rowcombe in Uplyme, and he married Carolyn Burt at St Peter and St Pauls, Uplyme in 18 Jan 1846 and they had seven children, Emily 1846; Clara 1848; Lionel 1851; Selina Mary 1855; Charles 1857; Caroline 1861; Annie 1867; In the 1861 census, they too are living in Providence Place, St Annes, Alderney, Channel Islands. Their four youngest children were born in Alderney, so obviously they moved there sometime after 1851. In 1871, they were still living in Alderney, but in Newport, but by 1881 they had moved to South Stoneham in Hampshire, where **Lionel** died in 1895.


 **Lionel Hodder** and Sarah Huxford's seventh child is **Elizabeth Diment Hodder**, baptised 16 Mar 1823, while I have been unable to locate any further records for her. However, there is no question that this is the family that **Elizabeth** belongs to, as Sarah Huxford's mother is Elizabeth Diment.


 **Lionel Hodder** and Sarah Huxford's eighth child was **Amelia Hodder**, she was born on the 24 July, 1825 at Rowcombe in Uplyme. It was in 1847 at Bridport, Dorset that two Mormon missionaries (George Kendall & William Knight)^{lxxvi} began this LDS outpost (*For more on LDS see below left*). **Amelia** attended the Bridport, Dorset, Church of the Latter Day Saints Conference, & she was baptised into the Church on July 24, 1847. **Amelia** described herself as the Head ie Independent (*see right*). While along with the Powell family, (which we come to later), **Amelia** would have been among the early Mormon converts in the Bridport Mission. However, she was cut off from the LDS (Mormons) on August 8th, 1847. Another record might explain why she was cut off, as there is a birth record for a **Daniel Robert Hodder**, son of **Amelia Hodder** dated the end of 1850 & without getting a copy of the civil birth certificate, it would appear that he is 'base born'. By the 1851 census, **Amelia Hodder**, a washerwoman & her son, **Daniel Hodder** are paupers living in the Union Poor House in Musbury Road, Axminster, very close to Uplyme. Despite being 'cut off' from LDS, other Family trees have **Amelia** as dying in Salt Lake City, Utah on 10 Dec



Name:	Amelia Hodder				
Gender:	Female				
Relationship to Primary Person:	Self (Head)				
Father:	Lionel Hodder				
Mother:	Sarah				
LDS Church Ordinance Data:	Baptism Date: July 24, 1847 Bridport, Dorsetshire, ENG Officiator: George Kendall				
Comments:	Amelia attended the Bridport, Dorsetshire, England Conference. Amelia was cut off. Amelia was cut off August 8, the second time she was baptized.				
Household Members:	<table border="1"><thead><tr><th>Name</th><th>Relation</th></tr></thead><tbody><tr><td>Amelia Hodder</td><td>Self (Head)</td></tr></tbody></table>	Name	Relation	Amelia Hodder	Self (Head)
Name	Relation				
Amelia Hodder	Self (Head)				

1912, so evidence seems to suggest that **Amelia** emigrated to Utah, along with several other members of her family, & perhaps **Daniel** went with them.

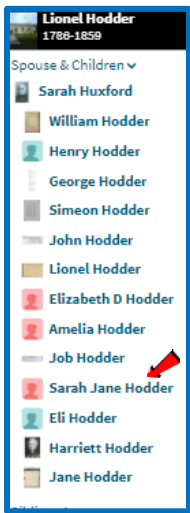
 **Lionel Hodder** & Sarah Huxford's ninth child was **Job Hodder**, he was born in 1828 at Rowcombe in Uplyme. In the 1841 census, he is still living there with his parents but in 1851, he is with his brothers, **Henry** & **John** at Alderney, St Annes, Channel Islands, working as a stone cutter and living with his brother, **John** & his family. Sometime before 1854, he possibly marries a Mary Frances Hunt either in England or in Canada, but his first child is born in 1854 in Canada. He appears to have eight children all born in Canada.

 **Lionel Hodder** & Sarah Huxford's tenth child was **Sarah Jane Hodder**. She was born 27 May, 1830 at Rowcombe in Uplyme. At the age of 18 years old, **Sarah** attended the Bridport, Dorset Church of the Latter Day Saints Conference and was baptised into the church on the 16 August, 1848. There is a record in showing a marriage on 8 Mar 1850 in Uplyme, between an underage **Sarah Hodder** with a George Grantner. Findmypast records show the 1860 census for the 11th Ward Gt Salt Lake City, for a **Sarah Grantner** aged 30 born

Name:	Sarah Hodder				
Gender:	Female				
Relationship to Primary Person:	Self (Head)				
Father:	Lionel Hodder				
Mother:	Sarah				
Birth Date:	30 May 1830				
Birth Place:	Devonshire, England				
LDS Church Ordinance Data:	Baptism Date: August 16, 1848 Bridport, Dorsetshire, ENG Officiator: George Kendall				
Comments:	Sarah attended the Bridport, Dorsetshire, England Conference. Sarah emigrated.				
Household Members:	<table border="1"><thead><tr><th>Name</th><th>Relation</th></tr></thead><tbody><tr><td>Sarah Hodder</td><td>Self (Head)</td></tr></tbody></table>	Name	Relation	Sarah Hodder	Self (Head)
Name	Relation				
Sarah Hodder	Self (Head)				

The popular name for **Church of Jesus Christ of Latter-day Saints (LDS)** is the **Mormons**. Founded in New York in 1830, by Joseph Smith, who claimed to have been given, through a revelation the Book of Mormon, which is regarded as Scripture along with the Bible. In 1843 Smith had another revelation sanctioning polygamy and the lawfulness or otherwise of this practice is still a disputed point among Mormons. In 1844 Smith was killed by a mob. Brigham Young succeeded him & removed the headquarters of the sect to Salt Lake City, Utah in 1847. The practice of polygamy brought them into conflict with the Federal Government until 1890, when the President of the Mormons advised his followers to conform to the law. Utah was admitted in the Union in 1896. In the US Census of 1936, they numbered just under 775,000 but by 1979 their numbers had increased to 2 ½ million. The Mormons accept a modified form of the doctrine of the Trinity. They hold that Israel will literally be gathered together and the ten tribes restored & that Christ will personally reign over a new earth. They maintain that after his resurrection, Christ ministered briefly in America and that Zion will be built in the western hemisphere. They lay great stress on missionary activity, both in the USA & elsewhere, the first UK mission in London in 1840, including missions in Bridport, Dorset in 1847 & other UK areas. Each member of the Church is required to devote two years to this work at their own expense. The Mormons control considerable resources since all members are expected to devote one tenth of their income to the Church. Cross, FL.Ed., "The Oxford Dictionary of the Christian Church", OUP,Oxford. 1993. P941

1830 in England, she has three children Sarah J, 7; George 4; and Elizabeth A aged 1. Also **Sarah Jane's** mother, Sarah Hodder nee Huxford, aged 70 living



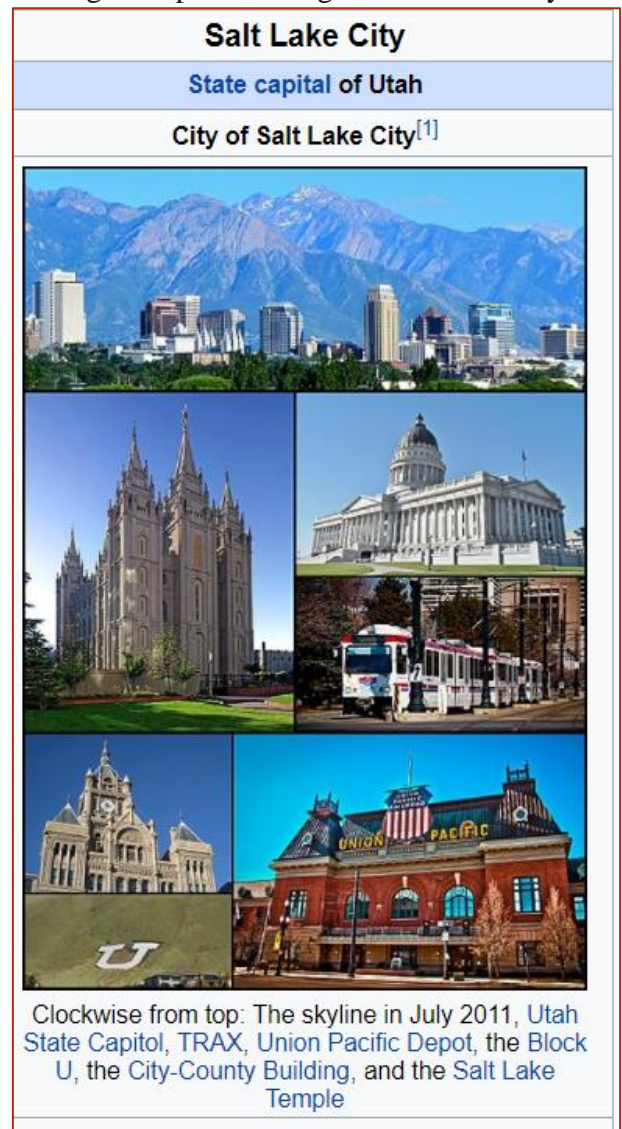
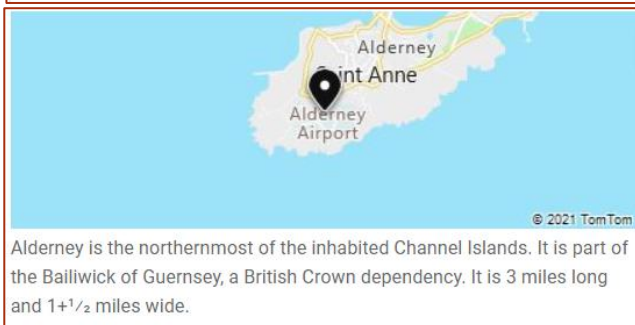
with her. Family Search has a death record for **Sarah Granter McMaster** a widow aged 82 in Salt Lake City, obviously **Sarah Jane** married again after the death of her first husband, George Grantner. **Sarah Jane** died of Influenza/Broncho Pneumonia and her parents are given as **Lionel Hodder** and Sarah Huxford. Her death is given as the **same day as her sister, Amelia 10 Dec 1912**. Which Sarah is this photo of? Family members from USA have it labelled as this **Sarah** & also as her mother, Sarah Huxford.




We have three more children of **Lionel Hodder** the Mormon and his wife Sarah Huxford, **Eli, Harriett** and **Jane**, which we will explore in the next chapters. Of the ten children, **Henry** moves 125 miles away to Bray near London; **Lionel** to Hampshire, **Simeon, John, & Job**, go to Canada; **Eli** to Australia; **Amelia, Sarah Jane & Harriett** become Mormon and move to Salt Lake City, Utah, **Elizabeth** stays in Uplyme, but as we shall see, **Lionel Hodder** the Mormon and his wife, Sarah also travel to the New World.

Below right is a series of images of Salt Lake City from Wikipedia. We will encounter Salt Lake City over the next few chapters as many of Lionel the Mormon and Sarah Huxford emigrate to Utah, including both of them. Below left are images from Wikipedia, of Alderney, which is the northern island of the Channel Islands^{lxxvii}.

It must have been heartbreaking for the parents of those children who emigrated to America and to Australia and to know that they would probably never see them again. Spare a thought for each family as they left their homes for a different country, tinged with the excitement was a mourning, as they knew they would never see each other again, each emigration was a small death.






CH. 75 - MORE AUSTRALIAN HODDERS but still with Lionel Hodder & Sarah Huxford

 **Lionel Hodder** and Sarah Huxford's eleventh child was **Eli Hodder**, he was born in Rowcombe, Uplyme on the 21 July, 1833. In the 1841 census, he is living with his parents, and his brothers, **Lionel** and **Job**, and sisters, **Sarah**, **Harriet** and **Jane**. By the 1851 census, he too is living at Alderney, St Anne, Channel Islands. He is living with his brother, **Simeon**, his wife and his family. Perhaps word of the gold rush which began when gold was discovered in Bathurst, NSW in 1851 reached the Channel Islands.

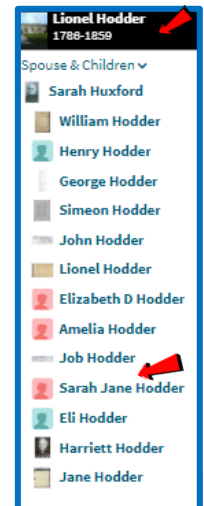
In the 1850's, the majority of immigrants went to the USA, but "*in England a new mythology about Australia was beginning to take hold, a mythology about the place which would become known as 'the working mans paradise'.*" Australia was a place where there was no starvation & a poor family could eat beef & mutton just like the rich people in England^{lxxviii}. However, in 1851 Edward Hargreaves discovered gold just outside of Bathurst in NSW. Within a month, 300 prospectors were in the area looking for gold, then the gold rush spread to Ballarat & Bendigo in Victoria. People went crazy with gold fever, leaving their families, jobs, businesses. Ships lost their crews, shepherds left their flocks and thousands of people arrived from all parts of the globe to try their luck.

Was that what attracted Eli to Australia? As finds of gold in NSW continued from 1852-1893^{lxxix} & the Californian Gold Rush was mostly over by 1855^{lxxx}. For whatever reason, Eli decided not to go to the United States with his family when they left in 1853, but instead two years later, he emigrates to Australia. Family history tells that Eli had been given his father's gold ring^{lxxxi}. So, in 1855, **Eli Hodder** emigrated to Australia on the vessel, "Libertas" which landed 28 June. We know that it is this particular 'Eli', because on his emigration applications, he records that his parents, **Lionel** & Sarah are living in California.



 **Eli** married **Mary Ann Rowe** in 1863 in Windsor, NSW. **Eli** & **Mary Ann** then moved to Berrima, then to Goulburn, Bathurst, Hill End, Reedy Creek, Blayney, in 1879 he was in Caleula Creek, then in 1880 at the same time as his relatives, **Edward Hodder**, & possibly when my generations, great grandfather, **Edwin Hodder** arrived in Bendemeer in 1882, it seems that **Eli Hodder** and his family were there as well. By 1883, **Eli Hodder** & his family were living in Llangothlin, NSW & **Eli** died two years later in Armidale in 1885.



  **Eli** and **Mary Ann Rowe** had ten children. **Robert**, b. 1864 Berrima, NSW, d. 1931 at Wentworthville, Sydney. In 1888, in Glen Innes, **Robert** married Mary Elizabeth Mackinney. The 1926 Sydney & NSW Directory shows **Robert** as being a Motor Car Proprietor in Glen Innes. **Robert** and Mary had seven children, **Mary Ann**, b. 1889 in Sydney. She married William E. Barnes, an ex Seaman in the Royal Navy in 1922 at St Leonards, NSW. **Robert**, b. 1890 d. 1892 St Mary's, Sydney. **Eli**, b. 1891, NSW married Euneeta G. Feltham 1918 at Goulburn, NSW. **William Edward**, b. 1893 Parramatta in 1919, he married Della Louisa Harvey in Lithgow, NSW. In 1949, they were living in Junee, NSW and he was an Inspector. There is a possibility that he was the **William** who served in the Hampshire Regiment, which may have inspired in later life, a three month trip to the UK in 1959.

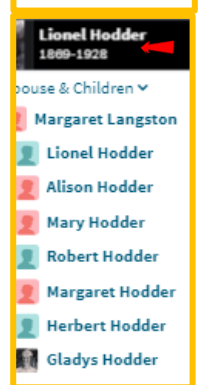
William died in 1976. **Lionel George** was baptised 1895 St John's Parramatta. In 1922, he married Bernice L. Isaac at Marrickville, NSW. An Insurance Inspector & Tax Officer in 1943, they are living at 16 Macquarie Street, Parramatta. He died in 1949. **Alma Beatrice** (left^{lxxxii}) was born 1899 in Parramatta and died 1972 in Port Macquarie, NSW. In 1925, she was an Assistant Teacher at Narrandera Primary School and in 1926, she married Lyle Robert Henry Savage at Strathfield, NSW. In 1958, Lyle, a Railway Employee and **Alma** are living in Punchbowl, Sydney. **Alma** died in 1972 in Port Macquarie. The youngest child is **Stella Priscilla** b. 1902 in Parramatta, NSW. In 1931, she is a registered Mid-wife at Wentworthville Hospital. In




1937, she is living at home in Wentworthville with her mother, **Mary Elizabeth Hodder** and is working as a nurse. She married George Collis in 1947. **Stella** died 1982 in Sutherland Shire, (Sydney) NSW.

  **Eli** and **Mary Ann's** 2nd child was **Eli**, b. 1867 in Goulburn, NSW. In 1891, he married Mary Jane Gibson in Glen Innes, NSW. In 1897, he was a ganger on the railway, then in 1899, **Eli** is certified as the Licensee of the Railways Hotel at Butcher's Creek, nr Tamworth NSW. He died in 1944 & Mary Jane in 1957, both in Glen Innes. According to the Family Tree of Cook & Crosbie & De Laat Tree, **Eli** and Mary Jane had eight children (*Family tree right*). **Lionel**, b. 1893, Glen Innes, NSW d. 1893. **Mary Ann Sarah**, b. 1894, Bingara, NSW d. 1894, Glen Innes, NSW. **Ethel May**, b. 1895, d. 1941, Sydney. She married Alfred Barrington Cox in 1917 in Glen Innes & died in 1936. **Pansy**, b. 1896 in Glen Innes; she married Walter Kemp, a carpenter in 1915 at Glen Innes, NSW. In 1930, they are living in Walter St., Glen Innes with several of their family. She died 1973 in Brisbane, Qld. It appears from the records of their children that the Kemp family may have moved to Brisbane. **Martha**, b. 1898, Bingara, NSW d. 1899, Glen Innes. **Eli John**, b. 1900 married Edna Isobel Folbigg in Glen Innes in 1919. In 1930, it appears that **Eli** working as a sub inspector for permanent way??, is living in Lang St., Glen Innes with his mother, **Mary Jane Hodder** and his sister, **Edna Dorothy Hodder**. However, in 1936, **Eli**, is now working as a fireman and he and his wife, Edna Isabel are living in Henry St., Werris Creek (Quirindi), NSW. There is a death record for an **Eli Hodder**, dated 1947 at Werris Creek (Quirindi) NSW. **Edna**, b. 1907 in Glen Innes, where she married Clarence Ross, a Farmer in 1931, then as a widow, she married Gordon Dunn in Glen Innes in 1960. **Edna** died in 1985 at Glen Innes. **Eli** and Mary Jane's youngest child was **George Henry** b. 1911, Tingha, a place just west of Glen Innes. In 1933 in Glen Innes, **George Henry**, a Hairdresser, married Christina M Russell and they lived in Lang Street, Glen Innes.

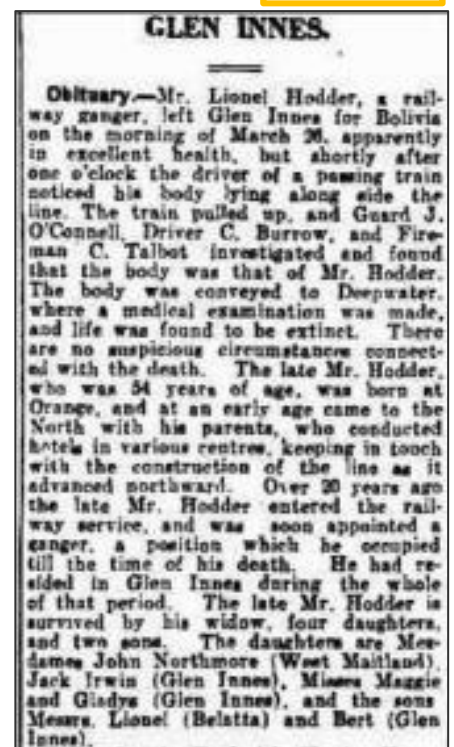
  **Eli** and **Mary Ann's** 3rd child was **Lionel**, b. 1869 in Orange, NSW and below left is a photo of an Australian **Lionel Hodder**^{lxxxiii}. In 1891 Lionel was a Ganger on the railways between Currabubula to Jennings and earned 9/- a week and he was one of the highest paid. In 1893, he marries Margaret Langston in Tamworth, NSW. **Lionel** died in




1928 near Bolivia, NSW at the age of 58. According to the autopsy, he died of heart failure, and had ten pounds in his pocket. Right is an excerpt from "The Brisbane Courier" dated 12 April, 1928 for **Lionel Hodder** b. 1869, son of **Eli Hodder**.

 **Lionel** and Margaret had six children according to newspaper article right & Family Tree above right. Their eldest child was **Lionel**, b. 1894 in Tamworth, he married Ruby Turner from Glen Innes. The 1953 Electoral Roll shows **Lionel**, working as a Baker, living with wife, Ruby in Bellata.

Bellata is 42 km north of Narrabri on the Newell Highway. Originally known as Woolabra, when money was short supply in the west, Woolabra produced their own, known as the Woolabra one pound note, which was legal tender throughout NSW. **Lionel** died in Penrith,



Sydney in 1967. Only ten years later, in 1977 Jack and I were living in Blacktown, NSW and as Jack was in Army Recruiting, we visited Penrith often.


 **Alison**, b. 1896 in Tamworth married John Northmore, in 1925 at Dungog. In 1930, John is an Insurance Agent and he and **Alison** are living in King Street, Lorn, a suburb of West Maitland. **Mary**, b. 1898 in Armidale, married John (Jack) Irwin in 1927 in Glen Innes. In 1958, Jack, a Grocer and Mary Irwin are living in Lambeth Street, Glen Innes.

Robert, b. 1901 d. 1901; **Margaret**, b. 1903 in Manilla, NSW. Manilla is located on Fossickers Way north west of Tamworth. In 1949, **Margaret**, a dressmaker is living with her brother, **Herbert** & his wife, Margaret in Macquarie Street, Glen Innes. **Herbert** was born also in Manilla in 1905, in 1941 at Glen Innes, he married Kathleen Margaret Rahill. There seems to be some disagreement about where and when she was born, some researchers have 1909 and others have



1919, though a photo of her grave has 1919. Some have her being born in Glen Innes, while others have her born in Bailieborough in Ireland, however, I will leave it for her immediate family to track down. In 1954, **Herbert**, a Transport Manager & mechanic, was living at 65 Wentworth St., Glen Innes, he died 1955 in Glen Innes. **Lionel** and Margaret's youngest child was **Gladys Hodder** (left) born in Glen Innes, in 1910, she married Arthur Jobson, a dental mechanic (left)^{lxxxiv} in 1941 in Glen Innes, **Gladys** died in Glen Innes in 1950.





We now return to **Gladys'** elder sister, **Margaret** a dress  maker, who was living with her mother, **Margaret** in the 1949 Electoral Rolls. **Margaret**, her mother dies in 1955, but there is a mysterious photo of a cemetery headstone from Glen Innes Severn Council Cemetery, from the Family Tree of *jnamugridge* for a




Margaret Jobson. In the Family Tree, Annie Mugridge records that **Margaret Hodder** married her widowered brother in law, Arthur Jobson in Maitland in 1953, but sadly Margaret died only eight years later, in 1961 in Glen Innes.




 **Eli** and **Mary Ann's** 4th child was **Joseph Job**, b.1871 at Dirty Swamp, Bathurst. In 1893 he married Catherine Shelton, b. 1673, Wellingrove, NSW. In 1894, he was a ganger on the Armidale Rail line.

 As per Hodder-Ashby Family Tree, they had the following five children, **William John Edward** b. 1894, Glencoe, NSW, married Mary May Madeline Trimmer in Glen Innes, 1915^{lxxxv}. In 1936, he was living in Guyra with his wife, and working as a labourer, they had nine children, **Cecil Roy**, 1917; **Dulcie May**, 1919; **Joyce Kathleen**, 1921; **Doris Amelia**, 1923; **William John**, 1925, **Nellie Mavis**, 1928; **Mervyn**


Edward, 1930; **Keith Allen**, 1933 & **Raymond Carl**, 1935^{lxxxvi}. **William** died 1951 Guyra


 **Eli**, b. 1895, according to Inquest date, **Eli** died in Wollabra, Narrabri in 1897; **Victor Roy**, b. 1897 in Glen Innes, d. 1907 Armidale, NSW^{lxxxvii}; **May Catherine**, b. 15 Jun 1899, d. 28 Jan 1921 at Armidale from Chronic Parenchymatous nephritis^{lxxxviii}; **Mary Olive** b. 7 Aug 1900, but strangely was baptised 26 Apr 1908 at St Mary & Joseph, Armidale, NSW. **Mary Olive** married John Clinton Marshall, in 1928 at Burwood, NSW.

 **Joseph Job Hodder** died 21 Dec 1905, Maitland, aged only 34 years old, from typhoid from drinking water from the creek that ran off the cemetery. In 1908, his widow, Catherine Hodder nee Shelton married William Bowen (b. Uralla, NSW 1887) in Armidale. Five years earlier, in 1903, William was convicted for three months at Armidale for Sheep Stealing and Receiving. Their first child, Minnie Frances was born in Uralla, NSW in





1908. Ironically, in 1932 Minnie who had married Frank E Ince in 1928 in Armidale, was living in 64 Marsh Street, the same street, that the Geldards had lived & also at some stage, Edwin and Alice Hodder.


 **Eli and Mary Ann's 5th child was Mary Ann Sarah Hodder**, b.1873, in Hill End, NSW, in 1899 **Mary Ann Sarah** married Thomas W Crough, a Police Constable in Glen Innes. In 1903, they are living in Paddington, Sydney & in 1930 in Glenmore, Sydney. She died in 1957 at Castle Hill, Sydney.

 **Eli and Mary Ann's 6th child was John (Jack) William Hodder**, a farmer at Llangothlin, born Bendermeer, NSW in 1875. In 1907 he married Annie Lord and he died at Llangothlin, Ben Lomand, NSW in 1935 (See map left, Llangothlin is red bubble). Other Family Trees show only two children born.




 **Eli and Mary Ann's 7th child was Henry**, 1876, d. 1878; Their 8th child was **George Henry Hodder**, b. 1878 in Caleula Ck., NSW. In 1903 **George** married Martha Piper in Glen Innes, NSW. Also shown in the 1926 Sydney & NSW Directory **George** is also a farmer at Llangothlin, he died in 1936 & buried in Guyra cemetery. Other Family Trees do not show records of any children born.


 **Eli and Mary Ann's 9th child was William John Hodder**, b. 1880 in Bendermeer. In 1904, **William** married his sister-in-law, Mabel Piper in Glen Innes & other Family Trees show that they had four children. William died in 1942 & in his will, **William** is a storekeeper in Llangothlin, NSW.

 **Eli and Mary Ann's 10th child was Edward Thomas Hodder**, b. 1883 in Llangothlin, NSW. In 1910, **Edward** married Elizabeth Hanley in Glen Innes. Again, the 1926, Sydney & NSW Directory shows **Edward** also listed as a farmer in Llangothlin. Other Family Trees show that they had seven children, who it appears remained in the area. **Edward** died in 1944 still living in the Llangothlin area.

We certainly have a surfeit of Hodders in Australia and my thanks to those Ancestry.com Family Trees from which I obtained much of the information regarding the children of **Eli Hodder** and Mary Ann Rowe. I am amazed at the number of Hodders who emigrated from Uplyme and neighbouring areas in Devon and Dorset to Australia & that the majority of them settled in the New England area, especially in Glen Innes, NSW or close by. At times, **Eli** and Mary Ann also lived in the same locale and time zone as our immediate ancestors, **Edwin**

and **Edward**, and as cousins, they must have been aware of each other through their families back in Devon and Dorset.

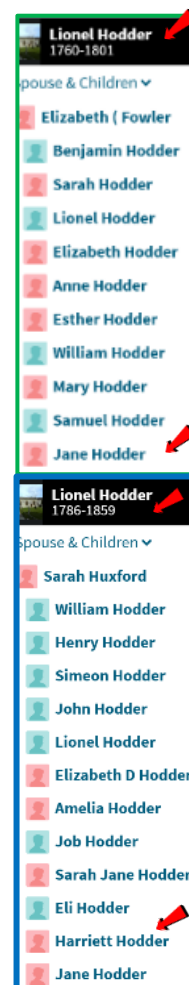
But just as our families spread out over the globe, as fast as our finger fly across the keyboards, we now leave the New England district of Australia and return to Devon, England, to Uplyme, firstly to the year of 1841 where **Lionel Hodder** & Elizabeth Fowler's 12th child,  **Jane Hodder** was born in Rowcombe, Uplyme & lived only two years dying in 1843.

 Then back to the year of 1834, when their son, **Lionel Hodder**, the Mormon and wife, Sarah Huxford's 11th child, **Harriet** was born, and our American pilgrimage begins with her on the day that England celebrated Guy Fawkes.




Guy Fawkes Night, also known as **Guy Fawkes Day**, **Bonfire Night** and **Firework Night**, is an annual commemoration observed on 5 November, primarily in the United Kingdom. Its history begins with the events of 5 November 1605, when **Guy Fawkes**, a member of the Gunpowder Plot, was arrested while guarding explosives the plotters had placed beneath the House of Lords. Celebrating the fact that King James I had survived the attempt on his life, people lit bonfires around London; and months later, the introduction of the Observance of 5th November Act enforced an annual public day of thanksgiving for the plot's failure.

Nowadays, family bonfire gatherings are much less popular, and many once-large civic celebrations have been given up because of increasingly intrusive health and safety regulations, religious tolerance. But 5 November has also been overtaken by a popular festival that barely existed when I was growing up, and that is Halloween ... Britain is not the Protestant nation it was when I was young: it is now a multi-faith society. And the Americanised Halloween is sweeping all before it—a vivid reminder of just how powerfully American culture and American consumerism can be transported across the Atlantic



CH 76 - BACK TO DORSET & OFF TO UTAH, USA – Still with Lionel Hodder & Sarah Huxford.

 **Lionel Hodder** and Sarah Huxford’s eleventh child was **Harriet Hodder**, (left ^{boxix}) she



was born in Rowcombe, Uplyme on the 5 November, 1834, the day that the UK celebrated Guy Fawkes^{xc} In the 1841 Census, **Harriet** is living with her parents, **Lionel** and Sarah and her brothers and sisters at Rowcombe, Uplyme. On 27 Feb 1848, LDS records (*below left*) show that at the age of 14 years old, **Harriet** Hodder, born Devon, England to **Lionel** and Sarah Hodder nee Huxford was baptised as a member of the

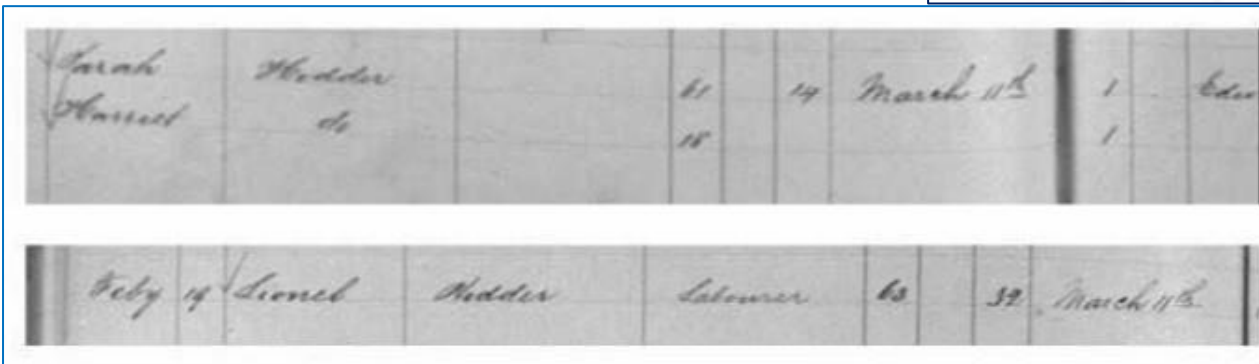
Name:	Harriett Hodder				
Gender:	Female				
Relationship to Primary Person:	Self (Head)				
Father:	Lionel Hodder				
Mother:	Sarah				
Birth Date:	5 Nov 1834				
Birth Place:	Devonshire, England				
LDS Church Ordinance Data:	Baptism Date: February 27, 1848 Bridport, Dorsetshire, Officiator: George Kendall				
Comments:	Harriett attended the Bridport, Dorsetshire, England Conference. Harriet emigrated.				
Household Members:					
	<table border="1"><thead><tr><th>Name</th><th>Relation</th></tr></thead><tbody><tr><td>Harriett Hodder</td><td>Self (Head)</td></tr></tbody></table>	Name	Relation	Harriett Hodder	Self (Head)
Name	Relation				
Harriett Hodder	Self (Head)				

Church of Jesus Christ of the Latter-day Saints (Mormons) and she eventually emigrated. However, the 1851 Census puts her in Rowcombe, Uplyme, Devon daughter, with her father, **Lionel** & mother, Sarah but another 1851 Census puts a Harriett Hodder, niece, same age, born Uplyme, living in Bridport, Dorset, living with her aunt, **Mary Hodder** & her uncle Thomas Powell & their ten children. The only explanation I can think of, is that the Uplyme, Devon census had **Harriet** there as that is where she normally lived, whereas the Powells correctly recorded her as she was staying there with them in Bridport, Dorset so she was recorded twice.



Comprehensive records (*below*) of the ships manifest have **Lionel**, Labourer, 68, Sarah as 63 and **Harriet** as 18^{xci} listed on the passenger manifest of the vessel “Camillis” leaving Liverpool and arriving New Orleans, Louisiana in 1853^{xcii}. There is an ‘oral tradition’ story from the American descendants of **Lionel** and Sarah’s daughter, **Harriet Flowers nee Hodder** of how in 1853 - **Harriet**, along with her parents, **Lionel** and Sarah Hodder went to Salt Lake City, Utah. A most interesting story of Harriet’s life and especially the story of how they travelled overland to Utah from St Louis arriving in 18 October, 1853. See **APPENDIX– 2017-05-24 8 on P111**. (*As mentioned earlier, there is some confusion with Harriet’s siblings which is shown in blue*).

Over her life in Salt Lake City, Utah, **Harriet** was widowed three times and had three husbands, Thomas Flowers, Robert Reid and William Ball. She had 10 children altogether, four to her second husband, Robert Reid, who sadly did not survive. A Family Search Death Record shows Harriet Flowers Ball, dying at 132 9th East, Salt Lake City where she had lived for 20 years. It is noted that she had lived in the City for 52 years, giving her an arrival date of 1854. She died of Uterine Cancer on the 22 Dec 1906 and was buried in Salt Lake City Cemetery, Utah on the 26 Dec 1906.



CH. 77 - STILL IN SALT LAKE CITY, UTAH with LIONEL HODDER & SARAH HUXFORD

Lionel Hodder 1760-1801	
Spouse & Children	
Elizabeth (Fowler)	
Benjamin Hodder	
Sarah Hodder	
Lionel Hodder	
Elizabeth Hodder	
Anne Hodder	
Esther Hodder	
William Hodder	
Mary Hodder	
Samuel Hodder	
Jane Hodder	

Back to the parent's - **Lionel Hodder** the Mormon & Sarah Huxford. There is a record for the baptism into the Church of Jesus Christ of Latter-day Saints for Sarah Huxford, (*see right*), & there is evidence to show **Lionel** emigrated to America with his wife & daughter, **Harriet** & journeyed with them to Utah, but at this stage, no record to show that **Lionel** actually became a baptised member of the Latter Day Saints.

Name:	Sarah Huxford						
Gender:	Female						
Relationship to Primary Person:	Self (Head)						
Father:	Joseph Huxford						
Mother:	Elizabeth						
Birth Date:	4 Jan 1791						
Birth Place:	Uplyme, Devonshire, England						
LDS Church Ordinance Data:	Baptism Date: April 9, 1848 Bridport, Dorsetshire, ENG Officiator: John Walter Hain						
Comments:	Sarah attended the Bridport, Dorsetshire, England Conference in the British Mission. She emigrated. J						
Household Members:	<table border="1"> <thead> <tr> <th>Name</th> <th>Relation</th> </tr> </thead> <tbody> <tr> <td>Sarah Huxford</td> <td>Self (Head)</td> </tr> <tr> <td>Hodder</td> <td>Spouse</td> </tr> </tbody> </table>	Name	Relation	Sarah Huxford	Self (Head)	Hodder	Spouse
Name	Relation						
Sarah Huxford	Self (Head)						
Hodder	Spouse						

Lionel Hodder 1786-1859	
Spouse & Children	
Sarah Huxford	
William Hodder	
Henry Hodder	
Simeon Hodder	
John Hodder	
Lionel Hodder	
Elizabeth D Hodder	
Amelia Hodder	
Job Hodder	
Sarah Jane Hodder	
Eli Hodder	
Harriett Hodder	
Jane Hodder	

In Sarah's LDS baptism record, her birth date is confirmed as 4 Jan 1791 in Uplyme, Devon. Her parents are Joseph and Elizabeth Huxford. Her baptism into the Church of Jesus Christ of Latter-day Saints is given as 9 Apr 1848 in Bridport, Dorset, England and it is recorded that she attended the England Conference in the British Mission in Bridport & she emigrated in 1853 as shown (previous page), on the manifest of the vessel "Camillis" out of Liverpool & arriving in New Orleans, Louisiana, 7 Jun 1853.

Name: Hodder							
Relationship to Primary Person:	Spouse						
Household Members:	<table border="1"> <thead> <tr> <th>Name</th> <th>Relation</th> </tr> </thead> <tbody> <tr> <td>Sarah Huxford</td> <td>Self (Head)</td> </tr> <tr> <td>Hodder</td> <td>Spouse</td> </tr> </tbody> </table>	Name	Relation	Sarah Huxford	Self (Head)	Hodder	Spouse
Name	Relation						
Sarah Huxford	Self (Head)						
Hodder	Spouse						

Shown right, underneath his wife, Sarah's baptismal record is a vague record obviously referring to **Lionel**, but in contrast to all other LDS baptismal records, without any personal information.

Sarah Huxford Hodder Utah Mormon Pioneer Overland Travel Database, 1847-1868	
Name:	Sarah Huxford Hodder
Event Type:	Immigration
Event Date:	1853
Event Place:	Deseret, United States
Gender:	Female
Birth Date:	04 Jun 1790
Departure Date:	1853
Death Date:	20 Sep 1868
Company Name:	Company Unknown

Family Search Website (*A Service provided by The Church of Jesus Christ of Latter-day Saints*) has a record from their database of Utah Mormon Pioneer Overland

Lionel Hodder Utah Mormon Pioneer Overland Travel Database, 1847-1868	
Name:	Lionel Hodder
Event Type:	Immigration
Event Date:	1853
Event Place:	Deseret, United States
Gender:	Male
Birth Date:	20 May 1784
Departure Date:	1853
Death Date:	1859
Company Name:	Company Unknown

Travel Database, 1847-1868 for both Sarah Huxford Hodder b. 4 Jun 1790 and **Lionel Hodder** b. 20 May, 1784 who emigrated in 1853 to Deseret, US. (*See right - Lionel Hodder, son of Lionel & Elizabeth was born 1786, whereas it was his cousin Lionel Hodder son of Thomas and Mary Hodder born in 1784 - UK Millenium Record next page gives Lionel, son of Lionel & Elizabeth dob as 1786 not 1784.*)

'The State of Deseret' was the original name proposed in 1849 for the state that eventually became Utah. The name Deseret was taken from the Book of Mormon meaning 'honeybee' and is an important symbol to the LDS church signifying industriousness & hardwork. After the Mexican-American war in 1848, the land settled by the LDS church became part of the United States and the name Deseret was rejected. Instead, the name, Utah was proposed as historically, as far back as 1720, the name 'yutta' had appeared on the maps of this region, as an alternative spelling of Ute, a tribe indigenous to the region^{xciiii}.

Sarah Huxford Hodder's death date is recorded in Utah as 20 Sep 1868. The death record from

Hodder	wife.			
Nurse	Old Age	20 Sep	1868	Wife of Hodder

Family Search records a "...Hodder, wife of" dying in Ward 11, Salt Lake City, so obviously they are finding it difficult to locate just who she is the wife of. In

the Utah cemetery records (left) found on the Family Search Website, again the same confusion as they list her as "...Hodder, a nurse, buried 20 Sep 1868, who died of Old Age, wife of Hodder". A Findmypast copy of the 1860 census (right), taken a year before Civil War broke out, shows Sarah

Us Census 1860					
Household Members					
Last name	Gender	Age	First name(s)	Birth year	Birth place
Granter	Female	30	Sarah	1830	England
Granter	Female	7	Sarah J	1853	Utah
Granter	Male	4	George W	1856	Utah
Granter	Female	1	Elizabeth A	1859	Utah
Hodder	Female	70	Sarah	1790	England

Name:	Lionel Hodder
Birth Date:	20 May 1786
Birth Place:	Uplyme, Devons, England
Christening Date:	30 Jul 1786
Christening Place:	Uplyme, Devons, England
Death Date:	1859
Father:	Lionel Hodder
Mother:	Elizabeth Betsy Fowler

Name	Sarah Huxford
Birth Date	4 Jun 1790
Birth Place	Uplyme, Devon, England
Father	Joseph Huxford
Mother	Elizabeth Diment

Name	Harriet Hodder
Gender	Female
Birth Date	5 Nov 1834
Birth Place	Uplyme, Devon, England
Death Date	22 Dec 1906
Death Place	Salt Lake City, Salt Lake, Utah, USA
Spouse	Thomas Flowers
Children	Lionel Eli Flowers

Huxford Hodder living with her daughter **Sarah Granter** in the 11th Ward of Great Salt Lake City, where her death is recorded.

Their son **Eli's** 1855 emigration record to Australia, confirms that in 1855, both Sarah and **Lionel** were living in California, which supports their 1853 immigration for both **Lionel** and Sarah.

However, I have been able to locate two records that indicate when **Lionel** the Mormon died, but not where! I have been **unable** to locate a primary death record for any area of the USA or in the UK for a **Lionel Hodder**. (but recording of births, deaths & marriages were not compulsory in the UK until 1875).

However, Family Search **does** give a death date of 1859 for **Lionel Hodder**, b. 1784 found on their Utah Mormon Pioneer Overland Travel Database, 1847-1868 (prev. page). And left above is a Devon Millennium record showing **Lionel Hodder** b. 1786 (son of **Lionel Hodder** and Elizabeth Fowler), dying in 1859, but no mention of where he died. **Lionel's** death in 1859 is also made more plausible by the 1860 US Census in Utah, USA where **Sarah Hodder** nee Huxford is living with her daughter, **Sarah Grantner** and there is no mention of her father, **Lionel**.

Also, we have no mention of Hodders living in Rowcombe, Uplyme in the 1861 census, only Benjamin Sansom living in Hodder's Cottage, implying that they have moved away.

There is a Devon Millenium Record for Lionel's wife, Sarah Huxford, showing her birth & her parents & a Devon Millennium record for their daughter, **Harriet**, showing her birth in Uplyme & her death in Salt Lake City. Ancestry.com who supplies the Millennium Records describes them as a "*database created by the Institute of Family Research to track the records of its clients and the results of its professional research*" – but they are not regarded as a Primary Source, such as a BDM certificate or a parish register entry.

Right, we have a picture of a headstone in Salt Lake City, Utah reading "In the memory of **LIONEL HODDER** (and) **SARAH HODDER**", without any dates. The fact that it has no dates, along with the other indications, suggests that this could be erected on the grave of Sarah Hodder nee Huxford who died in 1868. Possibly erected later by their children to remember both their mother & father.



So, did Lionel die in Salt Lake City or did he return to Uplyme prior to his death? While we have a 'memorial' headstone for both **Lionel** and Sarah & it does suggest that this is **Lionel's** burial site, but it doesn't guarantee that they are both buried there. Confusion is added to the mix by LDS traditions, which LDS writings about **Harriet Flowers** clarifies in the explanation about the widow, **Harriet's** four children to 2nd husband, Richard Reid. While the LDS acknowledge the legality of **Harriet's** marriage to Richard Reid, but according to LDS doctrine, all children belong to Thomas Flowers (**Harriet's** first husband), even though he is deceased, because **Harriet** is 'sealed' to Thomas forever. Through the doctrine of the LDS, living faithful members can be baptised on behalf of those who have died without being baptised into the LDS church, while they were alive. Any deceased person can be baptised this way. It is also why the LDS have the website Family Search, so that they can find deceased ancestors who haven't yet been baptised into the LDS and be baptised on their behalf. So, maybe some relative was baptised on **Lionel's** behalf. However, **Lionel** whether was baptised this way or in life, it seems that LDS belief is that Sarah is sealed to **Lionel** forever, even though his physical body may or may not there, their souls are now sealed. After extensive research, I find no indication that **Lionel** returned to Uplyme, in fact, the way life is changing in Uplyme, encourages one to believe that **Lionel** sold up and moved to be with his family, his loved ones, to a new life in 'New World' & he had nothing to return to. However, I wonder how he coped with how he found life there, totally a different world!

In the next chapter, I talk more about the LDS history and recount the amazing events that occurred after the Hodders arrived at Salt Lake City in 1853.

CH. 78 - WHAT WAS HAPPENING WHEN THE 1853 MORMON PILGRIMS ARRIVED IN UTAH?

The Church of Jesus Christ of Latter-day Saints founded in 1830, was only 23 years old when, in 1853, the Hodderfamily converts arrived in the USA from Bridport, Devon and already that period of time was marked by violence and disruption. The headquarters of the LDS was not always Salt Lake City, Utah, in fact, the LDS group, attempted to establish themselves first in New York, then Missouri, then Ohio, then Illinois, but these attempts were not successful. Initially, its founder, Joseph Smith believed the 2nd coming of Christ was near and the City of Zion was destined to be near the town of Independence in Jackson County, Missouri meaning that his followers were destined to inherit the land held by the current settlers. This inspired Smith and his followers to gradually migrate from New York to Jackson County, Missouri, which of course, caused conflict with the existing residents and after the 1838 Battle of Crooked River, the LDS group was expelled from Missouri. Attempting then to settle in Ohio and Illinois, but in each place, enraged by the influx of such a large group, which through their combined power block was able to control the environment, with communal land purchases, combined group electoral power and the practice of their religious doctrine of polygamy or ‘plural marriage’, resulted in conflict with the existing settlers and once again forcing the sect to move on.

Reading the history of this group, one is amazed at the violence in these Counties between both Mormon & non-Mormon groups as they warred, plundered, burned to the extent that history calls events of that time – **the Mormon Wars**. In 1844, the founder & leader, Joseph Smith was assassinated by an angry mob in Carthage, Illinois. Motivating the group to move further west, into territory inhabited by First Nation peoples, the Shoshone, Ute & Palute tribes, who had dwelt in the Great Salt Lake Valley for thousands of years. In moving into this new territory, known today as Utah, the Mormons moved out of US territory into Mexican controlled land. Despite skirmishes and the ceding of the area by Mexico to the United States, it would be here in Utah that the Church’s Headquarters of Salt Lake City would be established, a city dated from the time of the arrival of the Mormons in the Great Salt Lake Valley in July 1847^{xciv}.

Upon arrival in the Great Salt Lake Valley, as a result of a proclaimed vision of this broad valley, perceived as empty of human settlement, the president of the Church, Brigham Young is recorded as stating, “*This is the right place, drive on.*” However, there were Native American ‘humans’ living in the valley, but an outbreak of measles during the winter of 1847 killed many. Four days after the group’s arrival in the Great Salt Lake Valley, Brigham Young marked out the site for the Salt Lake Temple, a site which was later called Temple Square. The SE corner of Temple Square is the point of reference for the Salt Lake meridian & the addresses of all homes in Salt Lake Valley are in relation to this. Construction began on the Temple in 1853, the year our Dorset families arrived, and it was finally completed 40 years later in 1893^{xcv}.

These events all took place, prior to the American Civil War of 1861-1864, so it was natural that in 1847, the first group of settlers bought three African slaves with them, named Green Flake, Hark Lay & Oscar Crosby. Settlers also began to purchase Indian slaves in an established Slave Trade as well as enslaving Indian prisoners of war. In 1850, there were 26 slaves in Salt Lake Valley^{xcvi}. Slavery was abolished however, during the Civil War & there are claims that some Mormons bought Indian slaves only to enable them their freedom.

However, despite the ‘Compromise of 1850’, which created Utah Territory & named Brigham Young, the first Governor of Utah, the rest of American society rejected polygamy & some commentators accused the Mormons of gross immorality. Numerous newspaper articles incited anti-Mormon feeling, as they continued to sensationalize Mormon beliefs & earlier accounts of conflicts with frontier settlers. As well, allegations were made by a Chief Justice about the Governor, Brigham Young’s perversion of Utah’s judicial system, that Young’s use of his power set aside the laws of Congress & the Constitution & only Mormon church law was acknowledged, rather than the Federal Court system for civil matters. Further charges of treason, battery, theft and fraud were made by other officials against the Mormon hierarchy. In 1857, President Buchanan appointed Alfred Cumming to be the new governor of Utah & instructed him to

accompany the US Army into Utah. Young was informed of the Government's plans in July 1857 & alarmed at the prospect of interference in their religious doctrines, Young planned his response.


Many of the Hodder and associated families from Bridport, Dorset would have been well established there in Utah, when in 1857 the 'Utah War' or 'Mormon Rebellion' occurred. So, if **Lionel Hodder** had even been thinking about returning to Uplyme, Devon, this would have been the time that he would have made the decision to leave the Great Salt Lake Valley, choosing not to be part of a rebellion against the US government of the time. Or, maybe he returned to enlist more English converts! Or to finalise business transaction with a view to returning! Or maybe, he was ill! Or maybe, he just stayed there with his family!


The Utah War began when US President James Buchanan sent armed government forces into the Utah Territory with the expectation of meeting the elite paramilitary LSD force named the 'Danites'. Young also re-activated the Nauvoo Legion, a Mormon militia created earlier in Illinois. Many engagements took place, which one can read about in https://en.wikipedia.org/wiki/Utah_War or other historical records. In Sept, 1857, in what is known as the Mountain Meadows Massacre, an emigrant wagon train of non-Mormons is attacked by the Utah Territorial Militia, which was the Mormon Nauvoo Legion dressed as Paiute Indians. After several days of siege, a group of Mormons approached the survivors & under the promise of leading them to safety, killed nearly all of them. Later in October, again the Mormon militia, the Nauvoo Legion made a guerrilla style attack on the US Armies provision wagons, burning 52 wagons. Prior to that, Brigham Young had declared martial law, forbidding "*all armed forces of every description from coming into this Territory, under any pretense whatsoever.*" Conflict reached the stage, that in Mar 1858, Young put into place his 'Sevastopol Policy' which was to evacuate Utah Territory & burn it to the ground rather than fight the army openly. This was a massive endeavour as 100,000 people left Salt Lake City & moved south into the White Mountains. At the same time, the northern routes were blocked, as the Mormons were being subjected to raids by the local Bannock and Shoshone First Nation peoples.


However, by Apr 1858, the US was moving into war hysteria, with violent civil confrontations in Kansas & Missouri between pro-slavers & anti-slavery groups, following an 1857 ruling from the Supreme Court that "*Blacks are not citizens and slaves cannot sue for freedom*". As a result of a financial crisis, the 'Panic of 1857', American businesses began to fail, the railroad experienced financial decline & hundreds of workers were laid off^{xcvii}, so the American public were looking for an end to this war in Utah. The US President sent a peace commission to Utah with a compromise that if the Mormons allowed the new Governor to take up his role & a Federal Army regiment to be present in the Territory, the Government would give free pardons for seditions and treasons committed by the Mormons & would not interfere with their religion^{xcviii}. In April, 1858, the new Governor is installed. The US Army arrived in June, 1858 & passed through a now empty Salt Lake city to establish Camp Floyd 50 miles away. Three years later, the American Civil War began. But, after the Civil War the perpetrators of the Mountain Meadows Massacre were held to account.


Possibly armed with the 'Lionel Stick', **Lionel Hodder**, his wife, Sarah Huxford, daughter, **Harriet Hodder** & her husband, arrived in Salt Lake City in 1853 & were catapulted into a turbulent history. It is hard to imagine as we read this violent history, to imagine them involved in a rebellion or a 'scorched earth' manouvre! I believe there is an amazing story here, which has been lost in the mists of time. Maybe one day, another researcher will find more information & we will know for sure – where **Lionel** the Mormon, the humble Farmer with a Tractor was eventually laid to rest.

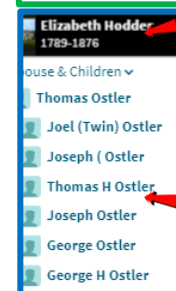
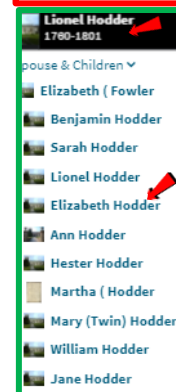
CH. 79. BACK TO UPLYME, DEVON & MANY MORE MORMON BAPTISMS!

 Again, with the speed of the fingers on the keyboard, we travel back from Utah, USA to Uplyme, Devon, England to the remaining children of **Lionel Hodder** and Elizabeth Fowler.

 **Lionel Hodder** (b.1760) and Elizabeth Fowler's fifth child was **Elizabeth** b. 1789 in Rocombe Bottom, Uplyme, Devon. She married Thomas Ostler in Feb 1812 in Allington, Dorset. Allington is a village, one mile nw of Bridport, where **Captain Lionel Hodder** died. A Joseph Powell was one of the witnesses to their wedding, the only one of the group to be able to sign his name. Also, according to a thesis on the Mormon London & UK mission, a John Ostler (brother perhaps?) was the first in Bridport to be baptised into the LDS (Mormons) in 1847^{xcix}. We have a DNA Common connection to Lionel Hodder the Hayward and his wife Sarah Wyatt through the Ostler Family Tree^c.

 In 1841, Thomas Ostler, a Weaver and his wife, **Elizabeth Hodder** with their 4th son, **Joseph** b. 1822 were living at Castle Gary, Wincanton, Somerset, 30 miles north of Bridport. However, a year later, there is an 1842 record from Dorset County Prison in Dorchester where it seems that Thomas Ostler, aged 50, a weaver from Bridport was charged with 'uttering counterfeit coin'. He is recorded as married with two children (Thomas b. 1818 and Joseph b.1822), 5'4 1/2", brown hair, light blue eyes, a rather sallow complexion and Wesleyan Methodist. On the 11 April, 1842, he was imprisoned awaiting trial and was **acquitted** finally on the 2 Jul 1842 and is recorded as having disorderly conduct – I wonder why!!! **False imprisonment!** In 1851, Thomas, now 58, is a Sail Cloth Weaver & his wife, **Elizabeth**, 60 are both living in South Street, Bridport. Ten years later, in 1861, nothing has changed for them. Thomas Ostler died in 1868 leaving **Elizabeth Ostler nee Hodder** living alone at the age of 81 in South Street, Bridport. She was working as a washerwoman, she died in 1876, aged 85 years old. Being a washerwoman was difficult work, there was no such thing as retirement back then, for those who couldn't afford it. What an amazing lady!

 **Elizabeth Hodder** & Thomas Ostler had six children. Their eldest children were twins **Joseph** and **Joel** b. Oct 1812 Uplyme and tragically they died at 10 weeks old. They were buried together on 6 Jan 1813 in Uplyme, Devon. **Elizabeth** & Thomas' third son was **Thomas Hodder Ostler**, b. 1818 Bridport, Dorset. In 1837, **Thomas** married Joan Cousins Stevens in Allington, Dorset and it appears that 4 years later, in 1841, **Thomas**, a weaver, his wife, Joan and their two children **George** b. 1838, **Mary** b. 1840 d. 1842; were living in Ansford, Somerset. However, they must have returned to Bridport by 1848 as **Thomas Hodder Ostler** was baptised there into the LDS (Mormon) on the **30 Aug 1848**, aged 30, however, something must have happened as he was cut off. **His wife, Joan was also baptised into the LDS**, but she was also cut off on the 18 May 1857. The 1851 & 1861 censuses have them back living in Bridport with four more daughters, **Mary Symons**, b. 1843; **Elizabeth** b. 1851; **Eliza** b. 1854; **Ann** b.1857 and **Ellen** b. 1860. By 1871, **Thomas**, Joan and daughters **Amanda** b. 1849 and **Ann** are now back in Allington, just near Bridport and working as a Canvas Cleaner and Joan, as a Twine Spinner, probably something to do with the famous Bridport Rope making industry. However, on 17 Jul 1876, only weeks after his mother, **Elizabeth Hodder**, at the age of 58 years old, **Thomas** died and was buried in Allington. His widow, Joan is found in the 1881 census, living in Allington, with daughter **Ann** & her grandchildren **Sidney** & **Ernest**. However, it appears that Joan may have rejoined the LDS as she died in 1901 at Riverton, Salt Lake County, Utah. While there are no LDS baptism certificates for the following children, **George**, (right^{ci}) **Mary Symons**, **Eliza** & **Ann**, there are burial records for them all in Utah. **Ann**



Thomas Hodder Ostler
Male
Self
Thomas Ostler
Elizabeth
3 May 1818
Bridport, Dorsetshire, England
Baptism Date: August 30, 1848
Bridport, Dorsetshire, ENG Officiator: Kendall, George
Thomas attended the Bridport, Dorsetshire, England Conference. He was cut off.



Elizabeth Hodder 1789-1876
ouse & Children v
Thomas Ostler
Joel (Twin) Ostler
Joseph (Ostler
Thomas H Ostler
Joseph Ostler
George Ostler
George H Ostler

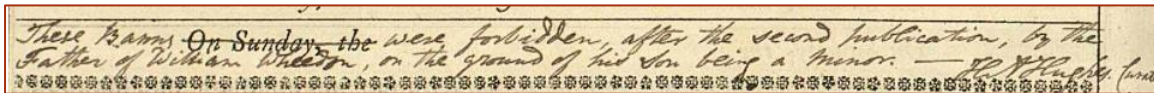


is our DNA connection, through her daughter, Amanda Jane Silcox^{cii} (below left), b. 1899 in Riverton, Salt Lake, Utah and died 26 Nov 1980 in Daly City, CA. Her daughter was **Lorna Johnson Osborne**, 1921-2014 Sandy City, Salt Lake. The remaining children, **Thomas, Amanda, Elizabeth & Ellen** are buried in Bridport, Dorset.

🚐 **Elizabeth** and Thomas Hodder Ostler's 4th child was another **Joseph**, baptised 27 Feb 1822 in Bridport. There are several Joseph Ostlers randomly surfacing around that era and area, so without intensive research it is hard to identify them. In 1839, a **Joseph Ostler** married Edith Hodder in Allington, Dorset. This is the Joseph that I would lean towards, as Allington is the neighbouring village to Bridport, only one mile away.

🚐 Thomas Ostler & **Elizabeth Hodder's** fifth son was **George** b. 1823 and d. 1824. Their sixth son was **George Hodder Ostler** baptised 1826 in a non-conformist church, he died in 1832, Bridport. *Some Family Trees have a son Robert Ostler b. 1813 but his Uplyme baptismal record gives his parents as being Jonathan & his cousin, Elizabeth Ostler not Thomas & Elizabeth. In 1851, there is an Elizabeth (Betsy), a nurse living in Bradpole, near Bridport & Allington with her son, Robert b.1818 Uplyme, a weaver and his wife, Matilda b.1820 Bridport who is a Spinner. This is the widow of Jonathan Ostler, Thomas' brother.*

🚐🚐 **Lionel Hodder** and Elizabeth Fowler's sixth child was **Ann**, b. 15 Jul 1792 in Rowcombe Bottom, Uplyme. However, we have quite a romantic story here, in early 1811, Banns were read in Uplyme for the marriage between William Wheedon and **Anne Hodder**, however, a Fmp record shows a note "These banns were forbidden after the second publication, as the father of William Wheedon, on the ground of his son being a



minor.". This did not stop the young couple, as there is a Fmp & FS record showing that 31 miles west at Exeter on the 27 May, 1811 are the banns and marriage of William Waydon, a Tailor and **Anne Hodder** at the ages of 18 years old, both born the same year. Obviously, they ran away and lied about their age. In 1841, **Anne** and William Wheedon, a Tailor & their children are living in North Street, Allington^{ciii}. **Anne was baptised into the LDS 18 Aug 1847** at Bridport. She died 10 May 1848 at Allington. William married Martha Guppy later that year in Weymouth. We also have a common DNA line through **Anne** to her parents, **Lionel Hodder & Sarah Wyatt**.

🚐 William Wheadon and **Anne Hodder** had seven children, which I have been able to locate. The eldest was **Susan** b. 14 Sep 1817, Allington, Dorset. This is six years after their wedding, so it is likely that there could be other children born during that time. **Susan** married

Lewis Balson in 1838 in Allington. In 1848, **Susan was baptised into the LDS in 1848** at Bridport, Dorset and emigrated to US in 1854. Both **Susan & her husband, Lewis** died in St Louis, Missouri, USA.

🚐 William & **Anne's** second child, **Georgiana**, b. 1820 Allington, married Robert Symes, a Mariner in 1839. The year before, in 1838, Robert was sent to Dorset County Prison for 6 weeks for misbehaving in service. They had one daughter, **Anne Elizabeth** in 1841, **Georgiana** must have died sometime after as a widower, Robert Symes married Harriet Yeoman in 1850 in Northumberland. William & **Anne's** third

Lionel Hodder 1780-1801
ouse & Children v
Elizabeth (Fowler
Benjamin Hodder
Sarah Hodder
Lionel Hodder
Elizabeth Hodder
Ann Hodder
Hester Hodder
Martha (Hodder
Mary (Twin) Hodder
William Hodder
Jane Hodder


Ann Hodder 1792-1848
ouse & Children v
William Wheadon
Susan Wheadon
Georgiana Wheadon
George Wheadon
Walter Wheadon
Henry W Wheadon
Eliza Wheadon
Thomas W Wheadon


Susan Weadon
Female
Self (Head)
William Weadon
Ann
14 May 1818
Allington, Dorsetshire, England
Baptism Date: September 3, 1848
Bridport, Dorsetshire, ENG
Officiator: George Kendall
Confirmation Officiator: George Kendall
Susan attended the Bridport, Dorsetshire, England conference. She emigrated in 1854.
Name Relation
Susan Weadon Self (Head)
Balston Spouse


Thomas William Weadon
Male
Self (Head)
William Weadon
[William Wheadon]
Ann
19 Sep 1834
Allington, Dorsetshire, England
Baptism Date: December 10, 1848
Bridport, Dorsetshire, ENG
Officiator: George Kendall
Thomas attended the Bridport, Dorsetshire, England conference. He emigrated.
Name Relation
Thomas William Weadon Self (Head)


Ann Weadon
Female
Self (Head)
Lionel Weadon
Betty Hodder
1792
Uplyme, Devonshire, England
Baptism Date: August 18, 1847
Bridport, Dorsetshire, ENG
Officiator: George Kendall
Ann attended the Bridport, Dorsetshire, England conference.
Name Relation
Ann Weadon Self (Head)


child **George**, baptised 18 May, 1823 in Allington, Dorset. While I have been unable to locate other definite records, there is a Burial record for a George W. Wheaton born 2 Apr 1823 and who died 21 Oct 1905, he is buried in Oak Hill Cemetery, Ohio, USA. His wife was Delia Wheaton. This might be this George.

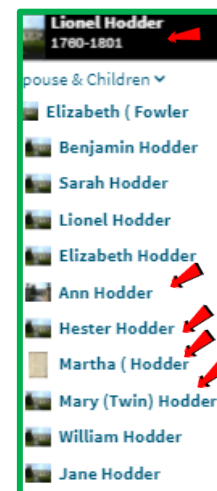
 William & **Anne**'s fourth child **Walter**, b. abt 1826 and fifth child, **Henry William** b. abt 1829; baptised 11 Sep 1831 in Exeter, the same time as his younger sister, **Eliza**. I have been unable to locate more definite records for both **Walter** and **Henry**.

 William & **Anne**'s sixth child **Eliza** b. 26 Aug 1831 baptised 11 Sep 1831 in Exeter, Devon, though living in Allington in 1841. She married William Croomes on 9 Sep 1848 in Allington, Dorset. This was eight months after **Eliza was baptised into the LDS church in Bridport on the 22 Jan, 1848**, so she probably met William Croom within the church and they emigrated to the US in 1854 together. Three years earlier in the 1851 census, **Eliza Croom**, a sailor's wife is living with her sister, **Susan Balson** also a sailors wife and her three children in Allington, Dorset. Both Susan & Eliza emigrated to Salt Lake City in 1854. (*Interesting, that Susan and Eliza's neighbour in the 1851 census is James Hodder, 76, b. 1775 in Cerne Abbas, Dorset – a Gentleman. James' wife is Anne Hodder, 51 from Wimborne, Dorset. They have two house servants and a groom.*)


 William Wheaton and Anne Hodder's youngest son, **Thomas William** b. 19 Sep 1834, Allington, Dorset marries Mary Anne Hallett in 1853, Allington and emigrates to the USA arriving in New Orleans, Louisiana, USA. They would have arrived in the Old South of the USA as the Civil War did not begin till 1861. **Thomas** died in St Louis, Missouri, 1870, six years after the end of the Civil War. **Thomas** & Mary had six children all born in St Louis, **Elizabeth**, b. 1855 m William Tibbles, according to DNA we share common ancestors back to **Lionel Hodder** & **Sarah Wyatt**^{civ}, the descendants of this branch of the family could still live in St Louis. **Mary** b. 1857; **William** b. 1863; **George**, b. 1865; **Sarah**, b. 1867; **Ellen** b. 1870.

 Moving back a generation, **Lionel Hodder** and Elizabeth Fowler's seventh child was **Hester**, (Esther) b. 28 Sep 1794 in Rowcombe Bottom, Uplyme. According to a Millennium Record, she married William Read, born Crediton. While there are several other Hester/Esther Hodder living around Bridport and London, but it appears that **Hester** and William lived in Exeter. The only record I can find which appears to relate to them is an 1871 census with a William Read widower, with his daughter, **Maria**, 44 and her husband, William Skinner, 46 and their daughter, **Elizabeth**, 4; and his son, **Albert**, 19.

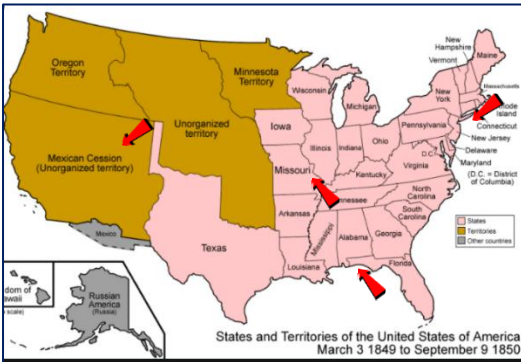
 Next were twins, born in 1796 & baptised 2 May at Uplyme to **Lionel** & Elizabeth Hodder, They were **Martha** and **Mary** Hodder. Most biblical! **Martha** Snr married Isaac Wilkins in Allington, Dorset on the 2 Aug 1825. Her husband Isaac was baptised 6 Aug 1800 at Beaminster, Devon, six miles from Allington. There is a death record for a 31 year old Isaac Wilkins dated 29 Feb 1832 buried in Beaminster, Dorset only seven years after they were married. We find **Martha** Snr again in 1841, where she is living in Chideock, Dorset possibly with her widowed mother-in-law or an elderly relative, Hannah, 80 and her daughter, aged 7 also named **Martha**. **Martha** Snr & Isaac had three children **Jane**, b. 1826 in Bridport, which is less than 1 km from Allington; **Isaac** b. 3 Apr 1830 and died a few days later, on the 12 Apr in Allington and **Martha** Jnr was born in Dorset, about 1833, born after the death of her father. A Cholera plague swept through the UK beginning 1832 & is what possibly killed him. Martha Snr died 6 Feb 1848 aged 51, she was a resident of the Union House (Poor House) Bridport. In 1851, **Martha** Jnr 28 is living with her aunt, **Martha**'s twin sister, **Mary** & is working as a Flax Spinner.



Mary Powell
Female
Self (Head)
Thomas Powell
Mary
8 Nov 1826
Nov 26, 1826 or Nov 26, 1826
Burton Bradstock, Dorsetshire, England
1854
Baptism Date: May 18, 1847
Bridport, Dorsetshire, ENG
Officiator: George
Endowment Date: May 24, 1893
Mary attended the Bridport, Dorsetshire, England conference. She emigrated February, 1854.
Name
Relation
Mary Powell
Self (Head)

 The other twin was **Mary Hodder**, baptised the same day as her sister, **Martha** 2 May 1796 in Uplyme. In 1818, seven years earlier than twin sister, **Martha**, in Allington, Dorset, **Mary** married Thomas Powell (left). In 1841 census, Thomas Powell is a Flax Dresser, then **Thomas Powell, along with their whole family** joined the Church of Jesus Christ of Latter-day Saints (Mormons) on **24 Jul 1847**. He was ordained a Deacon in the church, six months later on 13 Feb 1848. The 1851 census shows him as a 54 year old Flax dresser, yet at the age of 56, Thomas Powell and his son **William Powell** were among the passengers, who sailed on the “Camillis” to New Orleans in 1853. There must be such hope and excitement in that home! Going off, as the advance guard to


Lionel Hodder
1780-1801
Spouse & Children
Elizabeth (Fowler)
Benjamin Hodder
Sarah Hodder
Lionel Hodder
Elizabeth Hodder
Ann Hodder
Hester Hodder
Martha (Hodder)
Mary (Twin) Hodder
William Hodder
Jane Hodder



make a new life in America for the whole family. New Orleans where they arrived, would have been the ‘deep South’ of the America, as the Civil War was not for another eight years in 1861. However, one tragedy lay on their horizon of hope, Thomas’ wife, **Mary Hodder** never made it to Utah, as she died in Bridport, 26 Jan 1854, again a plague of Cholera swept through the UK in 1854, which may have been

Mary (Twin) Hodder
1796-1854
Spouse & Children
Thomas Powell
Thomas Powell
Walter Powell
George Powell
Joseph (Powell)
Mary (twin) Powell
Daniel R Powell
William J Powell
Thurza Ann Powell
Mark Powell

the cause of her death. But most of the family emigrated to Utah, USA. In 1880 Thomas Powell is living with his son, **William James Powell** at Richfield, Sevier, Utah. Thomas dies 3 Aug 1888 at Castle Dale, Emery, Utah. We have a DNA Common Ancestor to **Lionel Hodder** the Hayward & **Sarah Wyatt** through Mary Powell nee Hodder down as far as Elsie Powell b. 1904 in Orangeville, Emery, Utah who d. 12 Mar 1983 in Murray, Salt Lake, Utah^{CV}.

 **Mary Hodder** & Thomas Powell had nine children, **Thomas**, b. 1819-1825, died in Burton Bradstock, Dorset aged 6; **Walter** b. & d. 1821 Allington, Dorset. **George** Powell b. 1823 Burton Bradstock, married Charlotte Hallett, he and his family emigrated in 1869 from Liverpool to New York. **George** died 1886 at Moab, Grand, Utah. Twins, **Joseph** and **Mary Ann** b. 26 Nov 1826 Burton Bradstock, which is under 2 miles south of West Bay where Capt Lionel Hodder was drowned. **Joseph** married Hannah Crocker (b. Bridport in 1827) in 1847, **both Joseph & Hannah joined the LDS in 1847**. In 1851, **Joseph**, Hannah with daughters, **Elizabeth** 2 and **Mary Ann** 11 months are all living at Broadwinsor, Dorset, 6 miles from Bridport, both working as Flax Dressers and with four lodgers. Life was not good for women! While **Joseph’s** LDS Membership (prev page) says he was cut off, but it appears he went to America anyway. Fmp has an 1896 Salt Lake City death record for a **Joseph Powell**, Widowed horticulturist, born 1827 in Bridport, England. He died in the County Poor Farm, his father was **Thomas** and mother was **Mary Ann**, both parents born in England. But when did he go to America? In the 1861 census his wife, Hannah 33 is a lodger in Bridport, with no sign of **Joseph**, but Hannah is working as a Flax Dresser


Name:	Thomas Powell
Gender:	Male
Relationship to Primary Person:	Self (Head)
Father:	John Powell
Mother:	Mary Wareham
Birth Date:	10 Feb 1797
Alternate Birth Dates:	Feb 08, 1797
Birth Place:	Bridport, Dorsetshire, England
Death Date:	3 Aug 1888
Death Place:	Castle Dale, Emery, Utah, USA
LDS Church Ordinance Data:	Baptism Date: July 24, 1847 Bridport, Dorsetshire, ENG Officiator: George Kendall Ordained Deacon Date: February 13, 1848 Officiator: G.
LDS Temple Ordinance Data:	Endowment Date: October 13, 1873 Temple: Endowment House, Salt Lake City, UT, USA Sealed to Parents Date: September 23, 1959 Temple: Los Angeles, Los Angeles, CA, USA
Comments:	Thomas attended the Bridport, Dorsetshire, England conference.
Household Members:	
Name	Relation
Thomas Powell	Self (Head)
Mary Hodder	Spouse
Thomas Powell	Child
Walter Powell	Child
George Powell	Child
Joseph Powell	Child
Mary Powell	Child
Dan Robert Powell	Child
William James Powell	Child
Thurza Ann Powell	Child
Mark Powell	Child

George Powell
Child
23 Nov 1823
Bridport, Dorsetshire, England
Name
Relation
Thomas Powell
Self (Head)
Mary Hodder
Spouse
Thomas Powell
Child
Walter Powell
Child
George Powell
Child
Joseph Powell
Male
Self
Thomas Powell
Mary Hodder
08/11/1826
Burton Bradstock, Dorsetshire, England
20/10/1896
Baptism Date: August 11, 1847
Bridport, Dorsetshire, ENG
Officiator: George Kendall
Ordained Deacon Date: May 7, 1848
Officiator: George Kendall
Endowment Date: December 10, 1919
Sealed to Parents Date: December 12, 1919
Joseph attended the Bridport, Dorsetshire, England conference. He was cut off.


Dan Robert Powell
Male
Self (Head)
Thomas Powell
Mary
10 Dec 1828
Bristol, Somersetshire, England
1851
Baptism Date: July 9, 1847
Bridport, ENG Officiator: George Kendall Ordained Priest Date: October 21, 1848 Officiator: G. Kendall
Endowment Date: August 4, 1959
Sealed to Parents Date: June 16, 1893
Dan attended the Bridport, Dorsetshire, England conference.
Name
Relation
Dan Robert Powell
Self (Head)


Name: Daniel Robert Powell
Gender: Male
Birth Date: 10 Dec 1828
Birth Place: Bridport, Dorset, England
Death Date: 1851
Marriage Date: 13 Nov 1846
Spouse: Mary Ann Bartlett

with three of her four children, **Mary Ann**, 10; **Thomas**, 5; **Emma** 3., so **Joseph** must have left sometime after **Emma**'s birth in 1858. There is an 1861 record showing elder daughter, **Elizabeth** (12) working in West Chinnock, Somerset, as a glover. In 1866, we find a record for **Hannah Powell** b. 1827 in Dorset County Prison, though I cannot locate what her crime was, probably stealing food to feed her children. In the 1871 census, **Hannah Powell** is lodging in Bridport, working as a Twine Spinner & claiming to be married, but there is no sign of **Joseph** or her children. In 1881, a **Hannah Powell** is lodging in Bridport, claiming to be a widow & still working as a Twine Spinner. **Hannah** died in 1894 still living in Bridport. We know that **Joseph** died two years later, 20 Oct 1896 in Salt Lake City, Utah & till someone is able to do more intensive research, it looks as if **Joseph** deserted or left **Hannah** and from random records, I suspect we would find that the children ended up in America eventually.

 **Joseph**'s twin sister, **Mary**, b. 26 Nov 1826 **Burton Bradstock** joined the **LDS** and emigrated to America in February, 1854, which is only days after her mother, **Mary Powell nee Hodder** had died in

Bridport, Dorset, England on 26 Jan 1854. However, daughter **Mary** died herself, shortly after also in Independence, Jackson, Missouri. Maybe from the same disease that killed her mother. One of the original **LDS** settlements was in Missouri, so perhaps the **Powell** family stopped over there before making the final trek to Utah as shown on the 1850 map previous page ^{cvi} by the left arrow. Top right is New York where they may have landed, below is Missouri and bottom right arrow is New Orleans where the 1853 voyage arrived.

 **Thomas Powell & Mary Hodder**'s next child after **Mary**, was **Daniel Powell**. There are too many random & conflicting records for **Daniel Powell** and **Mary Ann Barlett** around the same time & same vicinity to be sure that one has the correct ones. Ancestry Family Trees have some family lines, but there are inconsistencies, discrepancies in age, etc but I have recorded **Daniel's LDS baptism** above left & the Millennium record for him. It seems that **Daniel Robert Powell** died in 1851, listed as a Mail Coach Driver? Or Mail Deliverer & **Mary Ann** went on to marry again – an Innkeeper.

 **Thomas Powell & Mary Hodder**'s seventh child was **William James Powell**, born **Bradpole**, 13 Aug 1832, baptised Church of England, 27 Apr 1834 at **Bridport**, his parents are **Thomas Powell**, a Comber and **Mary Powell nee Hodder**. **William** (Photo right ^{cvi}) emigrated to USA in 1853 with his father and arrived in Deseret, (now Salt Lake City)

Lionel Hodder 1780-1881
Spouse & Children
Elizabeth (Fowler)
Benjamin Hodder
Sarah Hodder
Lionel Hodder
Elizabeth Hodder
Ann Hodder
Hester Hodder
Martha (Hodder)
Mary (Twin) Hodder
William Hodder
Jane Hodder

Mary (Twin) Hodder 1798-1854
Spouse & Children
Thomas Powell
Thomas Powell
Walter Powell
George Powell
Joseph (Powell)
Mary (twin) Powell
Daniel R Powell
William J Powell
Thurza Ann Powell
Mark Powell

Utah, USA on 20 Oct 1853^{cvi}. **William** along with his father, are recorded as part of the Utah Mormon Pioneer Overland Travel party. In 1889, he married **Sarah Jane Stay** (b. 1847 Bristol, UK) in Salt Lake City. The **Stay** family were also members of the **LDS**. Left is a record



showing that **William James Powell**, b. 13 Aug 1832 appears in the "High Priest Genealogies, Salt Lake Stake of Zion – 1890's." Various Family Trees have copious & conflicting records so rather than attempting to disentangle them, as I have limited access to American records, I will show his obituary from the Salt Lake Telegram, 13 July, 1928, p6^{cix}. In Family

Born: POWELL, William James
13 Aug 1832 518


The above person appears in this source: High Priest Genealogies, Salt Lake Stake of Zion - 1890's [by The Church of Jesus Christ of Latter-Day Saints, Salt Lake Stake (Utah)]. Salt Lake City: Filmed by the Genealogical Society of Utah, 1974 - on 1 microfilm reel; 35mm.

William James Powell, 95, died at his home, 1145 Roosevelt Avenue, Wednesday evening. Mr. Powell was born in England and came to Utah at the age of 21.

He is survived by his widow, Mrs. Sarah Jane Stay and six daughters, Mrs. Thomas Rhoades of Hanna, Mrs. Elvira Marsing of ..Emmons, Mrs. M. L. Marsing of Price, Mrs. H. P. Marsing of Homedale Idaho; Mrs. J. H. Perry of Salt Lake and Mrs. E. Chase Smith of Salt Lake, and three sons, Dan T. Powell of Arcadia and O. Mark Powell and J.T. Powell, both of Price.

Funeral services will be held at 2 p.m. Sunday in the Emerson ward chapel. Bisop D.D. Brimhall will officiate. The body may be seen Sunday from 10:30 a. m. to 1:30 p.m. at the home, 1145 Roosevelt avenue. Interment will be in the Wasatch Lawn cemetery, under the direction of the Deseret mortuary.

Search, according to the LDS Interment record for Salt Lake City, **William** was 95y 10m 28d when he died. Sarah his wife died 3 Dec 1932.

 Thomas and **Mary**'s eighth child was **Thurza Ann Powell**^{cx} born 13 Apr 1835,





Bradpole, West Dorset, England. **Thurza** was baptised into the LDS, 1 Aug 1847. In Allington, Dorset 12 Jun 1853 at 18 years old, she married Joseph Powell (1831-1925) and they emigrated in 1854. They had five children **Mary, Ellen, William, Thurza** and **Emma**. Her husband, Joseph was baptised 1 Jan 1832 in Bridport and his parents were George Powell and Susan Pike. **Thurza** died in 1910 in Salt Lake City, Utah and in 1912 Joseph married Emma Billings (Holt) from Kings Lynn, Norfolk. Joseph died 7 Mar 1925 at the age of 93.


Jane Hodder
2 Nov 1801
Uplyme, Devons, England
24 Jan 1885
Lionel Hodder
Elizabeth Betsy Fowler


Name:	Jane Hodder						
Gender:	Female						
Relationship to Primary Person:	Self (Head)						
Father:	Lionel Hodder						
Mother:	Betty						
Birth Date:	2 Nov 1802						
Birth Place:	Devonshire, England						
LDS Church Ordinance Data:	Baptism Date: July 13, 1847 Bridport, Devonshire, ENG Officiator: George Kendall						
Comments:	Jane attended the Bridport, Dorsetshire, England Conference.						
Household Members:							
	<table border="1"><thead><tr><th>Name</th><th>Relation</th></tr></thead><tbody><tr><td>Jane Hodder</td><td>Self (Head)</td></tr><tr><td>John Meecham</td><td>Spouse</td></tr></tbody></table>	Name	Relation	Jane Hodder	Self (Head)	John Meecham	Spouse
Name	Relation						
Jane Hodder	Self (Head)						
John Meecham	Spouse						

Edith Whittle							
Female							
Self (Head)							
Richard Whittle							
Jane Hodder							
2 Sep 1821							
Devonshire, England							
Baptism Date: May 18, 1847 Bridport, Dorsetshire, ENG Officiator: George Kendall							
Edith attended the Bridport, Dorsetshire, England conference. Edith was cut off.							
	<table border="1"><thead><tr><th>Name</th><th>Relation</th></tr></thead><tbody><tr><td>Edith Whittle</td><td>Self (Head)</td></tr><tr><td>Pearce</td><td>Spouse</td></tr></tbody></table>	Name	Relation	Edith Whittle	Self (Head)	Pearce	Spouse
Name	Relation						
Edith Whittle	Self (Head)						
Pearce	Spouse						

 Thomas Powell & **Mary Hodder**'s ninth child was Mark Powell, born 2 May 1839, Bradpole. The Perry Family Tree tells us several things, that Mark emigrated with his sister, **Thurza** & her husband Joseph and sister, **Mary** in 1854 on the vessel "Windermere" departing Liverpool, England and arriving New Orleans, Louisiana 24 Apr 1854. In 1867, in Saint Louis, Missouri **Mark** married Mary Ferguson. In 1880, he is living with wife, Mary and children, **Mark** and **Mary** at 3129 Easton Ave., Saint Louis, Missouri working as a shoemaker. Mark died at his home 4261 Manchester Avenue in 1898 from pneumonia^{cxii}.

 Moving back a generation to the children of **Lionel Hodder** and Elizabeth Fowler, to their ninth child, **William b.** 1798 and d. 1802 at the age of 4 years old in Uplyme.

 The youngest child of **Lionel Hodder** & Elizabeth Fowler was **Jane**, & quite a girl! She was born 1 Nov 1801 in Rowcombe Bottom, Uplyme. Left is the Millennium record showing her Christening Date and her date of death which was 24 Jan 1885, aged 84 years old. Left, **Jane Hodder**, was baptised into The Church of Jesus Christ of Latter-day Saints on 13 July, 1847 at Bridport, Dorset. On 10 July, 1850 **Jane Hodder**, Spinster (Father – **Lionel**) married the widower, John Meacham, in Bradpole, Dorset. In 1861, John, 68 and **Jane**, 59 are living in St Michael's Lane, Bridport & working as Sail Cloth Weavers. However, it seems that **Jane** had an interesting life. She has several children before her marriage to John Meacham. On 1 Sep 1822 **Jane** had her 'base' daughter, **Edith Whittle Hodder** baptised in Uplyme.

 **Edith** in her 1843 wedding to Samuel Pearce acknowledges her father as Richard Whittle, a Tailor of Bradpole. **Edith** and Samuel had two children, **Richard** b. 1843 and **Sarah Ann** b. 1846. Sadly only after four years of marriage, **Edith**'s husband, Samuel Pearce died on 7 Mar 1847. Barely two months later on 18 May, 1847 **Edith Whittle Hodder** (aka Elizabeth Whittle Hodder as per Endnote^{cxiii}) became the **first** of this particular Hodder clan to be baptised into the Church of Jesus Christ of Latter-day Saints. In **Edith**'s grieved state, did it fill a need for her? In the 1851 census, **Edith Pearce**, a widow & her children are living with **Jane**, her mother and step father John Meacham. In 1853, **Edith Whittle Hodder** married George Ostler. Working as Sail Cloth Weavers, **Edith** & George are still living in Bridport in the 1861 census along with the Pearce children, **Richard**, 16, crippled and **Sarah**, 14 a Milliner and the five Ostler children **Neph**,


Lionel Hodder 1780-1801
Spouse & Children
Elizabeth (Fowler
Benjamin Hodder
Sarah Hodder
Lionel Hodder
Elizabeth Hodder
Ann Hodder
Hester Hodder
Martha (Hodder
Mary (Twin) Hodder
William Hodder
Jane Hodder


Mary (Twin) Hodder 1798-1854
Spouse & Children
Thomas Powell
Thomas Powell
Walter Powell
George Powell
Joseph (Powell
Mary (twin) Powell
Daniel R Powell
William J Powell
Thurza Ann Powell
Mark Powell

Jane Hodder 1801-1885
Spouse & Children
Richard Whittle
Edith W Hodder
Richard W Hodder
Walter W Hodder
Henry Hodder
Spouse & Children
John Meacham
Alfred Meacham


Edith Whittle Hodder 1822-
Spouse & Children
George Ostler
Neph Ostler
Charlotte Ostler
Jane Ostler
Mary Ostler
George Ostler
Ann Harriet Ostler
Spouse & Children
Samuel Pearce
Richard Pearce
Sarah Ann Pearce

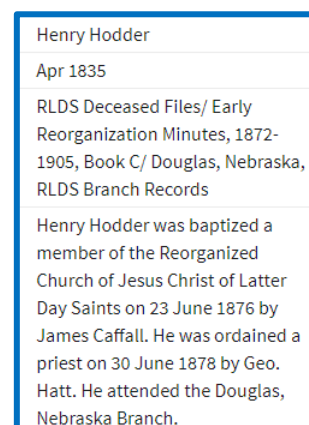
9; **Charlotte**, 7; **Jane**, 5; **Mary** 3 and **George** 5 mths. **Ann Harriet Ostler** was born 1864. Both **Edith** and George were born in Uplyme but all the children were born in Bridport (Bradpole). In 1861 census, **Edith** and George are living next door to her mother, **Jane** and step father, John Mecham. However, it appears that sometime after the birth of **Ann**, George & **Edith** and the family emigrated to the United States as in 1876, **Edith Ostler** was rebaptised into the LDS and recorded as attending the Douglas, Nebraska Branch. It would appear that they followed **Edith**'s brother, **Henry**. The 1870 US Census from Fmp shows George Ostler, 52 a Tanner and **Edith** his wife living in Douglas, Nebraska, USA and indications show that they died there.

 **Jane**'s second child, **Richard Whittle Hodder** baptised 4 Jul 1824 in Bridport, was also a 'base born'^{cxiii} child of Richard Whittle, Tailor of Bradpole. **Richard** also emigrated to America, arriving in Newfoundland, Canada where he married Jemima Butler b. 1829 Burin, Newfoundland, they had ten children and ended up moving to be with the rest of the family in Nebraska, US. In 1862, he was initiated into The Avalon Freemason's Lodge at St Johns Newfoundland. **Richard** died in 1894 in Omaha, Douglas, Nebraska, USA. It seems that our family DNA line meets in **Lionel Hodder** the Hayward and **Sarah Wyatt** in several other trees (ie Fr ohboeseFisk Family Tree) through **Richard**, his mother **Jane Hodder**, father **Lionel Hodder**, father **Lionel Hodder** the Hayward and **Sarah Wyatt**.^{cxiv}

 **Jane**'s third child is **Walter Hodder** aka **John Walter Raison Hodder** according to a Fmp record, he was baptised 25 Nov 1829 at Allington, Dorset, obviously his father has the surname Raison as he is marked as BB (Base Born). In the 1851 & 1861 census, he is living with his mother, **Jane** and step father, John Mecham and working as a Hand Loom Weaver. In an 1880 Kelly's Directory, there is a **Walter Hodder** living at G. Barrack St., Bridport, Dorset. It is the Dorsetshire Court Directory, and it is prefaced by '...the abbreviation 'esq' for esquire has no longer been appended to each name in the 'Court Directory'. It should be understood that such should be added to the name of every gentleman in the following pages to which no inconsistent addition is affixed.' So if it is our Walter, which I am skeptical of, perhaps his father was wealthy and left him money. Like many of the Hodders, quite a journey from 'base born' to someone entitled to use 'Esquire'. More likely he has died at an early age, or emigrated and with such a variety of names, he could be difficult to trace.

Who was Richard Whittle the father of these children? Perhaps he was already married. Fmp has a marriage record dated 3 Oct 1833 in Bridport, the right location and Richard marries a Jane Cousins. We already have a connection as in 1837, a Joan Cousins Stevens married Thomas Hodder Ostler in Allington, Dorset, which is only a mile or so from Bridport & Bradpole. In 1856, a John Raison died in Bridport, there are no records for a Walter Raison.

 **Jane**'s fourth child is **Henry Hodder** b 31 May 1835 at Bridport, also Base Born, but in **Henry**'s baptism, **Jane** does not leave us any clue as to whom his father is. We find him living with his mother, **Jane** and step father John Mecham in 1841 & 1851, however, sometime in the next decade, two dates are given, 1854 and 1856, he emigrated to the US became naturalized and we find him in the 1860 US census working as a labourer in Douglas, Nebraska, US. In 1876, **Henry** was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints & on the 30 June, 1878, he was ordained a Priest in Douglas, Nebraska. **Henry** never married & in 1900 US Census, he is boarding with the Fallon family living in Elkhorn, Douglas, Nebraska. He is recorded as being blind. In 1910, aged 75, he is no longer labouring, but obviously in retirement. But it is a sign of a close family that **Edith**, **Richard** & **Henry** all ended up on the other side of the world, together.




These are the descendants of **Lionel Hodder** (b. 1760) and Elizabeth Fowler and what is remarkable is the number of them who found comfort, succour and hope in the religious institution of The Church of Jesus Christ of Latter Day Saints (Mormons) and for those who have read Part 1, will know from the story of the Tollpuddle Martyrs only abt over a decade earlier, life on the land was a difficult and for many a horrendous time, with life as it had been known for centuries, turned upside down. What is also interesting is the number of children of **Lionel Hodder** (b.1760) and Elizabeth Fowler, who found their way south to Bridport. LDS records show that the first to be baptised in the Mormon Mission at Bridport was in 1847, John Ostler, who is likely to be connected to the Hodder family through marriage. The first of the Hodder family that I have located was **Edith Whittle Hodder**, obviously devastated by the death of her husband, perhaps influenced by the Ostler family, she was baptised 18 May 1847.



I have listed 14 of the descendants of **Lionel Hodder** (b. 1760) and Elizabeth Fowler, that were impacted by the LDS Mission in Bridport, and it seems that ten at least ([marked in blue](#)) emigrated in the two year period from 1853-4, and some followed afterwards, not necessarily as members of the LDS but to be with their family. It appears that it was only members from this family line who joined the LDS and after the first spate of baptisms between 1947-8, they seemed to have dropped off.

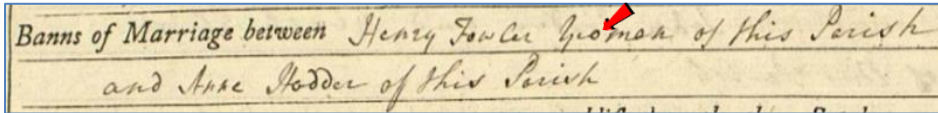
- 1847 18 May [Edith Whittle Hodder](#) married George Ostler abt 1850 cut off but rebaptized 1876 in US.
- 1847 13 Jul Jane Hodder
- 1847 24 Jul [Thomas Powell](#) & his wife Mary Hodder and their whole family.
- 1847 24 Jul Amelia Hodder, cut off in Aug & baptised later.
- 1847 1 Aug [Thurza Powell](#) baptised & emigrated 1854
- 1847 18 Aug Ann Hodder
- 1848 22 Jan [Eliza Croom Wheadon](#) – Emigrated to US in 1854
- 1848 27 Feb [Harriet Hodder](#) – Emigrated to US in 1853
- 1848 9 Apr [Sarah Huxford](#) – Emigrated 1853 as per Utah Pioneer Overland Travel records.
- 1848 9 Apr [Lionel Hodder](#) – *spouse of Sarah Huxford – Emigrated 1853 Utah Pioneer Overland Travel*
- 1848 16 Aug [Sarah Jane Hodder](#) – Emigrated
- 1848 30 Aug Thomas Hodder Ostler – cut off
Wife [Joan Cousins Stevens](#) baptized but cut off 18 May 1857 but Joan died in Salt Lake City
- 1848 3 Sep [Susan Wheadon](#) – emigrated 1854
- 1848 10 Dec [Thomas William Wheadon](#) – Emigrated.

CH. 80 BACK TO UPLYME, DEVON - LIONEL HODDER THE HAYWARD'S YOUNGEST CHILDREN.

 **Lionel Hodder** the Hayward and **Sarah Wyatt's** sixth child was **Anne Hodder** born in 1763, she married Henry Fowler 28 Oct 1781 in Uplyme. This is the third Hodder/Fowler marriage within this particular family – all brothers marrying sisters - and as we will see, currently, Fowler is still a name found in the area. According to the Findmypast record, the record of Banns shows Henry Fowler to be a Yeoman of Uplyme Parish. Henry & Anne make their marks, but Thomas Hodder, (Anne's brother?) their witness

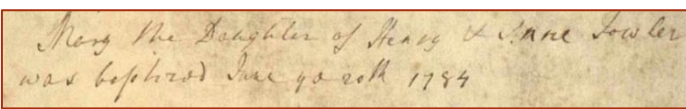


Children
 Thomas Hodder
 Mary Gardiner
 John Hodder
Dinah Ebdon
 Sarah Hodder
Robert Fowler
 Dorothy (Dolly) Hodder
 Henry Adams
 Lionel Hodder
 Elizabeth (Betsy) Fowler
 Anne Hodder
Henry Fowler +
 SAMUEL HODDER
 SUSANNAH EDWARDS
 Amelia Hodder
Richard Gay




signs his name.
Henry


Fowler and **Anne Hodder** had three children, **Lionel Fowler**, b.1782, Uplyme, who married Elizabeth Hammett 17 Jan 1819 in Whitestone, Devon. According to Findmypast records, Lionel died in Whitestone, Devon in 1821, only two years after his marriage. Whitestone is only 3 miles west of Exeter, Devon. **Anne Hodder** & Lionel Fowler's 2nd child was **Mary**, b. 20 Jun 1784 and **Richard**, b. 1786 and all




born in Uplyme. A fmp record shows a Henry Fowler dying in 1848, recorded in Axminster,

so probably in Uplyme.

 Our generations, 4 x great grandparents, **Lionel Hodder** the Hayward and **Sarah Wyatt's** seventh child was our generations, 4 x great grandfather, **Samuel Hodder**, born 1766, who married **Susannah Edwards** and we know that by the 1830's **Samuel** & **Susannah** had left the rural Uplyme & moved down to Silver Street in Lyme Regis.

 Our generations, 4 x great grandparents, **Lionel Hodder** and **Sarah Wyatt's** youngest child was **Amelia Hodder**, born in 1768 in Uplyme and baptised at St Peter and St Pauls church. **Amelia Hodder** married Richard Gay in Uplyme and the 1841 census has them living at a house at Woolley, Uplyme, Richard is 80 an Agricultural Labourer and **Amelia** is 70. By 1851, **Amelia**, 80 is now a widow, living by herself at their house in Woolley, Uplyme, obviously her husband Richard Gay has died and she is now classed as a pauper. **Amelia** died 1855, and was buried in Uplyme, 26 Feb.

 **Lionel Hodder** the Hayward and **Sarah Wyatt** had at least eight children and at least 32 grandchildren and so their descendants grow like ripples in a pool as they spread out all over the globe. The family names that the Hodder clan, children and grand children and some great grandchildren and even great, great grandchildren integrated into were Wyatt, Gardiner, Brewer, Jefford, Williams, Fowler, Huxford, Horner, Phillip, Sansom, Vilcher, Urben, Gay, Ebdon, Adams, Smythe, White, Govier, Smale, Hawkins Patterson, Crutcher, Hitchcock, Smith, Langford, Webb, Manger, Dinning, Burton, Evans, Butler, Syms, Forsey, Jeffrey, Binns, Dolling, Birkett, Loaring, O.Reilly, Poole, Cook, Burrage, Diment, Way, Dare, Perham, Steer, Burt, Hunt, Grentner, Rowe, Mackinney, Barnes, Feltham, Harvey, Isaac, Savage, Collis, Gibson, Cox, Kemp, Folbigg, Ross, Dunn, Russell, Turner, Northmore, Irwin, Rahill, Jobson, Langston, Shelton, Trimmer, Shields, Ince, Crough, Lord, Piper, Newberry, Holman, Hanley, Flowers, Reid, Hammett, Wheedon/Wheadon, Cousins, Stevens, Croom, Powell, Whittle, Ostler, Raison, Mecham, Pearce, Crocker, Hallett, Wilkins, Skinner, Read, Tibbles, Wheaton, Symes, Yeoman, Balson plus the names of those already researched in previous chapters.

CH. 81 HOW THE HODDERS FITTED INTO UPLYME.

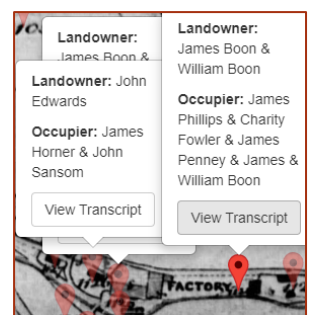
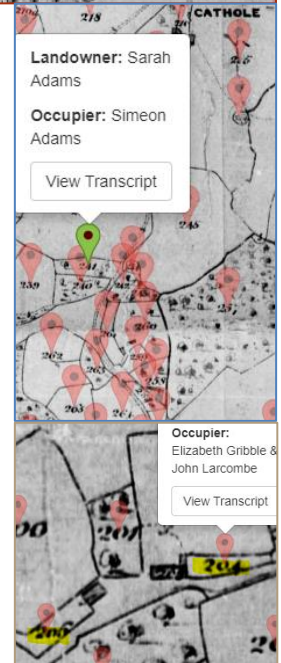
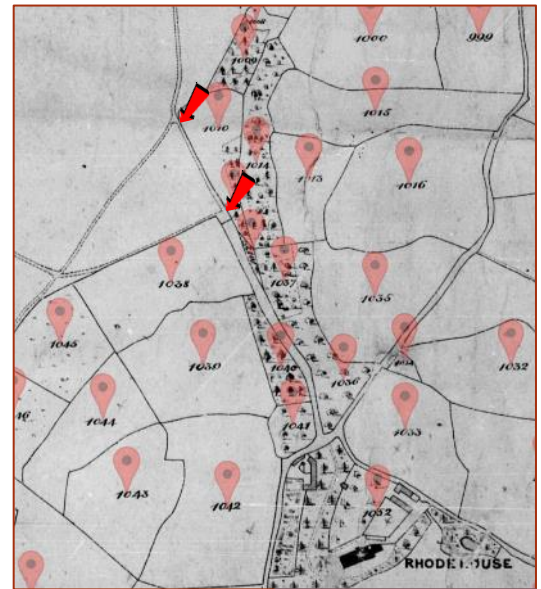
While I have only visited Uplyme briefly two or three times, to my limited local knowledge it appears during the generations from **Lionel Hodder** the Hayward b. 1728 & his grandson **Benjamin Hodder**, b. 1782, that the age of the Hodders as Yeomen of Uplyme was coming to an end. If we look at the marriages of **Lionel** the Hayward's sisters & daughters (apart from **Amelia**), it appears that they followed the Yeoman tradition and where they could, married their daughters to others from the Yeoman class in Uplyme or other districts, this is indicated by the marriage of **Lionel** the Hayward's aunt **Dorothy**, whose life we present later and the wide spread of districts that the daughters are married into. However, in saying that, we still find descendants being referred to as Yeoman for at least two generations, for eg. **Lionel Hodder** 1760-1801 down to his eldest son, **Benjamin Hodder** 1782-1861. But it seems that **Samuel** our ancestor was only 18 when his father, **Lionel** the Haywood died and his younger sister, **Amelia** only 16, & they don't seem to have been set up in the same affluent ways as their elder siblings.

Looking through the 35 page 1838 list of Uplyme landowners and tenants in the Tithe Apportionment Map, one recognises so many names from the previous pages of Hodders and the families that they intermarried with. The two red arrows on map top right show Hodders Lane, with Hodders Corner at the lower end, where possibly earlier Hodder ancestors lived. But by 1838 many of the Hodders had moved on from Uplyme and as we know already, in the 1881 census, Hodder was the second largest Surname recorded in Lyme Regis.

The Uplyme Apportionment List begins with large chunks of land owned by Sarah Adams and occupied by Ann Adams & James Legg. Thirteen blocks of land with the names of Corner's Orchard, Jericho Orchard, The Mead, Corner's Close, Little Plantation, Corners, Little Woodhouse, Orchard, Gay's Mead & Gay's Orchard. Their land appears to be to south west of Cathole and Yawl. Ann Adams is most likely **Dorothy Hodder's** mother-in-law. Ann tenants in her own name, a meadow named Adams Close & a house, garden & orchard, on a lifetime tenancy under The Honourable Sir John Talbot.

Then just north east of Cathole Lane at Yawl, we find 3 blocks of land owned by Mary Bazley and tenanted by **Elizabeth Gribble** (our 3 x great grandmother) and a John Larcombe. While connected to the Hodder descendants from all over the globe through marriage, within Uplyme itself we find as both landowner's and tenants, family names such as Whites, Boon, Gay, Fowler, Webb, Jefford, Cox, Patterson, Dare, Loud, Davey, Edwards, Horner, Sansom, Holman, Burridge, Cook, Huxford, Gardiner, Hitchcock, Govier, Newberry, Ostler, Legg, Halletts, Symes, Williams & Wheaton/Wheadon.

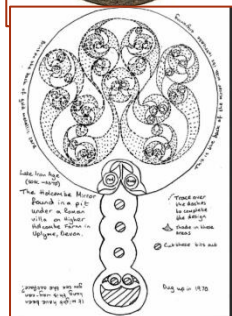
The Edwards family also owns 16 blocks of land, 15 are owned by William Edwards, but a John Edwards owns a block of land on the main Lyme Road near what is recorded as the 'Factory'. Local historians would know the correct story of that factory, but it may have something to do with the Woolen Cloth Mill owned by the Boons. While John Edwards owns the land, the occupiers are James Horner & John Sansom, and of course they could be tenanting it out to others. The father of **Susannah Edwards**, our 3 x times great grandmother is John Edwards, but records show it could be **John Edwards** who lives at Northleigh near Colyton, but in the time of the Yeomen, owning land in other parishes seems quite popular, so there is a



possibility that they could be the same. As well as John and William Edwards, it seems that James & William Boon own and tenant land all around the Factory, in all they own and occupy 47 blocks of land all local to the Factory, which reinforces the hypothesis that this is the Woollen Cloth Factory mentioned in **Samuel Hodder's** story. Remember when the banns of **Ann Hodder** & William Wheedon were forbidden by William's father because he was a minor. In 1838, a Thomas Wheaton was a large landowner in Uplyme, he owned 21 blocks & tenanted a further 11 blocks so was he a relation? If so, there appears to be more layers on that story of the forbidden wedding banns. We have a DNA connection through to **Ann**.


Two of the many families into which the Hodder family had intermarried many times were the Fowler and the Gay families. In the 1838 records, the Fowler family owns or occupies 66 blocks of land in Uplyme. With Eli and Job Fowler the largest landowners or occupiers, with 27 blocks between them. The Gay family owned or occupied 83 blocks of land, the largest occupier being Thornhill Gay who owned or occupied 36 blocks of land as a Farmer. This is most likely the Thornhill Gay baptised Independent at Lyme Regis, Dorset on the 4 Sep 1782. His parents are listed as James and Elizabeth Gay^{cxv}. In 1828, a statement made by a James Gay in the Settlement Papers for the Poor House in the Parish of St Leonards, Shoreditch, London claims that he had been a servant to a Thornhill Gay, farmer of Hokeham Farm (Holcombe Farm?) and as the custom of the wealthy farmers of the time of reducing the wages Thornhill Gay reduced the wages of James Gay from 10/- per week to 9/- which was below the living wage^{cxvi}. These terrible situations of the Agricultural Labourers reduced to


nothing more than slavery, resulting in starvation and wearing rags, were discussed in Part 1 of the Hodder Family and Associated Families. The historical author, Bill Bryson tells how it was expected that servants were to be humiliated, and there were guides on how to humiliate servants, available for those wealthy enough to employ them.

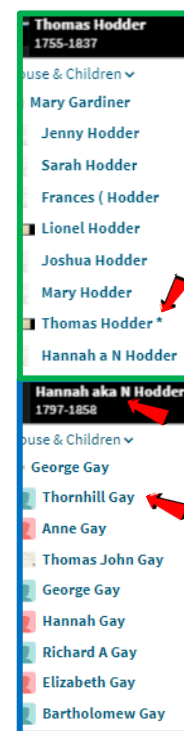


“The Book of Uplyme” tells us that a church field above Higher Holcombe Farm is named Church field because the ruined Roman bathhouse looked like a church. However, these Roman remains were lost to posterity when according to an aged parishioner, who recounted the fact that hundreds of cart-loads of worked stone were taken by farmer Gay early in the 19th century to build a farmhouse. Many Roman antiquities and treasures of gold have been recovered around Uplyme and in 1850, the remains of a Romano-British villa, was

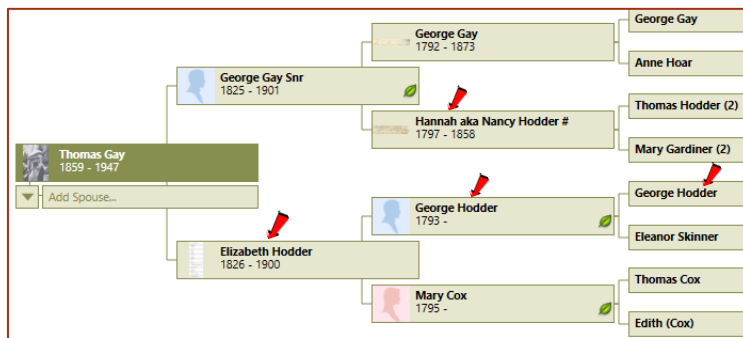
excavated near Uplyme village^{cxvii}. I'll bet ‘farmer Gay’ never thought that his deed would go down in perpetuity! But there is more! In 1967, an Uplyme farmer found a Roman mosaic pavement & during excavation a bronze Iron Age mirror was found underneath in an earlier settlement; it was named the Holcombe Mirror. For more Google - britishmuseum.withgoogle.com/object/the-holcombe-mirror.

 **Hannah Hodder** aka **Nancy** (*a diminutive of Hannah*), bapt. 14 May 1797 clearly recorded in Uplyme Devon and confirmed in the 1851 census with husband George Gay. We met back **Hannah/Nancy** on p28 is the youngest daughter of **Thomas Hodder** and Mary Gardiner and granddaughter of **Lionel Hodder** the Hayward and **Sarah Wyatt**. George is the son of George Gay (1759-1836) and Ann Hoare (1786-1842) & grandson of George Gay (1719-1786) and Sarah Gaige (1720-1781).

 George Gay & **Hannah Hodder** had eight children in Uplyme. Their eldest son, **Thornhill Jnr** b. 1819 married Mary Fowler and in 1851 he is working as a Railway Labourer in Portland, Dorset with his wife and mother-in-law, Susan Fowler and a lodger. So, I don't think being named after a wealthy relative produced any monetary recompense. Their 2nd child was **Anne Gay** married William Bridle; **Thomas John Gay** married Bridget Perry, then as a widower, married Elizabeth Culverwell; **George Gay** who married



Elizabeth Hodder; **Hannah Gay** who married our 3 x great uncle, **John Perkins Gribble**, the youngest hoddbrother of our 2 x great grandmother, **Eliza Perkins Gribble**. **John Perkins Gribble** died young and his widow **Hannah** married George Sansom; **Richard Gay** possibly married Louisa Baker then as a widower, Mary Ann Kenway (needs to be confirmed); **Elizabeth Gay** married Isaac Honeybun and the youngest child **Bartholomew Gay** married



Martha Hammond. We have a **DNA** match through **Hannah/Nancy Hodder** down through her son **Thomas John Gay** (1823-1900), her grandson, **Thomas Gay**, 1868; her great grandson **John William Gay**, b. 1908 through a 5th cousin, **Pearl Butler**.



In “The Book of Uplyme”, there is a 1914 photo (left) of **Tommy Gay**^{cxviii} sitting on a saddle stone seat in Uplyme. **Tommy Gay** is the son of George Gay and **Elizabeth Hodder**. (‘see Family Tree right & previous page in red writing) **Elizabeth**’s parents are **George Hodder** and Mary Cox. The 1851 census records **Elizabeth** born in Luppitt, 15 miles away, but according to a Findmypast record, she was then baptised 24 Dec 1826 at

St Peter & St Pauls, Uplyme. **George** and Mary were married in Axmouth, 1818 and **George** was born in Bridport, Dorset in 1793. **George**’s parents were **George Hodder** & Eleanor Skinner, married in Bridport, 26 Jun 1792, both could sign their names, which indicates education & Yeoman status. **George** makes a Will in 1798 where he names his father, **Thomas Hodder** (mother - Mary Carter), his wives, Martha Golding & Eleanor Skinner and children. **George**’s Hodder ancestry^{cxix} goes all the way back to Whitchurch Canonitorium in the 1500’s, where we probably might find a common ancestor in **William Hodder**, Armiger & Yeoman of Whitchurch Canonitorium (1528-1577) through his son, **John**.

The caption on Tommy Gay’s photo tells us that **Tommy Gay** always spoke with a rich Devon accent and invariably began his conversation with ‘Ow be e?’^{cx}. Dorset, Devon and Cornwall people have always had a distinctive accent and always used the ancient Celtic words for places. No wonder the 1841 Census taker in London, had difficulty interpreting the Devon town where **Elizabeth Parkins Gribble** was born, considering Phil Harding in Time Team tells us that the village of Mildenhall, Devon is pronounced ‘Mine-nawl’. Apparently both Sir Francis Drake & Sir Walter Raleigh came from Devon, and the story goes that Queen Elizabeth needed an interpreter to understand their accent!

So, how do the Hodders fit in Uplyme of that time? Back in the 1300’s, Uplyme’s population was less than 200, at this stage, it is unknown if any Hodders numbered among those 200^{cxxi}, but I suspect that the Hodders originated several miles to the east in the neighbouring Parish of Whitchurch Canonitorium. In the 1851 census, there were 107 houses in Uplyme with a population of 583 (244 males, 339 females). And the Hodder and related families were well represented. As already mentioned, in the St Peter and St Paul’s Parish Register of 1780, in that year, there are five weddings recorded and three of them are Hodders – **John Hodder** and Dinah Ebdon; **Dolly Hodder** and Henry Adams and **Lionel Hodder** and Sarah Huxford, which demonstrates that in the 1780’s the Hodders were prolific in the area.

The geography of the village of Uplyme gives us an indication of how intensively the area was farmed and how much those small farmers and those who did not come under the category of farmer (Ag Labs) depended on the common land to grow vegetables, to keep a house cow, chickens or a pig. Cathole Meadow was named because a Polecat lived there, and Mary Hodder had Petticoat Close and the author of “The Book of Uplyme” wonders if that was where she hung them out to dry, or did it come from the shape? As we know, Lionel Hodder had Quacks Close, the author of “The Book of Uplyme” tells us that “*Hodder is still a local name ... and there are many other familiar names in this book, such as ... Collier, Gay, Govier. By far the most numerous entry is Fowler. ... good solid English names such as William, John and*



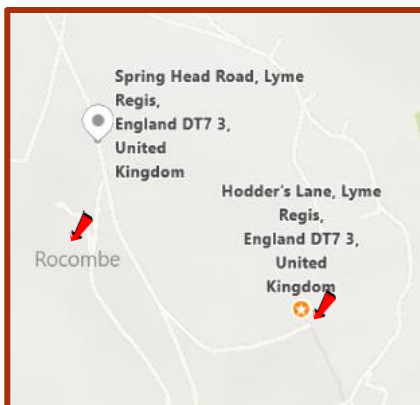
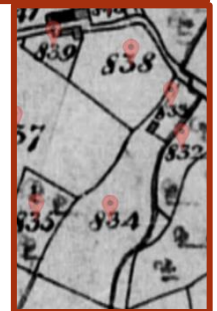
James, plus a sprinkling of Biblical names. The Fowlers for example, included John, James, Job, Eli, William, Charles, Stephen, Simeon, Benjamin, Uriah and Charity. Other Biblical names listed include Reuben, Abel, Noah and Caleb.^{cxxiii} While I doubt that Charles & William are biblical names, rather they are royal names & they certainly reflect religiosity in the tension between the people who followed Roman Catholicism &

Protestantism with a Puritan bent.

In the 1850's, "The Book of Uplyme" tells us, despite many of the Agricultural workers leaving Uplyme, Uplyme was predominantly an agricultural community, with 29 farms with the majority of men living in Uplyme working as Agricultural labourers. The impact of the Industrial Revolution signals the demise of the Agricultural lifestyle and in 2003 there are only three farms.

Above is a 1917 picture described as follows "Thomas Hardy, in his poem, 'In Time of the Breaking of Nations', speaks of the unchanging face of the English countryside, sadly no longer true. Happily, John Quick at his horse's head with a team of haymakers in 1917 on Lower Holcombe farm evokes the golden past."^{cxxiii} Back in Part 1 of Day 7, we find William Hodder and Priscilla White and their children living up in Mill Green. William's grandmother was Sarah Quick b. 1740 and her brother was John Quick, whose 1917 descendant was probably the John Quick shown.

Following on from page 12 Chapter 65 regarding the Tithe Apportionment Map of 1838, the eldest son of **Lionel Hodder** & Elizabeth Fowler, Yeoman **Benjamin Hodder** owns the larger plots 820, a house, garden & orchard and 821, these are occupied by William Collier. **Benjamin Hodder** also owned land in Chard, Somerset, to where he moved around the 1830's. The land that in 1809 **Benjamin** transferred ownership to his younger brother, **Lionel Hodder** the Mormon is most likely Portions 822, a Pasture, with an area of 1 rood and 24 perches called 'The Mead' and 823^{cxxiv} (See right) which is a house and garden at Rowcombe, which points to it being the 'Hodder's Cottage' where **Lionel Hodder's** family possibly lived and where perhaps Benjamin Sansom, Game Keeper was living in the 1861 Census. **Lionel** also occupied as a tenant Portions 824, a stable and garden. Further north along Springhead Road is 833, a house and garden, & 834 is pasture known as Quacks Close - ducks! As discussed on p 15 **Lionel Hodder** also had a **life time tenancy** from Sir John Talbot for Portion 736 an arable pasture called "Hodder's Plot"^{cxxv}. just down Springhead Road from Rocombe and Hodders Corner & Hodders Lane. Portions 500 and 502 (not shown on map) are an orchard, three houses and a garden and are owned by Richard Ebden and occupied as a tenant by a **Lionel Hodder**^{cxxvi}. These portions 500 and 502 are located in south west Uplyme, a considerable distance from the rest of the portions, but they do not seem to add up to the 65 acres claimed in the 1851 census, so perhaps the dot has got lost and it should read 6.5 acres but **Lionel** is very proud that he has acquired a tractor which will enable him to utilise as a business – to own a tractor was controversial, as it meant depriving Agricultural Labourers of their livelihood and made him a target for the Rickburners.



As mentioned earlier, at Rocombe, the Hodders were very well placed to take advantage of the huge swathes of Common Land at Whitty

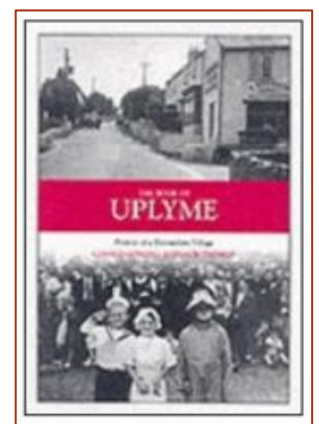
Hill and Yawl Hill, being placed in between both. Also, of interest is portion 843 which borders the common land of Yawl Hill, this is named “Lionel’s Plot”, though in 1838 owned by John Clarke and occupied by William Moore, as it is in close vicinity to the above portions, I don’t think that it is unreasonable to suspect that once it was part of a land enclave of **Lionel** the Hayward (1728-1785), his father, Phillip Hodder (1699-1773) or grandfather, **Lyonnell** the Yeoman (1658-1736).

But looking at where the Hodder descendants are in the 1861 census, as we know in the 1830’s Yeoman **Benjamin Hodder** left Uplyme for Chard in Somerset, it appears that both **Lionel Hodder** the Mormon have sold up in Uplyme, **Lionel** to go to Utah.

The following portions 95, 96, 97, 98 and 99 were all owned by Sir John Talbot and were all situated west of Yawl, Mary Hodder nee Gardiner (widow of **Thomas Hodder**) occupied Portion 95 & 96, one was just over one acre, a meadow named Petticoat Close & the other was a house and orchard. Portion 97 was a garden occupied by **John Hodder**; portion 98 was a house and garden occupied by Mary Hodder’s son, **Thomas Hodder**. (both 97 & 98 are the small plots shown by red arrow). Portion 99 was an arable meadow of 3 roods and 29 perches named Hodders Plot and occupied also by **Thomas Hodder**^{cxxvii}. Till the Enclosures, all nicely situated strategically between the Common Lands of Yawl Hill and Woolly Hill. **Thomas** also has a plot 472, down near **Lionel**’s portions 500 & 502. **George Hodder** along with **James Loud** occupies portion 309, which appears to be in Uplyme village itself on the corner of Gore Lane and Lyme Road, possibly a commercial business. **James Hodder** also tenants land with Benjamin Sansom & Thomas Govier. **John Hodder** also tenants a house, garden and two orchards as well as the garden near Mary Hodder. **Joseph Hodder** also has a portion nearby Mary’s portions, which is part of the Yawl Hill Common. Portion 593 is named “Hodders Plot”, this is at the southern end of the parish and just north of the English Channel, it is occupied by Thomas Sansom.




So, jumping forward 13 years, who from those families is mentioned by the authors of “The Book of Uplyme” as being in Uplyme in 1851? Up in Rhode House, **Eliza Hodder**, daughter of **Lionel Hodder** and Sarah Huxford was a housemaid; Mary Ebdon/Eldon possibly a connection of Dinah’s was a kitchen maid and Chris Fowler was a lime burner on the Estate, just like **Lionel Hodder** the Limeburner! In the village, John Hoare was a shoemaker, Job Fowler, (still a popular name in the village in 2003) was the draper, grocer and sub-postmaster, Robert Hoare was a shopkeeper, John Edwards was a miller and John Adams was the schoolmaster. William Edwards, the carrier hauled goods from Lyme Regis and Uplyme twice a week, up to Axminster, where they were transferred to other carts to continue towards their destination. William Edwards also had a cart which travelled to Bristol twice a week, I wonder if that is how **Eliza** and **Charles** travelled to Bristol^{cxxviii}. While I have not established definite connections, apart from **Eliza Hodder**, those mentioned above are possibly connected into the Hodder family, with common ancestors. In 2003, there are now 633 houses in Uplyme, with approx. 1500 people living in the village^{cxxix}. **Thank you again, to the authors of “The Book of Uplyme”, Gerald Gosling & Jack Thomas, who provided so much information, sadly the book is ‘out of print’ but there are a few used copies available on-line, for those who wish to purchase with a view to knowing more about their ancestral history.**




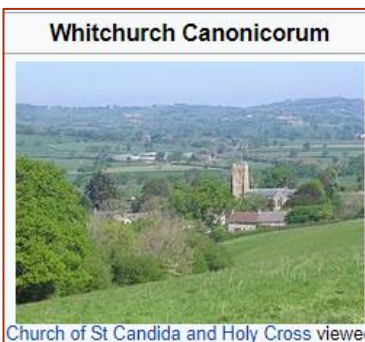
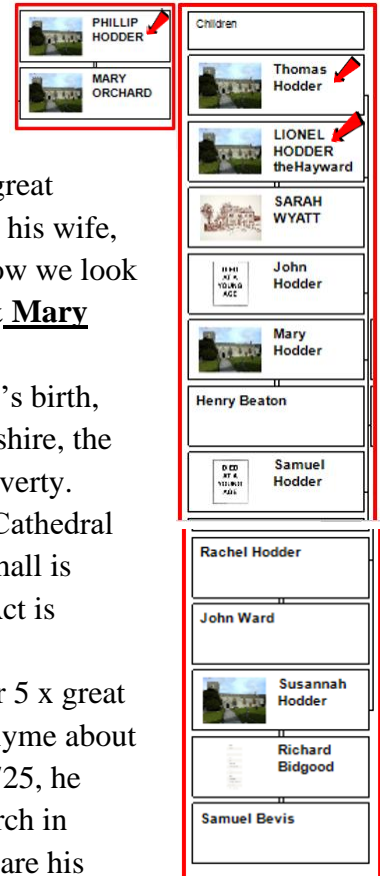
It seems that many of the Gay family also came from up near Barnstaple where the Gribbles also seem to have originated. To read more, see <https://www.britannica.com/biography/John-Gay-British-author>

CH 82 – JOURNEY FROM WHITCHURCH CANONICORUM TO UPLYME

 We have moved another generation back in time, to the previous generation of Hodders, to a time between 1697-1791. Since the 1632-60 Civil War, two Kings have been on the throne, Charles II and James II and in 1689 was the Glorious Revolution which brought from Holland, William I of Orange and his wife, Mary, daughter of James II. We have discovered our 4 x great grandparents, **Lionel Hodder**, the Hayward of the Hundred of Ashe Manor and his wife, **Sarah Wyatt** of Colway Manor Farm, Dorset, where we visit tomorrow and now we look at **Lionel** the Hayward's parents, our 5 x great grandparents, **Phillip Hodder & Mary Orchard** possibly both born around 1697-1701 in Uplyme, Devon.

So, what was happening in England around the time of **Phillip & Mary's** birth, apparently the severest hail storm in the history of Britain occurred in Hertfordshire, the Poor Act required those on parish welfare to wear a badge proclaiming their poverty. England was embroiled in the Nine Years War and the rebuilding of St Paul's Cathedral began after the 1666 Great Fire of London, but a year later the Palace of Whitehall is destroyed by fire. The Czar of Russia pays a visit to England and the Popery Act is updated enforcing penalties against Roman Catholic priests.

 I cannot find any primary evidence of the baptism of **Phillip Hodder**, our 5 x great grandfather. He could have been baptised in St Peter and St Paul church at Uplyme about 1699, however, there is concrete primary evidence that shows on the 27 Dec 1725, he married our 5 x great grandmother, **Mary Orchard** at St Peter and St Paul church in Uplyme and that **Lionel** the Hayward's baptism confirms that **Phillip & Mary** are his parents. However, alternatively, **Phillip** could have been baptised at St Candida & Holy



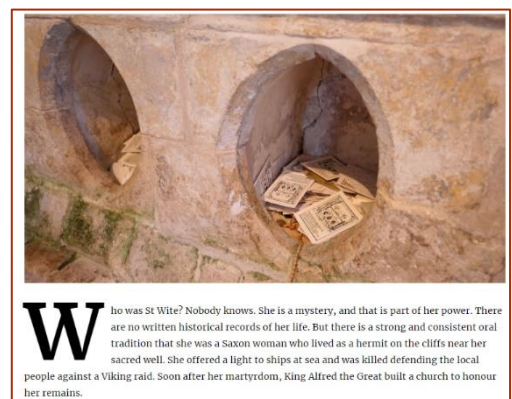
Cross, Whitchurch Canonicorum, Dorset^{cxxx}, which is only about five miles west of Uplyme & distinctive for the long period of time, where families of Hodders have lived.

St Candida & Holy Cross church is unique as it is the only parish church in England that contains the remains of a 9th century saint, St Wite. The shrine is a simple stone chest containing her remains, with three large oval openings where, hoping for a cure, pilgrims put their afflicted limbs into. Handkerchiefs or notes were also left for people too sick to come themselves. In medieval times, it is believed that huge numbers of people made their

pilgrimage to the shrine of St Wite, where there is also a well nearby, also named after St Wite, which is also said to have healing properties. Nobody knows just who St Wite was, though tradition holds that she was a local Saxon woman, who lived in Charmouth, a few miles away. She may have been an anchoress, who was voluntarily imprisoned in a church, with only two windows to the world, one facing the altar where she could worship God and the other out to the people, where she was available to talk and counsel them. Whoever, she was, she was renowned and venerated for her goodness and was martyred by the invading Danes^{cxxxi}. Many alternate legends also exist, see [Saint Wite \(Candida\) of Dorset / OrthoChristian.Com](#).

This shrine is unique in the fact, that somehow, it managed to escape destruction from the invading Normans, the rampages of Henry VIII in the dissolution of the monestries and the later rampant destruction by Oliver Cromwell and the Puritans.

Another excellent site is [St Wite, Saxon goddess of Dorset by Sara Hudston](#), shown right is Sara's website banner, to give you an introduction into her recounting of this interesting story. It is well



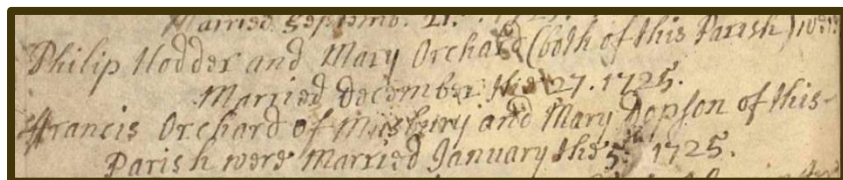
worth a read as it gives us an insight into what life was like for our Hodder ancestral families, who were living in this medieval bustling centre of pilgrims and entrepreneurs.

Whitchurch Canonorum (aka Whitechurch Canonorum) is a Parish, its Civil Jurisdictions are the Hundred of Whitchurch Canonorum, County of Dorset, Poor Law Union of Bridport, Registration District of Bridport. Its Ecclesiastical Jurisdictions are the Deanery of Bridport, Diocese of Salisbury, Province of Canterbury. Its Legal Jurisdiction for Probate is Archdeaconry of Dorset. I am including this because Whitchurch Canonorum contains many records and it becomes quite confusing at times^{cxxxii}.


As we will see further on p87, the Hundred of Whitchurch Canonorum contains the following parishes, Burstock Catherston, Leweston, Charmouth, Chideock, Lyme Regis, Marshwood, Pilsdon, Stanton St Gabriel, Symondsbury, Whitchurch Canonorum, Wootton Fitzpaine, Stockland (part) & Dalwood prior to 1844^{cxxxiii} and we find Hodder families in them all. The Hundred boundary of Whitchurch Canonorum is very close to Hodder land in Uplyme and the parish itself is situated in Marshwood Vale and includes the settlements of Ryall, Morcombelake & Fishpond Bottom. However, evidence shows that the Hodders had a huge presence there in Whitchurch Canonorum in the 1500's through to the 1700's and most likely back into earlier times, & there is a reason why there might not have been a record of **Phillip**'s baptism.

From 1695 until 1706, to try to pay for the continuing Nine Year's war with France, the British Government imposed a duty of 2 shillings (which was a great deal of money) on the birth of every child. All births (not baptisms) were to be notified to the vicar within five days, under penalty of 40 shillings fine plus an added fee of 6 denier to the vicar to record them. However, if the vicar was found to be aware of the birth & failed to record it, he was fined 40 shillings, which was nearly a year's wage. Nevertheless, it seems that in many parishes, births & baptisms were not registered, so today, missing entries in a baptism register could be explained by the parent's decision not to register the birth & so avoid the tax^{cxxxiv}. Ironically, I have trawled through the original Uplyme baptismal register, & there are many members of the Fowler & other families, all **baptised as adults** in the 1730's & 1740's, which is unusual, as a baby was always baptised within days of its birth. So, it appears when we look at the baptisms of **Phillip** and his siblings, this could be the case & it wasn't just the Hodder family, who were not baptising their children because of the tax. However, while this tax is most likely the reason, possibly as we shall see when we go to Colway Manor in the morning, they could have been baptised through the dissenting churches.

There are not a lot of "Phillips" in the Hodder family naming tradition. The earliest records for a 'Phillip Hodder', that I have been able to find are in the parish of Whitchurch Canonorum, two burial records, 1582 & 1642 & in 1673, a baptism for a Robert, the son of a Phillip Hodder. While this Phillip could be a grandfather of our **Phillip**, the family naming traditions are stronger with Thomas and Lionel, so it is more likely he is an uncle or perhaps the name Phillip comes from the maternal line. But it shows us that there were Phillip Hodders in Whitchurch Canonorum. **APPENDIX – 2017-05-24 9**^{cxxxv} on p112 shows how extensive the Hodder presence was in Whitchurch Canonorum, with a list of approx. **200 baptisms** of Hodder children for the 167 years between 1560 and 1727. In comparison to other families living in Whitchurch Canonorum for the same period, most families have around 20 baptisms, with a couple of families having as many as 60 spanning the 167 years, but nothing in comparison to the Hodder family.



& St Paul, Uplyme on 27 Dec 1725 (above left) & Phillip Hodder's burial record in Uplyme, 17 Jul 1773.

 Trawling methodically & painstakingly, through the original registers, courtesy of the website Findmypast who hold images of the Uplyme Parish register which began in 1710, I noticed that while there were many of the families mentioned such as the Fowlers, Jeffords, Wyatts, Orchards etc, however, the first

Hodders mentioned in the Uplyme register were in 1711 with the death of two sons of a **Lyonell Hodder**, named **Lionel & Samuëll Hodder – Samuëll**, whose baptism is at Whitchurch Canonorum (left). Then after the deaths of **Lionel & Samuel** nothing more

appears in the Uplyme Parish register till

1725 with the marriage of **Phillip Hodder & Mary Orchard**, then the subsequent baptism & burials of their children. [APPENDIX – 2017-05-24 9](#) on p112 shows a list of the Hodder baptisms from 1710 to 1745 taken from the actual pages of the Uplyme register & it strongly implies, unless further evidence surfaces to the contrary, that the Hodders moved to Uplyme via – **Phillip's** father, **Lyonell Hodder** the Yeoman b. 1658 in Whitchurch Canonorum, as mentioned early – perhaps he married an Uplyme girl, most likely by the name of Susannah.

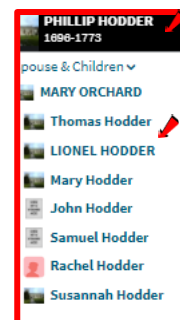
After making this discovery, I am quite convinced that despite the lack of a baptism record, **Phillip** was baptised about 1699 most likely in Uplyme, and is indeed the son of **Lyonell Hodder** (the Yeoman) b. 1658, five miles away in Whitchurch Canonorum & the baptisms were not recorded due to the tax that they attracted. Reiterating that the 1710 register shows many of the families especially the Fowlers being **baptised as adults** during the 1740's rather than as newly born babies which was the norm; these later age baptisms indicate evidence of the implications of this tax^{cxxxvi}.

Across the Atlantic Ocean, the American Website Geneanet, while it doesn't give dates, so I imagine it is up to the present time & shows that the most indexed parishes of origin for Hodders are Whitchurch Canonorum, Dorset - 776; Lyme Regis, Dorset - 592; Bridport, Dorset – 969 (Bridport was an Administration Recording Centre); Chideock, Dorset – 557. These figures do not include the hamlets close to these centres ie Charmouth (81), Portisham (534), Thorncombe (305), Allington (561), Hawkchurch (204), Bradpole (238), Broadwinsor (245), Sherbourne (184), Marshwood (126), Melcombe Regis/Weymouth (105), Chard (84), plus more, but these are the most significant to our Hodder connections.


The question also, is where was **Phillip's** wife, **Mary Orchard** born & who are her parents? There is a single 17th century record for an Orchard family in Uplyme. On 8 Jul, 1696, **John** 'the son of' (indicating a child) parents, **John & Margrett** Orchard was buried. This would be around the same time as the guestimated birth of **Mary Orchard**, possibly making her the deceased's sister. Ironically, the tax imposed between 1695 and 1706 for a burial was 4/-, twice that of a baptism, unless one was a pauper or under the age of 25, then it was free from the tax. So, there is some chance that our 6 x Orchard great grandparents could be **John** and **Margrett Orchard**, which due to the Uplyme connection is more likely & the lack of baptismal record explained by the tax imposed. However, another possibility is a Mary Orchard born Topsham 15 miles away, but at the moment, all DNA connections see to be from Cornwall, Wiltshire & other areas.

Phillip Hodder and **Mary Orchard** had seven children, **Thomas, Lionel Hodder**, (the Hayward); **Mary; John; Samuel, Rachel & Susannah**. The first child and eldest son is **Thomas Hodder** born and baptised at Uplyme 14 Oct 1726. Sadly, **Thomas**, the son of **Philip & Mary Hodder**, died at Uplyme, 18 Jun 1745, aged only nineteen years old. This could have been from disease as history tells us that in Taunton, Somerset, only 20 miles north of Uplyme, that the Lord Chief Baron, the High Sheriff, the sergeant & hundreds of others died of typhus. This was particularly prevalent in jails, where in 1759 it is estimated that a quarter of the prisoners died from typhus^{cxxxvii}. **Phillip's** eldest son, **Thomas Hodder** is possibly named after **Phillip's** grandfather, **Thomas Hodder** b. 1618 Whitchurch Canonorum, which fits with the family naming tradition. The Christian name 'Thomas' is a traditional name in the Hodder family. The earliest Dorset record for a Thomas Hodder is one of our ancestral family, a Thomas Hodder b. 1566 in Whitchurch Canonorum. In Wiltshire a Thomas Hodder dies with a will claiming probate in 1597.


However, as the eldest son, **Thomas** died young, **Phillip & Mary's** second son, our 4 x great grandfather **Lionel**, the Hayward became the eldest son. **Phillip** and **Mary's** third child was a daughter,





Mary Hodder born 17 Oct 1731 in Uplyme. At the age of 26, **Mary** married John Orchard in Uplyme on the 1 Aug 1758. It must have been an interesting wedding as their son, **Francis** was baptised 10 Dec 1758; their 2nd child was Mary b. 18 May, 1761; John, b. 23 Apr 1764; Robert b. 25 Dec 1764. All baptised in Uplyme, Devon.


 **Phillip** and **Mary's** fourth child was **John Hodder**, born in Uplyme, 27 Jan 1733 & sadly died two years later, in Uplyme, 11 Jan 1735/6. (see right) **Phillip** and **Mary's** fifth child was **Samuel Hodder born in Uplyme** 23 May, 1735, and sadly died 22 Apr, 1736 (see

right) & **buried at Whitchurch Canonoricorum**. However, this also reinforces this Hodder family's origin from & connection to Whitchurch Canonoricorum, as the baptism was performed at St Peter & St Pauls, Uplyme but the burial (lower right) is recorded in Whitchurch Canonoricorum not Uplyme & both are explicit that **Samuel** is the son of **Phillip** & **Mary** Hodder. Confirming speculation that the earlier origins for the Hodder Uplyme family are in Whitchurch Canonoricorum.

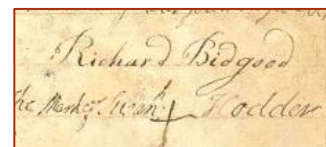
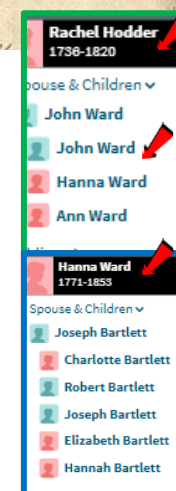
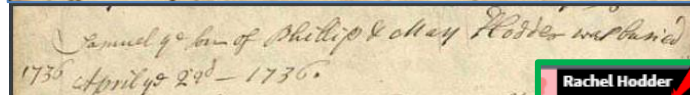
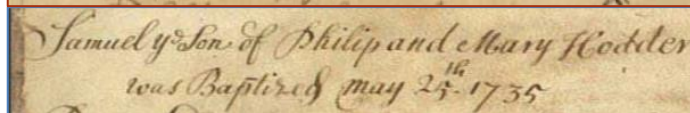
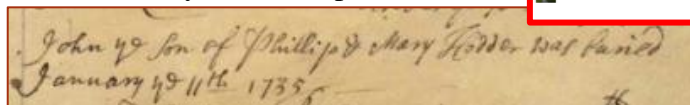
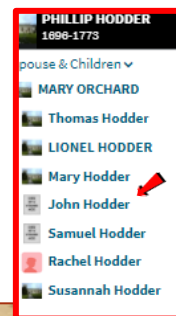
 **Phillip Hodder** and **Mary Orchard's** sixth child was **Rachel Hodder**, b. 31 Jan 1736/7 in Uplyme, Devon. In 1746, "The Book of Uplyme" tells us that "An anonymous schoolmaster reported that in Uplyme there was "... only a private school of about 8 or 9 children, 3 being in our parish, that I teach myself to read, write and cypher (ie do arithmetic) as I have taught these seven years." ^{cxviii}. Unfortunately, the registers are too early to show if they could write or not, so we don't know what their education standard was. **Rachel** married John Ward in 1769 at Axminster, Devon & died in 1820 aged 83.

However, John Ward and **Rachel Hodder** had three children. Their eldest son was **John Ward**  **Ward** b. 6 Jul 1770 at Axminster. We have a Common DNA Ancestor through **John Ward & Rachel Hodder** to **Phillip** & **Mary** to an **Aubrey L. Williams** b. 1916 in India d. Hartlepool, UK. ^{cxix}. **Rachel** & **John's** second child was **Hannah Ward** b. 25 Dec 1771. **Hanna** married Joseph Bartlett, a Husbandman ^{cxl}, at Axminster, 8 Oct 1795. (Joseph Bartlett was born abt 1775, burial 17 Jan 1847 Marshwood, Dorset. Marshwood is a parish in the Whitchurch Canonoricorum Hundred.) Their eldest daughter was **Charlotte Bartlett** b. 16 Jun 1799, at Whitchurch Canonoricorum, Dorset. Their second child was **Robert** born abt 1800. In the 1841 census, Joseph Bartlett 70 was living in Marshwood as an Agricultural Labourer, **Hannah** his wife, 70 and son, **Robert** aged 40. There is also a death certificate for their son **Robert**, bapt 1800 Whitchurch Canonoricorum, Dorset and buried 8 May 1842 also at Whitchurch. **Robert** must have died the following year after the census. Their third child, **Joseph** was baptised 28 Apr 1805 at Whitechurch Canonoricorum. Their fourth child **Elizabeth** bapt 21 Jul 1811 Whitchurch Canonoricorum, Dorset & their fourth child, **Hannah** was bapt 7 Nov 1813, also in Whitchurch Canonoricorum.

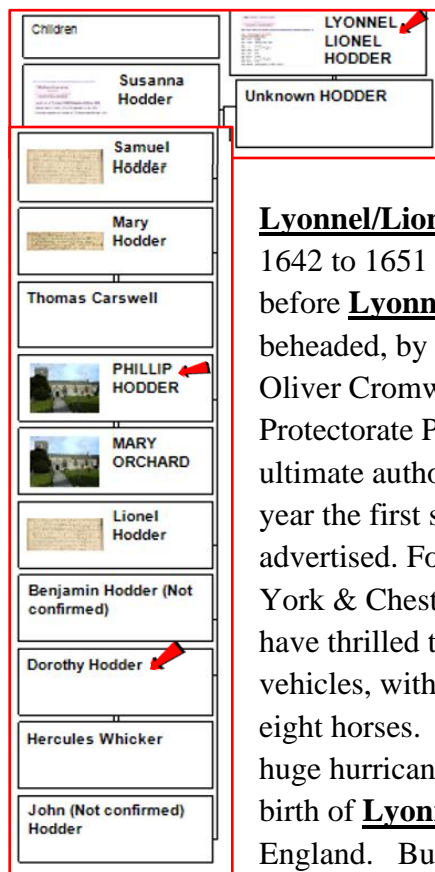
 **Rachel's** youngest daughter was **Ann**, b. 31 Jan 1774, married Mathew Harvey & had four children, **Agnes, Sarah, Samuel** and **George Israel**. **Ann Harvey** nee Ward died in 1844.


 **Phillip** & **Mary's** youngest child was **Susannah** Hodder born in Uplyme, 2 Feb 1739. There is a record showing **Susannah Hodder** marrying Richard Bidgood, in Uplyme on the 13 Sep 1767. The register records that they were both residing in Uplyme and one of the witnesses, is **John Orchard!** Is that a cousin or an uncle? What

is impressive is the beautiful handwritten signature that Richard Bidgood has! But obviously something happened to Richard, as there is a second marriage record, where **Susannah Hodder** (not Susannah Bidgood?) marries a Samuel Bevis, in Uplyme on the 27 Mar 1772. **Susannah** is of Uplyme parish and Samuel Bevis is described as resident in this parish, which gives one the idea that he has only arrived recently. However, in this marriage, the witness is her father, **Phillip Hodder!** Hmmm!



CH 83 - LYONNEL HODDER the YEOMAN 1658-1736



 We, then move backwards another generation to **Phillip**'s father, **Lionel/Lyonnel Hodder**, b. 10 May, 1658, in Whitchurch Canonorum, described in documents as a Yeoman of Uplyme. For purposes of clarity, we will now refer to him & spell his name as **Lyonnel Hodder the Yeoman** (See Family Tree left). In 1658, when

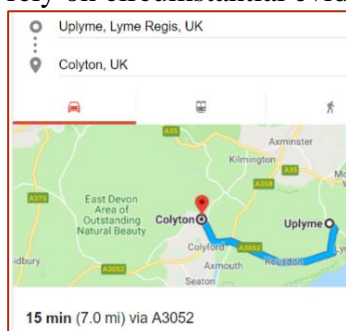
Lyonnel/Lionel was born, England was an uncertain place, civil war had raged between 1642 to 1651 with the greatest loss of life in England's history. It was only nine years before **Lyonnel**'s birth, that the legitimate King of England, Charles I had been publicly beheaded, by the instigation of Oliver Cromwell the Lord Protector. Earlier that year, Oliver Cromwell dissolved the Second Protectorate Parliament, leaving him as the ultimate authority in Britain. In April that year the first stage coach services were advertised. Four days from London, to Exeter, York & Chester, so **Lyonnel** as a child might have thrilled to witness these large thunderous vehicles, with caped drivers, pulled by six to eight horses. At the end of August, 1658 a huge hurricane hits southern England, the worst for centuries. Four months after the birth of **Lyonnel**, Oliver Cromwell dies & his son, Richard became Lord Protector of England. But when **Lyonnel** was 2 years old, in 1660, Parliament extended an invitation for Charles II to return to govern, this was known as The Restoration of the

The earlier class of **franklins** (freemen or French or Norman freeholders) were similar to **yeomen**: wealthy peasant landowners, freeholders or village officials. They were typically village leaders (aldermen), constables or mayors. Franklin militias were similar to later yeomanries. Yeomen took over those roles in the 14th century as many of them became leaders, constables, sheriffs, justices of the peace, mayors & significant leaders of their country districts.
<https://en.wikipedia.org/wiki/Yeoman>

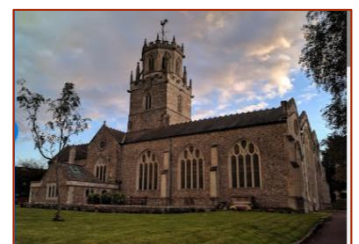
Monarchy. It was about this time that the first domestic pendulum clocks went on sale in London, and tea arrived in England for the first time, exported from China via Holland.

From Whitchurch Canonorum, West Dorset, it appears that our 6 x great grandfather, **Lyonnel Hodder** b. 1658 moved the few miles across Parish and County boundaries from Whitchurch Canonorum, Dorset into Uplyme, Devon, perhaps his wife whose name is unknown, (but from naming sequences most likely **Susannah**) came from Uplyme and so they settled there. They were probably married about 1690. The Uplyme Parish registers for Baptisms, Burials & Marriages begin in 1710^{cxli}.

So, without a baptismal record, how do we know that **Lyonnel** was **Phillip**'s father? We will have to rely on circumstantial evidence, so, let us first take a 2¼ hour walk of 6.3 miles



through the County of Devon, from Uplyme to Colyton (map left) to discover the 1775 death record of **Dorothy Whicker**, who was buried at St Andrews, Colyton (right) ^{cxliii}.



But before we investigate **Dorothy**, let's set the stage. Ian Mortimer in his book "The Time Traveller's Guide to Medieval England" tells us that "**Another myth often repeated in the modern world is that ordinary medieval people never travel more than five or six miles**

from their homes. As you will suspect from the masses pouring into towns on market days, this is not correct. While it is true that most villeins (serfs) do not travel more than a few miles from their manor, on account of their bond to their lord, but freemen can – and do – travel much further afield. Consider the position of a prosperous franklin (yeoman), who wishes to marry his six or seven sons and daughters to boys and girls of similar status. He will probably have to consider families outside his own parish. Nor will all the suitable families be in one single adjacent parish. In this way, within a generation or two, one family is spread across a wide area. Each member of the family will end up visiting different market towns and

LYONNEL / L. HODDER 1658-1736
Spouse & Children v
Unknown HODDER
Susanna Hodder
Samuel Hodder
Mary Hodder
PHILLIP HODDER
Lionel Hodder
Hodder (Not confir
Dorothy Hodder
John (Not c Hodder

passing on information about what is available in each place to his kinsmen. In one large village you may have three or four such families, and their pooled information about towns and political changes will be quite extensive. They will collectively know all the towns in every direction for a range of twenty or thirty miles. They will also know many of the most influential individuals. Thus, a complex network is built up through kinship, friendship & trade. Furthermore, when members of these families travel, they stay with their relations. Thus, they keep in touch with their second & third cousins, thereby securing a mutually supportive

network of contacts & places to stay.”^{cxliiii} This appears to be how

Dorothy Hodder married Hercules Whicker (33), Yeoman, at Lyme Regis on 24 Mar 1740. And, possibly how **Lyonnel Hodder** ended up moving from Whitchurch Canonicorum to Uplyme, through these extensive familial connections which led to marriage in a different area. Sadly, we do not have a record of **Lyonell's** wife or wives but hypothesize that **Lyonell** was married about 1790 in Uplyme & possibly to a **Susannah**. This is evidenced by generational naming sequences.

Lionel Hodder mentioned in the record of Dorothy Whicker	
Name:	Lionel Hodder
Sex:	Male
Daughter:	Dorothy Whicker
Other information in the record of Dorothy Whicker from England, Devon Bishop's Transcripts	
Name:	Dorothy Whicker
Event Type:	Burial
Event Date:	14 Feb 1775
Event Place:	Colyton, Devon, England, United Kingdom
Gender:	Female
Father's Name:	Lionel Hodder
Spouse's Name:	Hercules Whicker

Prior to this generation, there are no women named ‘Susannah’, but after this generation, we have Susannah in the next three generations. Also, there is a burial record for a **Susannah Hodder** in Uplyme, 23 April 1741. This is quite likely **Lyonell's** wife, as there is a possible marriage record for their daughter, **Susan Hodder**, 1818, Chideock, Dorset to a Samuel Hallet.

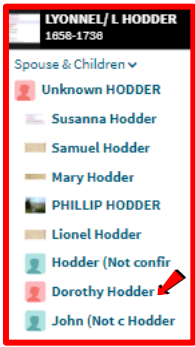
So, who was **Dorothy Hodder**? It is through **Dorothy's** burial record that have primary evidence of who her father was & where the family lived. The 1775 death record from the Parish of Colyton, reads “Whicker - **Dorothy**, the widow of Hercules Whicker, Yeoman, daughter of **Lionel Hodder**, of the parish of Uplyme, Yeoman, died 12th February and was buried 14th of the same month” at Colyton, Devon.

This image courtesy of [Devon County Council](#)

We have a record of Hercules Whicker’s birth on 18 July 1707 at Colyton, but surprise! While we have primary evidence that she existed and was the daughter of **Lyonnel (Lionel) Hodder** Yeoman of Uplyme, I have been unable to locate a baptismal record for **Dorothy Hodder**, probably a carry over from the birth tax from 1695 to 1706 or 1717 as some sources record. Traditionally, women were married about 24 years old and men about age 28 years old, or later, so we estimate **Dorothy's** birth as abt 1713 making her abt 27 years old at her marriage.

Hercules’ parents were Hercules Whicker b. 1672 at Colyton and his mother was another Dorothy. On his father’s 1672 baptism certificate, it gives his grandfather’s name also as Hercules, so we have three generations of Hercules, culminating in Hercules Whicker of Colyton marrying **Dorothy Hodder** from Uplyme at St Michaels and the Archangel church, at Lyme Regis. **Dorothy Hodder's** husband, Hercules died 1763 in Colyton.

Dorothy is also a ‘Hodder family name’ with several generations of descendants bearing that name. So, her 1775 death record showing **Dorothy Whicker** as the daughter of **Lyonell Hodder**, Yeoman of Uplyme, gives tangible evidence of the existence of her father, **Lyonell Hodder** actually living in Uplyme. We can place **Lyonnel** the Yeoman’s baptism in the neighbouring parish of **Whitchurch Canonicorum** on 10 May 1658 along with a death record for the 8 May 1736 in **Uplyme** at the age of 72 years old, demonstrating a move from Whitchurch to Uplyme.



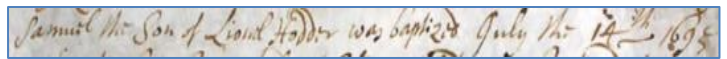
I have managed to locate six children of **Lyonnell** the Yeoman, four being explicitly described in primary evidence as the children of **Lyonnell** the Yeoman & two are connected by implication, in the Parish register. However, there are so many time gaps in between the baptism of the first child and the guestimated year of birth of the last child, that I wonder if **Lionel**'s first wife, **Susannah**?

died & **Dorothy** is a product of his second wife, otherwise, the births of the children were not recorded or maybe died or perhaps some of the Hodders belonged to the non-conformists/dissenters, ie Methodists, Presbyterian, etc (*see*

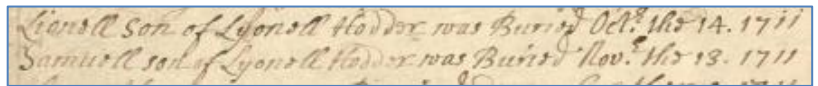


right) and legally, it was compulsory to have marriages and burials recorded through the established Church of England, not baptisms.

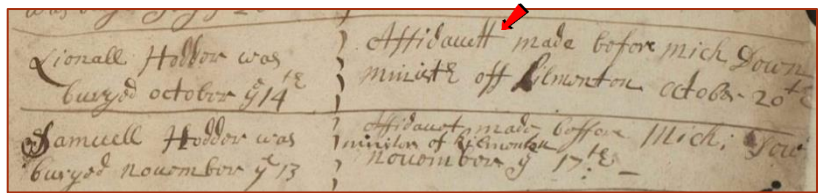
The first two primary records are in the neighbouring parish of **Whitchurch Canonieorum**, Dorset. **Susanna Hodder**, daughter of **Lionele Hodder** was baptised 20 Apr, 1692. The second record is also from Whitchurch Canonieorum as well, **Samuel**, son of **Lyonnell Hodder** baptised 14 Jul 1695 and it was in 1695 that the tax was brought in for each birth, marriage and burial.



We now move a few miles west to Uplyme, Devon as the next records associated with **Lyonnell** the Yeoman are found there & I reinterate that after studying the Uplyme parish register between their beginning in 1710 and 1745, all Hodder events recorded appear to be children or descendants of **Lyonnell** the Yeoman. First there are two 1711 burial records, (*see right*) for **Lionall** and **Samuell**, both sons of **Lyonnell Hodder**. These give us evidence that the father of these two boys who died young, was the same **Lyonnell Hodder**, Yeoman of Uplyme. This death record would be for the same **Samuel** baptised in Whitchurch Canonieorum in 1695. Yet, just as there is no baptism record for **Lyonnell** the Yeoman's daughter, **Dorothy**, there is also no record of baptism for his son **Lionell**, yet clearly recorded in the burial record as **Lyonnell** the Yeoman's son.

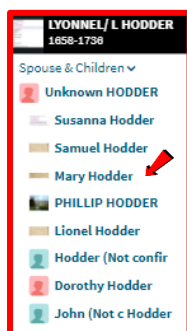


Lyonnell's sons, **Lionall** and **Samuell Hodder**, died only a month apart, so it is possible that they died from Typhus, measles or from Smallpox. The smallpox vaccine was invented in 1718, but prior to that Smallpox killed between 20 and 60% of the population. Nationally, the only event of note is in December, 1711 when the act was passed preventing Catholics or non-conformists (dissidents) holding public office.





Both **Lionel** and **Samuel**, were buried at St Peter and St Paul Church at Uplyme, as we have **Samuel**'s baptismal date, we know that he was sixteen years old when he died. It appears that they died at a place named Gilmarton??, which I imagine was a small hamlet close by, which has fallen into oblivion, as both boys were brought back to Uplyme for burial. Why are there Affidavits recorded by the burials of **Lionel** and **Samuel**? That is because the "Burying in Woollen Acts 1666-80" Acts of Parliament required the dead, except plague victims and the destitute to be buried in pure English woollen shrouds to the exclusion of any foreign textiles. To ensure this, an affidavit had to be sworn in front of a JP, confirming a


English Dissenters were Protestant Christians who separated from the Church of England in the 17-18th century. A dissenter is one who disagrees in opinion, belief & other matters. English Dissenters opposed state interference in religious matters & founded their own churches, educational establishments & communities. Some emigrated to the New World (America) & were particularly prevalent in the founding of the Plymouth colony. English dissenters played a pivotal role in the spiritual development of the US & greatly diversified the religious landscape. They originally agitated for a wide-reaching Protestant Reformation of the established Church of England & they were predominantly Parliamentarians during the Civil War & flourished briefly during the Protectorate under the leadership of Oliver Cromwell. www. Wikipedia. English Dissenters.




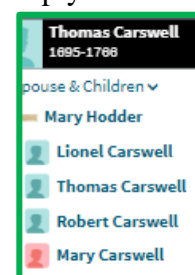
burial in wool. Those buried in wool, were marked in the register, with the word ‘affidavit’ those not, were marked with the word, ‘naked’. The legislation was in force till 1814 but was generally ignored after 1770^{cxliv}. **Susanna, Lyonell**’s eldest daughter baptised at Whitchurch Canonorum in 1692 most likely married Samuel Hallet in Chideock, just 7 miles SE of Uplyme in 1718. This is the only marriage record for a **Susannah Hodder** in that time frame in Devon and Dorset. So burial record 23 Apr 1741 in Uplyme, is more likely, her mother, who I estimate to be about 73 when she died.

 We have no idea when his son, **Lionel** was born, only most likely in Uplyme, prior to the beginning of the 1710 baptismal registers, so I have ‘guestimated him’ to have been born abt 1701 making him ten years old when he died, and old enough to accompany his 16 year old elder brother, **Samuel**, which would make sense of them being together at their deaths.

 The other possible children recorded in the Uplyme parish register are **Phillip** and his sister, **Mary**. As discussed in the previous chapter, **Phillip** is our 5 x great grandfather and I have guestimated him to be the next son after **Samuel**, giving him a year of birth as 1699 making him 26 years old when he was married in 1725. With regard to the Uplyme 1710+ register, the clergy who recorded the weddings gave a full detailed account and was most explicit in recording where people were from and I was surprised at the number of people who were married in Uplyme but were not from there & both **Phillip** and **Mary** are clearly recorded ‘of being of Uplyme Parish’. Like **Phillip**, there is no record of **Mary Orchard**’s baptism either, which would help us situate **Phillip**’s age. However, it is through **Phillip** and **Mary**’s son, **Samuel**, we find further evidence, that our 5 x great grandparents, **Phillip Hodder** and **Mary Orchard** maintained connections to Whitchurch Canonorum. Their son, **Samuel** b. 29 May 1735 baptised in Uplyme, died eleven months later and records show that he was buried in Whitchurch Canonorum, on 28 Apr 1736 and the record clearly shows him as the son of **Phillip Hodder** and **Mary Orchard** (see page 71). And it was only ten days later that his grandfather, **Lionel Hodder**, Yeoman of Uplyme died in Uplyme on the 8 May, 1736, as shown in excerpt from Uplyme’s register.

 However, we do have another child of **Lionel Hodder** the Yeoman and this is **Mary Hodder**. We find evidence of **Mary**’s existence again in the Uplyme Parish Register, where she is recorded as marrying Thomas Carswell (both of this parish) 22 July 1717. What a surprise! As with **Mary**, there is no baptismal record for Thomas either, yet browsing through the hand written original Births, Deaths & Marriages register, there is at least another Carswell family living in Uplyme. So, I guestimate **Mary**’s year of birth to be abt 1697 in Uplyme which will make her 20 years old at her marriage. And I notice that an Uplyme feature is named Carswell Bottom, which makes the Carswell family significant in the life of Uplyme. See map p71.

 **Mary Hodder** and Thomas Carswell have four children that I can locate. **Lionel Carswell** b. 1721 Uplyme, amazing how the Lionel name continues! Their second child is **Thomas Carswell** b. 1725; their third child is **Robert Carswell** b. 1727 Uplyme and died 1742 at Uplyme at the age of 15 years old. Their youngest child was a daughter, **Mary Carswell** b. 1730 Uplyme and died in 1743 in Uplyme, aged 13 years old.



Following the hand written original Parish register for Uplyme, these are the only Hodders found between 1711 and 1745 and they all appear to emanate from **Lionel Hodder** the Yeoman. Chronologically moving past 1745, all entries for Hodder are identified as children of **Phillip Hodder** and **Mary Orchard**, then we begin to see entries for their grandchildren, but all entries 59 years, up until 1770 can be connected back to **Lionel Hodder** the Yeoman. Then we find a marriage record 4 Nov 1770 between John Hodder Jnr and Ann Adams both of this parish. So where did John Jnr come from?

There are several hypotheticals, did **Lionel** the Yeoman have a son, John b. abt 1712 who has no record of baptism, like **Phillip**, **Mary** and **Lionel**, but these three are all mentioned somewhere in the parish register. Or after the death of their son **John**, in 1735, did **Phillip** and **Mary** have another son, and name

him John, two children with the same first or given name, baptised to the same parents, usually means that the first child died, which we know that John died and often the second child just ‘inherits’ the baptism and/or registration of the first child. And if a burial record is not evident, it is because, often the baby was just buried in with another person who died around the same time^{cxlv}. Or, another option is, there are many ‘Johns’, father & son b. 1739 in Whitchurch Canonorum who fit the bill, so did their families come to live in Uplyme around the 1760’s? Or there is a John Hodder at Axminster who could be that John, he was born in 1845. I prefer the third option, that a family of John Hodders came from Whitchurch Canonorum, it

William Hodder & Joane Mason	...	31 Jan.	1558
William Hodder & Mary Salter	...	30 May	1575
Robert Hodder & Katerin Ellet	...	19 Oct.	1579
Markes Hodder & Phiplip Dummit	...	21 Jan.	1580
Robert Hodder & Joane Eliot ...	...	16 Sept.	1583
Markes Hodder & Rebecca Chapman	...	22 Apr.	1589
Robert Hodder & Elinor Sence	...	2 June	1607
William Hodder & Edith Crocher	...	15 Apr.	1611
John Hodder & Susan Wakley ...	...	17 Sept.	..
Robert Hodder & Phillip Long	...	29 Nov.	1615
Thomas Hodder & Dorothy Dare	...	14 Jan.	1617
John Hodder & Joane Darbie ...	...	3 July	1621
William Hodder & Rebecca Pitfould	...	28 Sept.	1635
John Hodder & Katherine Salter	...	9 Mar.	1657
William Hodder & Marie Hodder	...	8 May	1667
Marke Hodder & Mary Hoper...	...	31 Mar.	1668
Robert Hodder & Agnes Mollens	...	30 June	1668
John Hodder & Joan Lea ...	...	12 April	1670
Robert Hodder & Jane Harde	...	29 Dec.	1674
Thomas Hodder & Joan Hodder	...	12 Jan.	1674
Robert Hodder & Ellenor Wood	...	1 June	1675
William Hodder, jun, & Elizabeth Strale, Stoke-under-Hamden, Somerset.	...	9 April	1691
John Hodder & Margery Snooke	...	19 May	1691
Robert Hodder & Eliz. Beer ...	...	25 Feb.	1706
Robert Hodder & Sarah Hounsell	...	27 May	1723

seems more likely. Also, a James Hodder begins to appear in Uplyme records, and there is a James Hodder also in this particular Whitchurch Canonorum family.

I have included ‘John’ in the Family Tree, though marked it ‘not confirmed’. As well, there is a suggestion from one Ancestry Family Tree that **Lionel the Yeoman** also had a son Benjamin and if that is the case, I would expect to find a Thomas as well, but I can find absolutely no evidence for these claims. But Benjamin, Thomas and John, could be the children born in that gap before the birth of Dorothy about 1713.

However, as we know, all marriages and burials were performed in the local Church of England, but not baptisms, so perhaps these other children were baptised by **Rev. John Hodder**, the dissenting Protestant minister from Hawkchurch, at

one of his services, at Colway Manor and the records are either lost or yet to be put online. But we will investigate more on Rev. John Hodder, tomorrow when we visit Colway Manor.

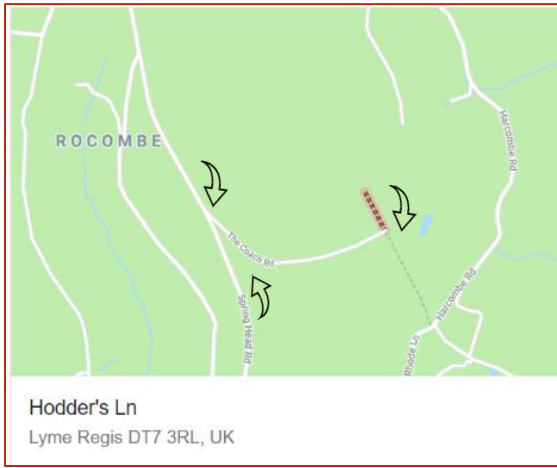
However, it is evident from the earlier list of baptisms, that at Whitchurch Canonorum, the Hodder family have been established there for several centuries, left is a list of 25 marriages (not including the marriages of the Hodder women) dating as far back as 1558 through to 1723, indicating a predominant concentration of Hodder families living in the area, but no mention of any marriage of **Lionel Hodder** the Yeoman.

But, it was also getting late and there was an area, which we hadn’t seen but it was a place that hinted at past history. Hodders Lane and Hodder’s Corner were marked on maps, so who lived there? So we headed off to locate those areas, which I had found and marked on Google Maps.

Below right is a photo from Google Earth, I don’t know the date it was taken, but the roads were a lot more overgrown and pot holed, when we were there in 2017. On the right is Spring Head Road, which we came up, then did a hard right turn onto The Coach Road and continued along an extremely bumpy and overgrown track to reach Hodders Corner. (Left hand arrows show it on map next page)



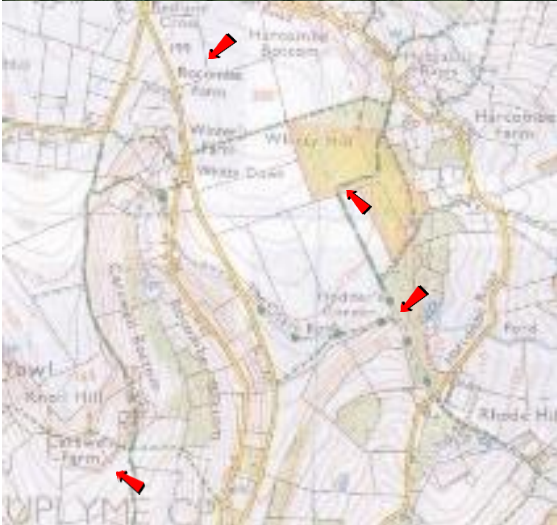
CH. 84 - HODDERS LANE AND HODDERS CORNER, UPLYME.



We find Hodders Lane and Hodders Corner! Left is a Google map close up of Hodders Lane (red dots) and Hodder's Corner, where arrow is pointing. Uplyme is south. Left you can see the The Coach Road. The Coach Road ends in a T junction which is Hodder's Corner, then right is Rookery Lane, which goes down to Harcombe Road/Harcombe Bottom. Hodders Lane continues up to Whitty Hill & to the left is Rocombe, where we know many of the Hodders lived. (Top left arrow is photo prev page) Lower left, is a copy of the OS Ordnance Survey map showing Uplyme.



This particular part of the journey was to become one of my most memorable of the whole trip. To get there – we drove up Spring Head Road, it was like journeying with Livingstone into deepest darkest Africa, but after driving and twisting and turning, we finally found this dirt road called The Coach Road, (photo prev page) whose name obviously signifies that it was the old road that the main coaches travelled along and we bumped our way along, with great trees overhanging, making it seem like a green tunnel. (Pictured bottom right)



The Book of Uplyme tells us that in the 1700's, there was a network of carrying routes, criss-crossing England. There was hardly any towns, villages or hamlets that was not served by at least one route, some by several. "They carried the lifeblood of the nation's commerce along its arteries and veins. And ever if Town A was not directly connected with town B, a transfer could be made at town C that was. The coaching services were integral to the carrying counterpart in so much that, although the coaches connected the larger towns and the villages along that line, the carrier and his cart fed the village passengers into it, as well as acting as the first local bus service. One other service the carrier provided was unintentional, but the driver did become the means of transportation of the news – and gossip!

Many of the 19th century Hodders give their occupations as Carriers. **William Hodder** tenanting Colway Manor Farm also works as a carrier. Also **Lionel Hodder** the Mormon,



(brother of **Samuel**, our 3 x great grandfather) from Uplyme was also a carrier. We



have a 1907 photo left of J. Hodder of Charmouth with his

wagonette full of passengers outside of the Hunters Lodge Inn. In the 1700's the Exeter Flying Coach came past there on its three day journey from London to Exeter^{cxlvi}

*“Uplyme had its own local services as well as connections with the wider world beyond. In 1830, the Royal Mail, on its way from Exeter to London, left the George Hotel at Axminster (all coaches used the George) every day at 12.30pm going via **Uplyme, Lyme Regis, Bridport, Dorchester, Blandford and Salisbury.** Forty-five minutes later the ‘down’ coach that had travelled in the opposite direction left for Exeter. There were other non-mail coaches. One, the Celerity, using the same route as the mail, **passed through Uplyme around 7pm.** Those were the coaches,*



the Rolls-Royces of their age. More down-to-earth, the carrier and his cart plodded the roads and lanes carrying much more commerce than it did passengers. Day in, day out, week in, week out, summer and winter, sunshine and rain, year in, year out. they followed their route.^{cxlvii}” Well, the Coach Road certainly lived up to its name! I wonder if the 7pm coach went down Coach Road and past Hodders Corner? It's hard to imagine that such an isolated place could have once been such a busy road with coaches going passed and such dense farming & coppicing going on.



We came to the T junction where the road joined Hodder's Lane and that T junction was Hodder's Corner. The trees surrounding Hodders Corner were huge and it reminded me of what they were, an old English forest. We parked the car and on the right was an old stone building nearly demolished, we have no idea of how old the building was, but obviously, Hodder families lived there long ago, maybe it was where **Lyonnel Hodder** the Yeoman settled. The fence and the shrubs were too high for us to climb over. The view from it was spectacular, I seem to remember that one could possibly see right down to the sea, but it really was a place that had not had people living there for an exceptionally long time and had a certain, ethereal feeling, the heavy trees gave off an intense denseness and it would be easy to imagine a certain otherworldliness. I have included a photo of Jan from her book, showing Jan in the field itself photographed in front of the building^{cxlviii}. However, the high fences and thick undergrowth made it extremely difficult to get into the field, so maybe she found a different way of access as her photo was many years earlier & the shrubs were not as high or bushy.

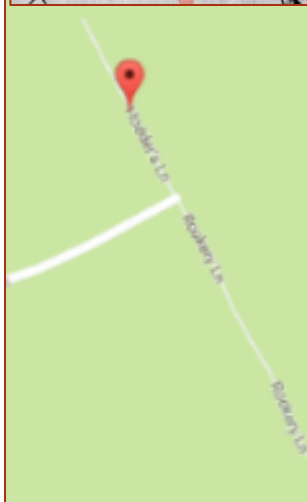
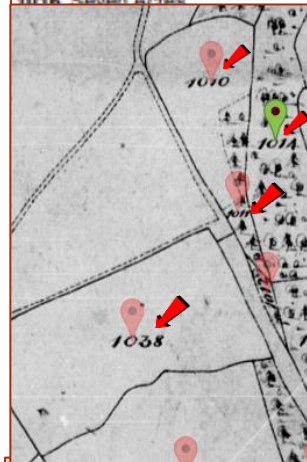


We walked up Hodder's Lane up to Whitty's Hill, (*below right*) which the area to the left, was originally the common. The undergrowth, which was very thick and rather impenetrable on the Hodder Lane side, but at the same time, so exceptionally beautiful. According to the Tithe Apportionment Map of





990 House & Field	Arable	1	0	30	0.48
1010 Hodders Plot	Arable	1	1	11	0.53
1005 Harcombe Bottom Plot	Meadow	1	1	27	0.57
1006 Higher Harcombe Plot	Meadow	0	3	32	0.38
1007 House & Garden	House & Garden	0	1	22	0.16
1011 Hodders Plantation	Plantation				
1012 New Plantation	Plantation				
1013 Moor	Arable				
1014 Hodders Coppice	Coppice				
1015 Moor	Arable				
1016 Seven Acres	Arable				



1838, the thick vegetation on the right as we walked up was originally known as Hodders Plot. It was very thick at Hodders Corner, especially on the far side and there was rather a very steep slope that fell away. The deep, thick undergrowth and the huge trees with large gnarled roots made the place so noticeably quiet & still – there was a

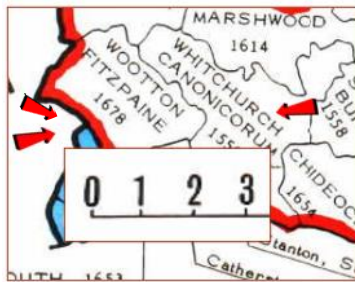
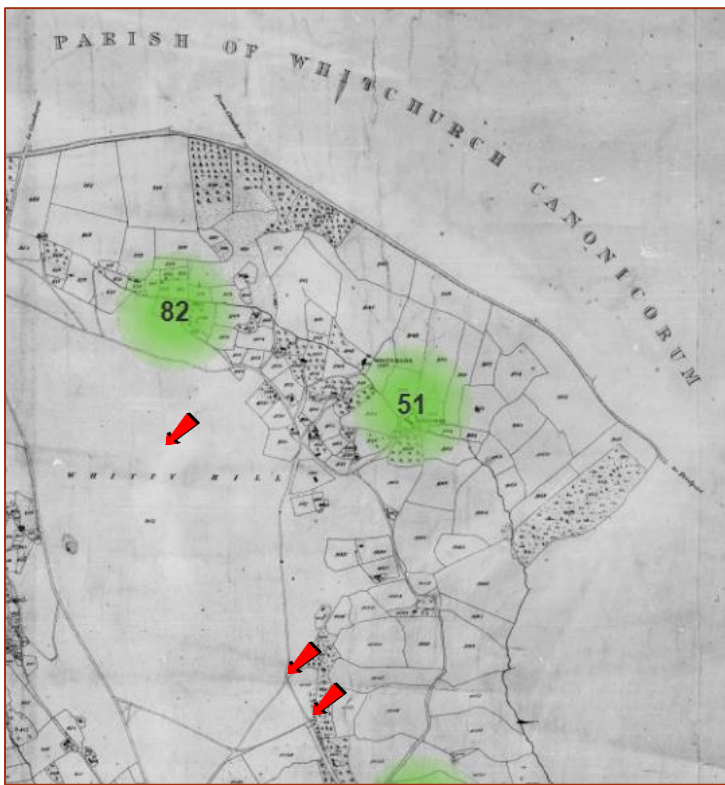
beautiful peace & it had an air of the place of ‘time between times’, very mystical. It was easy to visualise families of Hodders living here, with children running and playing. But it also felt that nobody had lived in that area for a long time.

So which Hodders lived there? If we look at the 1838 Tithe Apportion Map for Hodders Corner and Hodders Lane, we notice that there are several plots in the vicinity which while not owned or tenanted by Hodders in 1838, they still carry the Hodder name. Plots 1010 – Hodders Plot; Plot 1011 Hodders Plantation & Plot 1014 Hodders Coppice. Coppices especially of oak were cultivated, but they are described as areas ‘of woodland in which the trees or shrubs are periodically cut back to ground level to stimulate growth to provide firewood or timber.^{cxlix}’, so to own a coppice with a continual supply of timber would have been extremely lucrative. Plot 1038 where the tumbled down house in 1838 was owned and tenanted by Sir John Talbot and the plot which stood at Hodders Corner was named “Oatlands”. One of the nearby portions, plot 1049 was named “Hangings”, which gives one rather grisly food for thought!

For the Hodders to occupy or own those particular portions of land, was extremely shrewd. As they bordered the large common area (Whitty Hill, portion 863) as shown map on p77. The Hodder land owned & tenanted by **Lionel Hodder** the Mormon is over at Rowcombe which is on the western side of this common land named Whitty Hill, just reiterating, this gives the Hodders close access to over 212 acres of common land to graze or farm. These areas of common land were lost when the enclosures came into force. These enclosures could have totally changed the lives of the Hodder families living in Uplyme. At

this stage, I suspect that the land around Hodder’s Corner and Hodder’s Lane could have belonged to **Lyonell Hodder** the Yeoman, but perhaps renegotiated, sold, resumed or reallocated to the big landowners, like Hon. John Talbot during the Enclosure Acts, probably sometime around the time that **Benjamin Hodder** bought that land being redistributed because of the Enclosures in the early 1800’s.

But what I have found astonishing, is just how close Hodders Corner and Hodders Lane is to the boundary of the Hundred of Whitchurch Canonorum (*see map next page*) and it gives one reason to believe that possibly the shift from Whitchurch Canonorum to Uplyme of **Lyonell Hodder** was not the major shift



that it first appeared to be, but in reality it was probably just a natural acquisition of another area of farming land, just a shift down the road, close enough for the families to visit each other regularly. Gilmarton??? where **Samuel** and **Lionel Hodder** died was probably the name of a plot of land close by in Whitchurch Canonicorum and possibly owned by family. So, the arrival in Uplyme of **Lyonnel Hodder** the Yeoman was not a considered move into another parish, into another county, but just a spill over as the Hodders moved outward from Whitchurch Canonicorum.

The map left shows the location of Hodders Corner (bottom red arrow) and it also marks the beginning of Hodders Lane and the top arrow marks the end of Hodders Lane and it leads straight into Whitty Hill, the huge common area.

I walked the length of Hodders Lane from

Hodders Corner up to Whitty Hill and I do not think it could have been much more than 100 metres, so using that as a gauge, it was probably about a kilometre to the Whitchurch Canonicorum Hundred Border (*on the top right*) and Dorset County border and only 400-500 metres when shepherding their livestock on Whitty Hill Common. See map left, top left arrow is approx. Hodder's Corner & right arrow points to the parish which contains the village of Whitchurch Canonicorum, which as the crow flies, or across the fields, it

would be between 1 & 3 miles from Uplyme to the furthest boundary of Whitchurch Canonicorum parish.

Hodder's Corner certainly did not have the air of agricultural busy-ness that one would expect in view of its history of enclosure and agricultural revolution, but as Bill Bryson says in one of his recent books, now that Britain is a member of the EU, it is cheaper now to import all that once Britain grew for themselves. It seems unfair somehow, a belittling of the suffering of the people of this earlier age, their exhaustion as they struggled to survive as they lost what previous generations had thought was always there for them & all in vain.

Strangely the drive back was quite short in comparison to the trek up here, as Julie said it was Up-Uplyme. We drove back passed the church and I showed her the 1000 year old Yew Tree^{cl} at St Peter and St Paul's Church as we drove past. Our ancestors had such a huge involvement with this church, with all their marriages and burials, it is very strange and moving to think that we had walked in the same spaces that they had. I'll bet that there were many Hodder families who stood under that ancient Yew tree, gathered together for a wedding, a baptism or a funeral! But not only family occasions, but this area figured in many of the dramatic conflicts that affected the whole of Great Britain – but in **Lyonell's** lifetime, the repercussions of the Civil war, which we address when we visit Colway Manor tomorrow, but 25 years after the Civil War, the Monmouth Revolution and twelve years later, the Glorious Revolution.



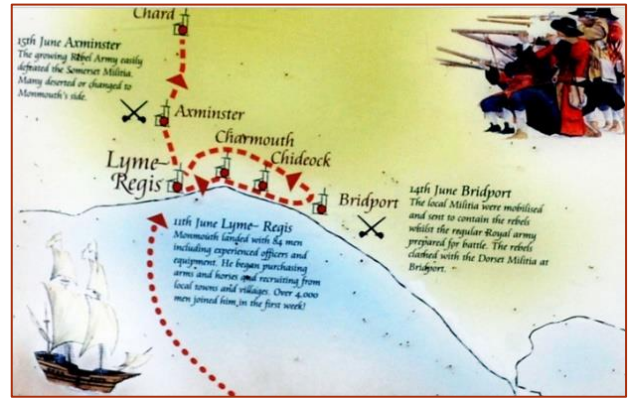
CH. 85 - A LOT HAPPENED AROUND THE TIME OF LYONNEL THE YEOMAN'S LIFE - MONMOUTH'S ARMY TRAVELS FROM LYME REGIS THROUGH UPLYME



When **Lyonell** the Yeoman was 28 years old, the Duke of Monmouth landed in Lyme Regis in 1685. If **Lyonell** had been living at Hodders Corner and Hodders Lane, the route taken by the 2,000 strong Monmouth rebels in 1685 as they left Lyme Regis, on their way to Axminster, could have passed close by. Two routes were possible, prior to 1760's goods were shipped by packhorses, via the main route inland to Bristol, following the River Lim^{cli}, or via the Charmouth Road^{clii}. Was **Lyonell** tempted to join them, I wonder?

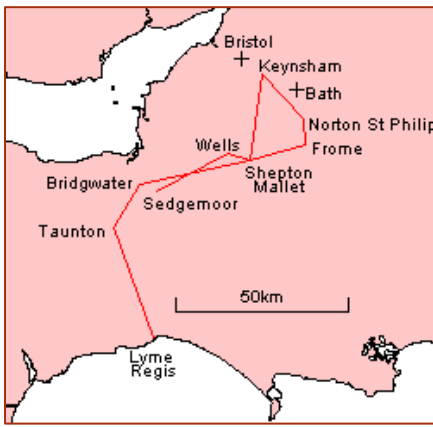
Previously, on the 11 June, 1685 the Duke of

Monmouth (pictured above left) arrived from Holland and landed at Lyme Regis, where he was greatly welcomed - but not by everyone! "The mayor, Mr Gregory Alford, dispatched messengers to the king, informing him of the duke's landing. It is probable the authorities, with the assistance of the troops nearby, might have crushed the rebellion in its infancy, by seizing Monmouth on his first landing; but it appears they could not ascertain his



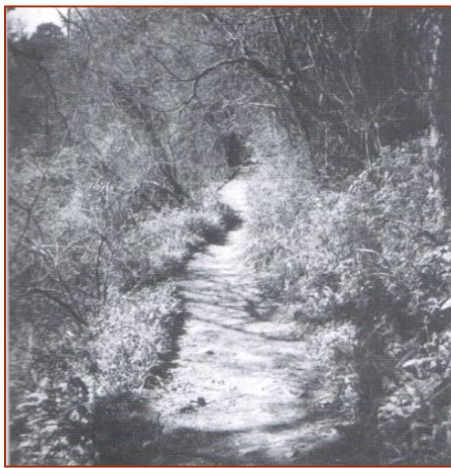
strength, and were in dread of a general rise of the interior in his favour. The behaviour of the populace was riotous; the magistrates, from the great increase of his followers, were awed, and remained without in any degree interfering with their proceedings. His declaration was read the same evening in the Market-place under the Custom house, followed by the enthusiastic shouts, acclamations, and blessings of the assembled multitude. Monmouth proceeded to the George Inn, at that time the principal one in the town, where his officers resided with him. He does not appear to have visited any of the gentry, who it is said were ill inclined towards him. The only persons of repute who ever joined him were the two Messrs. Hewling, Mr. Battiscomb and Colonel Churchill: these arrived the day after his landing. The officers were dispatched from Lyme Regis to the neighbouring towns to get recruits and to circulate Monmouth's declaration In it he explained ... the cause of his landing .. to be the recovery of his natural rights, ... due to the late King's (Charles II) marriage (was mistress) with his mother, to free the nation from the despotism of the Duke of York (James II), of the late popish plot for taking away the life of the King - of the murder of Essex in the Tower - and of having poisoned the king, his brother. At the same time, (Monmouth believed England) could never hope for peace while a papist (Roman Catholic - James II) and a tyrant sat upon the throne. It concluded with 'now let us play the men for our people, and the Lord do that which seemeth good unto him.' Those who favoured him wore a broad crimson ribbon.^{cliii}" Well, this really appealed to the people of Lyme Regis, another claimant to the English throne and a means of getting rid of the legitimate King James II, who was believed to have become Roman Catholic. Records tell us that the next day, Friday the whole day was spent in listing of men which flocked to Monmouth so fast that they could scarce tend them with arms."

Monmouth spent three days rallying troops from the locals, (and as we saw in Dorchester in Part 1, there were no Hodder names involved in the list of those rebels tried in Dorchester by the 'hanging' Judge Jeffreys). "What a busy scene did Lyme then present! Some departing to procure followers from the country - fresh groups arriving, bearing a few fire-arms that their fathers had perhaps used in the civil wars. The reign of terror had commenced. Among such a number of strange individuals many bad characters had found admission. The king's friends awaited their departure with anxiety, and deposited their money and valuables in the ground, or most secret places for security. (The large quantity of money and valuables spoken of elsewhere, must have been deposited in the earth at this period) Monmouth's new



adherents behaved in many instances with excessive tyranny and oppression, a strong proof of which is afforded by Mr. Matthew Bragg's case. He was of a good family and bred to the law. Returning from a gentleman's house for whom he kept courts, he was met by a part of Monmouth's people, then going to search a Roman Catholic's house for arms, at about two miles distance. They insisted upon his accompanying them to shew them the way, which he was unwilling to do, saying it was none of his business; but he was forced to proceed, and never dismounted while they entered the house. After refusing to engage in this design, his horse was seized for the duke's service, and in the later Assizes of Judge Jeffreys, Bragg was executed for having been seen in

company with the party". In a further engagement in Bridport, the report is made that Monmouth's soldiers were a little too eager to plunder and goes on to say "... it was too clearly discovered what might be expected from an undisciplined soldiery. ... The inhabitants were many of them favourably inclined to Monmouth's cause, but finding his followers did not respect their property as the king's troops had done, they joined the latter, in order to expel the marauders^{cliv}." Hearing that the Kings troops were descending upon Lyme Regis to contain him, the Duke of Monmouth hastened his departure and set off from Lyme Regis towards Axminster, four miles away, some females scattered flowers before Monmouth as he left.



His followers being generally unprovided with arms & horses, seized indiscriminately on any they could find. Three horses were taken from a person of consequence, but after complaints to the Duke via the town steward, only one was returned. Amazingly, for the steward, this was afterwards construed as assisting the Monmouth Rebellion, and only a payment of four hundred pounds to Judge Jeffreys in Dorchester prevented the steward from being executed. While the Mayor of Lyme Regis was so disillusioned to the violent behaviour of Monmouth's followers, after an altercation over a horse, where a man was murdered, left to take refuge in Spain.

So I imagine on the 15 June, when over 2,000 rebel soldiers and 200 horse (cavalry) passed through Uplyme, many would have found their way through Hodder territory, and I imagine that warned by the stories that would have spread like wildfire, the Hodders would have kept a close eye on their belongings, horses and any other livestock and parents and wives would have tried to stop their young men, husbands and sons from following the call to arms! I suspect that Hodder sympathies would lie more with the Protestant Monmouth than with the Catholic King James.



The Old Mill in 1900, one of nine mills on the River Lym between its source near Hunters Lodge and the sea at Lyme Regis. It is the last building in the parish, the bridge in the foreground being part of the Dorset/Dorset boundary.

Above left is the path that runs from Lyme Regis along the River Lym, by Middle Mill up through Uplyme, where the Duke of Monmouth lead his rebels on that June day in 1665^{clv}. This path was also close to the smugglers route as well, I wonder how often the Hodders closed their curtains and pretended that they couldn't see or hear anything going along the lane or did they know more than they should have?

When Monmouth's 'raggle, taggle' army was one mile from Uplyme on their way to Axminster, they came across the Duke of Albemarle, with an army of 4,000 men, on his way to try to contain the Monmouth forces in Uplyme! This army also had the intention

to quarter in Axminster that night, the potential was there for a huge battle! However, the Duke of Albemarle realising that his army were mostly Devonshire men and uncertain of their loyalties when it came to a battle, chose to retreat. Originally, he had intended to lay siege to Monmouth while still in Lyme Regis, which would have meant that just as in the Civil War, Uplyme would have been in the middle of a seige. **Lyonell Hodder** the Yeoman of Uplyme would have been somewhere around 28 years old at this time, which makes it quite likely that he was a witness, if not involved in the excitement and passion engendered by the Duke of Monmouth. Perhaps he was even standing in the crowd of onlookers & watched him ride by.

From Axminster, Monmouth then headed towards Taunton. *“Thursday we came to Taunton, about twenty miles from Lyme. ... the streets thronged with people, we could scarce enter, all endeavouring to manifest their joy at his coming; and their houses, doors, and streets garnished with green boughs, herbs, and flowers – all the emblems of prosperity. The next day twenty-six young gentlewomen, virgins, with colours ready made at the charge (request) of the townsmen, presented them to his grace; the captain of them went before, with a naked sword in one hand and a small curious Bible in the other, which she presented, also making a short speech, at which the duke was extremely satisfied ...^{clvi}”*

The Duke of Monmouth’s army continued heading north towards Bath and to a disastrous and humiliating defeat at the Battle of Sedgemoor, whether it was through lack of weapons and equipment, their totally inexperienced army and unwise, strategic decisions, the Duke of Monmouth was eventually captured. He was found by one Henry Parking (Parkins???) hiding in a ditch covered with fern. He was escorted to Whitehall and imprisoned in the Tower of London, and eventually mounted the scaffold on Tower Hill, where he was beheaded.

Back in Lyme Regis, motivated by the desire for revenge for injuries received during Monmouth’s short stay, the sufferers continually laid information against those who had supported Monmouth and many were daily committed to prison. Many residents of Lyme Regis felt that King James via Judge Jeffreys exercised cruelty and oppression to the followers of Monmouth. Monmouth’s followers, upon their return to their families, for centuries referred to James with horror^{clvii}.

Only three years later, I imagine our families in Uplyme would have watched with apprehension the passing through of the armies of William of Orange in 1689. Three years is not a long time to dull the memory of a ‘rag-tag’ army passing through Uplyme on a similar mission. So as this different army, a huge, organised army passed by, (*see right* ^{clviii}) it would be with uneasy and apprehensive memories of 40 years earlier when during the Civil War, Royalist troops had inhabited Uplyme, using it as their base as they laid siege to Lyme Regis.

The 1688 invasion of Britain that's been erased from history

By TONY RENNELL
Last updated at 22:05 18 April 2008

The fleet lay stretched out across the English Channel, mainsails billowing under an easterly wind, 20 ships in line abreast and 25 deep, filling the water between Dover and Calais.

Crowds gathered on the white cliffs of the English coast to watch.

But they were not cheering with pride and pleasure - because the display of naval power and military might they were witnessing was not theirs.

This armada was not an English one. It was from Holland and it was about to invade these shores.



Tides of change: William of Orange launched a colossal armada to seize the throne from Catholic King James II

The year was 1688, a crucial one in our island history. The new king, James II, crowned just three years earlier, was Roman Catholic, putting him at odds with the predominant Protestant faith of his subjects. And dangerously so.

Just a generation or two earlier, another king of England, Charles I, had fallen out with his people, and the result had been Civil War, ending with the monarch's head being chopped off.

Would the country be split in half again after only 40 years of peace? Would this dispute also have to be settled by war? And would James - Charles I's younger son - also have to be lopped off at the neck to save the nation?

The conventional answer to these questions is that the British cleverly saved themselves from a second disaster with a non-violent solution to the problem.

In what became known as the Glorious Revolution, James fled the country rather than fight as his father had done and, William of Orange, the elected ruler of the Dutch Republic and Protestant to his core, was invited to take over the throne.

CH. 86 - SO MUCH HAPPENED IN 16TH AND 17TH CENTURIES!

Following the European Protestant Reformation of 1517, within Europe a series of religious wars waged – and within Britain, it was a great time of upheaval, especially religious diversification, so it is understandable that records are sparse for these times, as registration was not in existence then and if baptised, records are sporadic. The European religious wars intensified following the beginning of the ‘Counter Reformation’ implemented by the Catholic Church in 1545 to counter Protestantism. The conflicts culminated in the outbreak of the Thirty Years’ War (1618-1648), the deadliest European religious war that took place^{clix}.

The 1511 baptism of **Giles Hodder**, the son of **John Hodder** in Axminster demonstrates that some Hodder ancestors were in the Devon area and would have lived through the horror of the Civil War (1642-1649). Though, **Lyonnel Hodder**, Yeoman of Uplyme was born during the rule of the Lord Protector, the Puritan Oliver Cromwell.

This Civil War (1642-1649) ripped Britain apart and close to home, the Siege of Lyme in 1644, when Royalists occupied Uplyme. Our Hodder ancestors would have heard stories of how King Charles I was beheaded by Parliament in 1649 and as the King’s head fell to the ground, a huge groan echoed throughout the crowd, never the like to be heard again; they would have heard how much the Parliamentarian leader, Oliver Cromwell a Puritan had become hated, and **Lyonnel Hodder**, Yeoman of Uplyme, would have been only two years old, when King Charles II was restored to the throne of England in 1660. During the Civil War, the Puritan leader Oliver Cromwell, actively attempted to stop clergy from recording events in Parish Registers, so often births, deaths & marriages between 1642 & 1660 are missing.

During these centuries, the universal fear was that the Roman Catholic countries of France and Spain

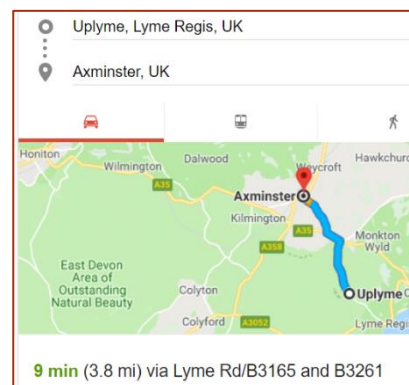
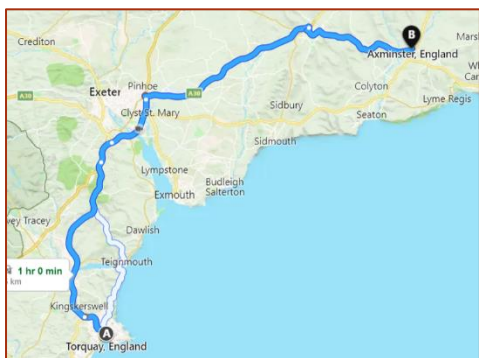
were looking to invade Britain, to bring England back into the Holy Roman Empire (Roman Catholic), which Henry VIII left a century earlier. However, the wars between Britain and Europe while influenced by this religious antagonism between the Holy Roman church and the newly established Protestantism, historians assert the turmoil and antagonism were mainly caused by other political issues.

Lyonnel Hodder, Yeoman of Uplyme lived through the poverty inflicted by the Corn Laws, at eight years old, heard about the great fire of London in 1666, wondered if the last final scourge of

the Plague would find them. In previous chapters, we saw how as a young man, he could have been caught up in the excitement in 1685 as the Duke of Monmouth & his followers straggled through Uplyme. Then only three years after Monmouth, the incoming Protestant the Dutch William of Orange responding to the invitation of English Parliament, swept through with a very different sort of army.



Aided by the so-called ‘Protestant wind’, heralding on whose side God was perceived to be on, because it prevented King James II’s (*left*) navy from intercepting the Dutch fleet on its way to England. William of Orange (*right*) landed at Torquay, Devon, (*map left*) & passed through Axminster, (only 3.8 miles north of Uplyme) on his way through to London, in the Glorious Revolution of 1688, which paved the way for the American Revolution and capitalism. “The Glorious Revolution aka the Revolution of 1688 was the overthrow of James II of England by a union of English



For the truth is that this transition of power was not a matter of choice.

A warring William was coming, whether he was welcome or not - as that battle fleet massing out in the Channel showed all too clearly.

The Dutch leader had put to sea with 53 warships bristling with 1,700 cannon, a massive amount of firepower.

Behind came hundreds of transport ships carrying an army of 20,000 men, plus horses (7,000 of those), arms and equipment.

Ten fireships loaded with combustible materials were ready to be set ablaze and steered into the ranks of English ships if they dared oppose him.

This was a task force with only one intention - to conquer. No wonder the crowds on the English clifftops were silent.

They were watching the first invasion of this island since 1066.

And - though our history has rarely presented it as such - it was a successful invasion.

Parliamentarians with the Dutch William III, Prince of Orange, who surprisingly was James' nephew and son-in-law.

William's successful invasion of England with a Dutch fleet and army (see left ^{clx}) led to his ascension to the throne as William III of England jointly with his wife, Mary II, James' daughter...^{clxi}

Below right is an excerpt taken from William III's catalogue of his massive army's progress from Torquay, where he landed with some 250 ships and 60 fishing boats, to London, focusing on the section from Exeter to Sherborne. Just a days walk, 36 miles from Uplyme, was Exeter - "On 9 November William took Exeter after the magistrates had fled the city, entering on a white palfrey, with the two hundred black men forming a guard of honour, dressed in white, with turbans and feathers. In the South support from the local gentry was disappointingly limited, but from 12 November, in the North, many nobles

began to declare for William, as they had promised, often by a public reading of the Declaration."

As the records show, the army of 35,000 veteran soldiers, including horse soldiers and foot soldiers, many cannons and a huge baggage train "marched from Honiton to Axminster." They travelled the route as map below right, so we know that the army of William of Orange camped at Axminster, four miles away from Uplyme. So close, that the people of Uplyme would have been very aware of the presence of such a huge invading army of William of Orange, through their scouting parties, foraging groups and with an army that size, they would have spilled over into the Uplyme area. I wonder if any of the young men of Uplyme including Lyonnell, Yeoman of Uplyme were tempted to join? As both armies were looking eagerly for recruits!

It was here at Axminster, that John Baron Churchill, one of King James' chief commanders, deserted to William and we know that the Churchill family have a connection with Ashe Manor in the hundred of Uplyme. It was only a few days later, Princess Anne, King James' daughter, did the same. Both were serious losses.

Gossip, speculation, excitement tinged with fear must have been in the air as here was the invading William of Orange & his army less than four miles north of Uplyme & only 60 miles to the east, James' army of 30,000 men was quartered at Salisbury (see map right). Anything could happen!

Events were shaping up for another Civil War and the previous one with all its horror, trauma, distrust, suspicion, bloodshed, was still in living memory only 20 years earlier and here it was looming again!

19/29 Nov. 1688	By this time, the two-prong advance formation had been abandoned, and the advance beyond Exeter is simply given unit by unit, according to the name of the commander, or, sometimes, the type of troops, e.g. Dragoons of his Highness. The advance was still very slow, the whole army being concentrated within 25 miles or so of Exeter.
20/30 Nov. 1688	Local gentry made Act of Association in Exeter. Bentinck describes the army's transport difficulties (e.g. lack of draught animals) which obliged William to leave stores in Exeter, with a garrison. Troop movements only listed for three units or so. Insignificant redeployments.
21 Nov. / 1 Dec. 1688	William, Prince of Orange, marched from Exeter to Honiton. Rather more units are mentioned on this date, but the pace was still very leisurely. It is worth remembering that James's H.Q. was at Salisbury, and William would certainly wish to avoid an outright confrontation with the King.
22 Nov. / 2 Dec. 1688	William marched from Honiton to Axminster. In the margin of his record, Bentinck noted the arrival in the Prince's camp of the Duke of Grafton, Lord Churchill and Mr. Barckley [Berkeley], one of Princess Anne's household and a colonel of dragoons.
23 Nov. / 3 Dec. - 24 Nov. / 4 Dec. 1688	William detached Bentinck and 1,200 horses with orders to move towards Wincanton with a view to detaching waverers from James' army. But at Sherborne, Bentinck heard from deserters that James' army was hastily retreating from Salisbury and Warminster towards London.
24 Nov. / 4 Dec. 1688	The 'Order of March' for this date has no fewer than 21 place entries, and 9 separate units recorded. The whole army appears to have made a concerted, though not very extended, move forward.
25 Nov. / 5 Dec. 1688	On this day, the army made no further progress, but stayed in quarters near Sherborne. [It is not possible to assign specific places to the various units and the lines of advance between 24/4 and 25/5 have not been entered on the map.]



The first blood was shed at a skirmish at Wincanton, Somerset, (*red balloon right next page*) where Royalist (James II) troops retreated after defeating a small party of scouts; with 15 killed. Quartered at Salisbury, James II was suddenly overcome with a serious nosebleed, which he took to be an omen that he and his men should retreat, so James returned to London. (James II's grandfather, James I believed strongly in witches, whom he believed to be the servants of the Devil and actually wrote a book "Daemonologie" which became the handbook for witch hunting, which possibly impacts on our family tomorrow.) Eight days later, William's forces were at Salisbury, by now, James had decided to flee the country. Nine days later, there was an engagement between the two sides at the Battle of Reading, which saw a defeat for James' army. This was followed by anti-Catholic rioting in Bristol, Bury St Edmunds, Hereford, York, Cambridge and Shropshire, with a Protestant mob storming Dover Castle.



Now was the time, 11 December, for James II to escape, but as he fled the city, he famously threw The Great Seal (Royal Seal) into the Thames River. This was incredibly symbolic as all Royal business required this seal and for James to throw it away was seen by some, as a sign of his abdication.

However, he was captured by fishermen near Sheerness on the Isle of Sheppey and on that same night, there were riots and looting of the houses owned by Catholics and foreign embassies of Catholic Countries were attacked by mobs in London. The following night of the 12th, mass panic spread throughout London. This night historically has been labelled the 'Irish night'. False rumours pervaded London about an impending Irish army attack on the city and a mob of over 100,000 assembled ready to defend the city.

On James' return to London, he was welcomed by cheering crowds, which gave him heart, but shortly after, he received a request from William to remove himself from London and two days later James II went under Dutch guard to Rochester, Kent at the same times that William entered London. James then escaped to France. The lax guard and the decision to allow him so near the coast indicates that William might have connived to allow James to escape, which then avoided the difficulty of deciding what to do with him, especially with the memory of Charles I's execution, so vivid in the minds of the English people. Sadly, in hindsight, historians are of the opinion that James' regime collapsed, largely due to a lack of resolve shown by the King^{clxii}.

This all happened while **Lyonnel Hodder**, Yeoman of Uplyme was a young man of 30 years old. We are guessing that **Lyonnel** did not marry till he was about 32 years old, so one wonders if this had any bearing on why he married late, but if our speculation is correct, as a younger son, with two older brothers and six older sisters, he was probably establishing himself in Uplyme.

HOW 16TH CENTURY RELIGION AFFECTED 19TH CENTURY UPLYME

The 1500's and 1600's was a time when religion hugely influenced the way that people lived their lives, so we need to understand what religious life in Uplyme was like. (*Uplyme pictured right*^{clxiii}).



“The Book of Uplyme” by G. Gosling and J. Thomas has been a

great resource and in it, it tells us that “... *in past centuries there have been other religions practised in Uplyme besides the Church of England (Anglican). Just as the Dissenters in Lyme were persecuted, so it is entirely probably that those professing to dissent in Uplyme “went underground” and held their services in secret or secluded places. One such place which may have been used is Pulpit Close above Whalley Lane. The names hereabouts are evocative of a strong Nonconformist element in the village – Jericho, Heaven’s Gate, Hell Lane, Mount Pleasant and Happy Valley. But in 1821 it was recorded that there were few Dissenters in Uplyme, most Nonconformists being Anabaptists. The first chapel to be built in Uplyme would have been the Baptist chapel, opposite Harcombe House (then called Beulah Villa) where local inhabitants regularly attended services. ...The Methodist chapel at Rocombe and the Gospel Hall in Uplyme were built later. From the 1850’s onwards Job Fowler, who ran the village Post Office, assisted by lay readers and others, regularly led the Methodists in a Sunday afternoon service up at Rocombe Chapel. Down in the centre of the village, a house called Avalon used to be the meeting-house for members of the Plymouth Brethren. Opposite Shapwick House (then called Loom House) there is an old chapel burial-ground. And, of course, the Quakers held regular meetings in the Village Hall.*^{clxiv}” Many Fowler and Hodder marriages have occurred during the centuries and the Hodder family is well and truly intertwined with the Fowler family and the Fowler family seem to have strong non-conformist leanings, which many of the Hodder family may have upheld as well.

Job Heskia
Fowler
1817
12 May 1817
1817
04 Jul 1817
Axminster
Wesleyan Methodist
Eli
Anna
Devon

Eli
Fowler
1814
27 Oct 1814
Anna
Fowler
Uplyme
Uplyme
Anglican
Devon

In England, the Reformation did not have the same religious impetus as the European Reformation, but rather it began with Henry VIII's quest for a male heir and request to Pope Clement VII to annul his marriage to Catherine of Aragon so he could remarry. However, it was politics as well as religion underpinning the following decisions and at that time Spain was the defender of the Catholic Faith, also, the most powerful nation in Europe and it was looking to extend Spanish influence into England. So, when Henry made the request to the Pope, only a few history books mention that the Pope’s refusal was because that year, 1527, Rome had been attacked and destroyed by the imperial troops of the Holy Roman Empire, forcing the Pope to flee the Vatican through a secret tunnel^{clxv}. The Pope was surrounded by the Spanish forces of the Holy Roman Emperor, Charles V of Spain who was the beloved nephew of Catherine of Aragon, Henry VIII’s wife. A request, which in different circumstances, the Pope would have acceded to, as the princely houses of Europe had a clear understanding that the continuation of the dynasty was a ruler’s principal obligation. So, in the face of these obstacles, and an obliging new wife waiting in the wings, Henry VIII declared in 1534 that he alone should be the final authority in matters relating to the English church & divorced his Spanish wife^{clxvi}.

From 1534 with the reigns of Henry VIII, Queen Mary and Queen Elizabeth, then finally Charles I, before the 1642 Civil War (the impact of which, on Uplyme, we discuss

The Protestant Reformation was the 16th-century religious, political, intellectual and cultural upheaval that splintered Catholic Europe, setting in place the structures and beliefs that would define the continent in the modern era. In northern and central Europe, reformers like Martin Luther, John Calvin and Henry VIII challenged papal authority and questioned the Catholic Church’s ability to define Christian practice. They argued for a religious and political redistribution of power into the hands of Bible- and pamphlet-reading pastors and princes. The disruption triggered wars, persecutions and the so-called Counter-Reformation, the Catholic Church’s delayed but forceful response to the Protestants.
www.history.com/topics/reformation

tomorrow when we visit Colway Manor) between Royalist and Parliamentarians raged throughout England, Scotland and Ireland; killing 3.7% of the English population, 6% of the Scottish and in Ireland killing a huge devastating 41% of the Irish population. Consider the enormity of these figures in relation to the Irish potato famine (The Great Hunger) where 16% of Irish people died. With the Parliamentary victory of Oliver Cromwell, the Puritan Commonwealth ruled from 1649 to the 1660 Restoration of Charles II on the throne.

During those 150 years, the different religious denominations see-sawed in and out of favour like the swinging of a pendulum. While always the Church of England, but which section was in control? First



Protestantism, infiltrated by the Puritans (low church) was in power, then Catholicism (high church), then back and forward. And to be on the wrong side at the wrong time, often meant death in the cruellest fashion!

Ian Mortimer describes Anglicism as the middle way. He says “*You need to bear in mind that the religious divide in England is not just a two way battle between Anglicans and Catholics. In most respects, Anglicanism is a middle way, a series of compromises between the two extremes of Roman*



Catholicism (above left) and more radical extreme Protestant positions such as Calvinism and Puritanism (Presbyterian), (below left). While (for Anglicanism)

there was as much conflict with Puritans as with Catholics, however, there was an important difference. While the pope and England’s Catholic enemies posed both a religious and a political threat, the conflict with the more zealotist Puritans

remained almost entirely a religious takeover.^{clxvii}”



With the Restoration of Charles II in 1660, there were many dissenting churches and sects in Britain, ie Presbyterian, Independents, Anabaptists (or Baptists), Quakers, Fifth-Monarchy, Ranters, Adamites, Antinomians, Sabbatarians, Perfectionists, just to name a few, these had sprang up under Cromwell. However, after the 1662 Act of Uniformity was passed, which made it compulsory for everyone to accept and use the new Book of Common Prayer, it was expected many of these sects should vanish, but they didn’t! Instead it got ‘up the nose’ of more than 2,000 dissenting clergymen, who then chose to leave the Church of England, largely because they were of the lower end Protestant/dissenting belief and as a result opposed to the restoration of the rule of bishops, which was abhorrent to the Puritans^{clxviii}.

“*Charles II’s proclamation for religious tolerance in 1672, suspending by his royal prerogative the penal statutes against Nonconformists (known as the Declaration of Indulgence), was seen by many Members of Parliament as evidence of both the King’s sympathy for Catholicism and his preference for absolutist rule. Their opposition was so fierce that Charles II was forced to cancel it in 1673 & instead to agree to Parliament’s Test Act. This required all those wishing to hold office to swear an oath to the King & the Protestant English Church & to sign a declaration denying the Catholic doctrine of transubstantiation.*^{clxix}”



The world that our 6th great grandfather, **Lyonell** the Yeoman was born into in 1658 and **Phillip**, our 5th great grandfather, born about 1699 was shaped by these events.

But back in 2017, in modern day Uplyme, it was nearly 9.00pm, so I went back to do some housekeeping chores and Julie went down to the Cobb to see if she could capture the sunset. I haven’t got one of her brilliant photos so until I acquire one, we will have to make do with another brilliant photo from Dorset Life.

CH 88 - THE 'HUNDRED' OF WHITCHURCH CANICORUM, DORSET

While we will still touch on a few of the Hodders tomorrow when we visit Colway Manor, but at this stage we cannot go back any further than the beginning of the Parish Registers, which for Whitchurch Canonicorum is 1558 for Baptisms and 1538 for Marriages and much later for Burials, and even then, it is only speculation. I will put down what I have deduced, but with only about 75% certainty. Unless any further records surface, that will be the most certainty we can have. The baptismal and marriage records for Whitchurch Canonicorum from which I have used to deduce our ancestors, are all available at this website.

<https://www.opcdorset.org/WhCanonicorumFiles/WhitchurchCanonicorum.htm>

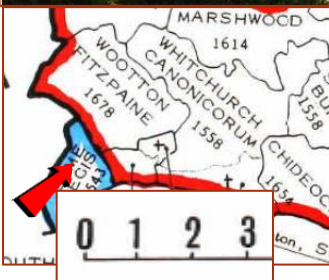
Whitchurch Canicorum was an early Administration division – a 'hundred'. As explained earlier, the name 'hundred' is believed to have originated from the old Anglo Saxon administrative process, where the country was divided into a hundred or 'hides'. A 'hide' was the amount of land farmed by & required to support a peasant family, or alternatively an area originally settled by one 'hundred' men at arms or the area liable to provide 100 men under arms, so a 'hundred' was the division of a shire for military or judicial purposes under the common law often referred to as a 'wapentake' as in Danelaw. As we saw with **Lionel** the Hayward, the Court of the 'Hundred' met once a month & the meeting place was located at the name of the hundred & thieves were to be pursued by all the leading men of the district. Up until the Local Government Act of 1894, when 'districts' were introduced, 'hundreds' were the widely used assessment unit, intermediate in size between the parish, with its various administrative functions and the county with its formal, ceremonial functions. Wikipedia has some very interesting information on the 'hundred' if you wish to understand the way our ancestors lived, not just the Hodders, but all who lived in England, Ireland and Scotland. See [https://en.wikipedia.org/wiki/Hundred_\(county_division\)](https://en.wikipedia.org/wiki/Hundred_(county_division))

Above right is a map of the Hundred of Whitchurch Canonicorum showing the Parish of Whitchurch Canonicorum, (*right arrow, left arrow is approx. Hodders Corner*) with the magnificent Church of St Candida and the Holy Cross, (left)^{clxx}. The Hundred of Whitchurch Canonicorum contains the following



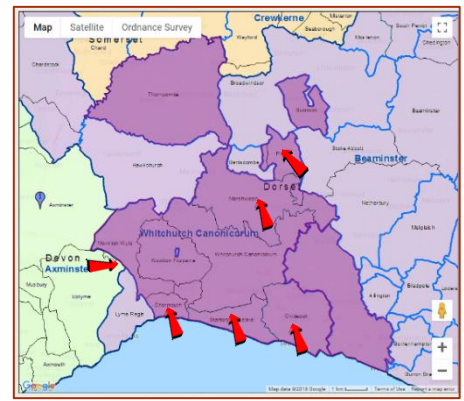
Dorset parishes, Burstock, Catherston Leweston, Charmouth, Chideock, Marshwood, Monkton Wyld, Pilson, Stanton St Gabriel, Wootton Fitzpaine, Thorncombe & of course, the parish of Whitchurch Canonicorum – all shown in dark purple.

Were the Hodder's active in the parishes belonging to the 'Hundred' of Whitchurch Canonicorum or just the



Whitchurch Canonicorum Parish itself? A quick overview of each parish might give us an indication. The furthest from Uplyme is the Parish of **Burstock** (*arrow top right*), Dorset & it's church St Andrews is of Norman origin. In 1872 there was 220 people living in Burstock & in 2001 has dwindled to 109. The parish registers available online are Marriages 1563-1812 & Burials 1813-1828 with more registers held at the Dorset History Centre. There is a 1779 marriage of an Ann Hodder to William Haine of Broadwinsor, the neighbouring parish^{clxxi}.

Also, part of the Whitchurch Canonorum is the Parish of **Catherston Leweston** (*see right arrow left arrow is Hodders Corner, Uplyme*). It is a tiny parish tucked in between Charmouth and Wootton Fitzpaine, 3 miles NE of Lyme Regis & 6 miles west of Bridport. It has had a church since 1337 & famous for the fact that John Wesley often preached there. It was also the “seat of the notorious Judge Jeffreys” regarded as “the most corrupt judge in British History. After the Monmouth Rebellion, whose focal point was in Devon, Dorset, Somerset and Wiltshire, Jeffreys was in charge of bringin the rebels ‘to justice’. He was ruthless, flaunting even the few rights that defendants held in those days, such as refusing to hear evidence and taunting the prisoners. At first his preferred sentence was hanging, but after receiving an offer he could not refuse from slave traders, he began to favour transportation instead.” As we have already discussed while at Dorchester, it was there that Judge Jeffreys held the “Bloody Assizes”, with about 320 people hanged and over 800 sentenced to be transported to the West Indies as slaves. Baptisms and Marriages records for the Parish of Catherston Leweston are only for the 19th century, possibly earlier records are at Whitchurch. ^{clxxii}



The parish in between Lyme Regis and **Catherston Leweston** (*bottom left arrow*) is **Charmouth**, which is familiar to us. It’s history dates back to the Iron Ages, when a Celtic tribe, the Drotriges founded a settlement with evidence of their hill forts in the area. In 1891, Charmouth had a population of 530 and its registers date from 1564, however only the Baptisms from 1725 to 1812 are available on line for free access. There is baptismal evidence for a Thomas and Mary (Channon) Hodder; a Thomas and Nancy Hodder; a Thomas and Ann Davey and a Thomas and Sarah Channon.

The parish of Chideock, (*arrow bottom right*), 3 ½ miles west of Bridport has the church of St Giles. The population of the parish in 1891 was 633 and its registers date from 1654. Baptisms 1733-1880; Marriages 1654-1836; and Burials 1733-1880. There are at least four families of Hodders in this village, which includes the family of Robert Hodder who became the Harbour Master in Uplyme^{clxxiii}. This also includes our Oxford Matriculation Students, above right, first, John Hodder of Dorset, gentleman, b. abt 1582 as son and heir of John Hodder of Chideocke, Dorset and secondly, his younger brother, Robert

Hodder, John, of Dorset, gent. HART HALL, matric. 23 Oct., 1601, aged 19; student of Middle Temple 1602 (as son and heir of John, of Chideoke, Dorset); brother of Robert 1618. See Foster’s *Inns of Court Reg.*

Hodder, Robert, of Dorset, gent. MAGDALEN HALL, matric. 24 April, 1618, aged 18; a student of Middle Temple 1620 (as 7th son of John, of Chideoke, Dorset), rector of Puncknoill, Dorset, 1631; brother of John 1601. See Foster’s *Inns of Court Reg. & Foster’s Index Eccl.*

I,do in the presence of Almighty God, promise, vow and protest to maintain and defend as farr as lawfully I maye, with my Life, Power & Estate, the true Reformed Protestant religion, expressed in the Doctrine of the Church of England, against all Popery and Popish innovations, within this Realme, contrary to the same Doctrine & according to the duty of my Allegiance, His Majesties Royal Person, Honour & Estate as alsoe the Power & Privileges of Parliament, the power & as farr as lawfully I may, I will appose & by all good Ways & Means endeavour to bring to condign Punishment all such as shall, either by Force, Practice, Councels, Plots, Conspiracies, or otherwise, doe any Thing to the contrary of any Thing in this present Protestation contained & further, that I shall, in all just & honourable ways, endeavour to preserve the Union & Peace betwixt the Three Kingdoms of England, Scotland & Ireland; and neither for Hope, Feare, nor other Respect, shall relinquish this Promise. Vow & Protestation

Hodder, also of Dorset, gentleman born abt 1600 and 7th son of John of Chideocke, Dorset. So we could also find their records through Whitchurch Canonorum.

There are also records in Chideock, from the English Civil War period where tensions leading up to it began in Nov 1640. In 1641, King Charles I called Parliament to raise finances for a religious war in Scotland, however, the result was a political crisis which escalated and became known as the “Long Parliament”, which eventually caused a split into two opposing parties, the King’s party of Royalists (Cavaliers) and the Parliamentarians (Roundheads). Without resolution, in August, 1642, this eventually lead to the Civil War or as described today as “The War of the Three Kingdoms”. However, prior to the conflict on the 3 May, 1641 it was ordered that every Member of the House of Commons should make a declaration of loyalty (*see left*). This was then to be

distributed to all Counties, through their “Hundreds”, where all Rectors, Churchwardens, Overseers of the Poor, Justices of the Peace in their Hundred took them back to the parishes where is was signed and witnessed by every male over the age of 18 years old. However, historians in hindsight advise that there is no national records available and suspect that they were only taken in strongly Parliamentary/Protestant areas.

The names that we know in that list for the **Parish of Chideock** in 1641 are Thomas Adams. Joseph, Robert & Rob Cox, Matthew Gardener, John & Thomas Gaye, William Hodder was the Curate (Anglican/CofE), Richard Knight, Richard Orchard was the Constable and Robert Orchard was the Overseer, we also have William, Richard and John jun Orchard & Robert Warren, overseer ^{clxxiv}. Wooton Fitzpaine had William Orchard, Anthony Fowler, Robert Hoare and several Dares.

Marshwood parish (arrow 2nd top prev page) for 200 years was attached to Whitchurch Canicorum. It has only 19th century records available, but random records from 1614-1992 are kept at Dorset History Centre ^{clxxv}. Pilsdon Parish (top arrow prev page) has only a very small amount of random records available with no Hodder records ^{clxxvi}. Stanton St Gabriel is between Charmouth and Chideock, (see middle arrow prev page), there again is only a small amount of random records, as sometime in the Middle Ages Stanton St Gabriel became a perpetual curacy annexed to Whitchurch Canonicorum. During the 1600’s a petition to restore the parish status was organised by the 23 families of the hamlet of Stanton St Gabriel as they had to travel more than two miles to Whitchurch, along a road exposed to such violence of wind and weather that they could seldom make the journey to church in winter. This petition went unheeded. Sadly, by the 1700’s, the inhabitants were lured away for jobs and the once flourishing settlement was abandoned.

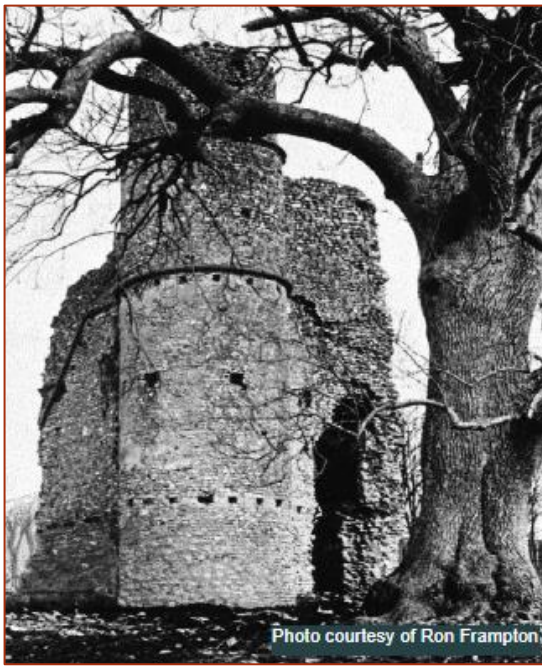
Thorncombe parish (top left arrow prev page), now in north-west Dorset, was part of Devon until 1843. The parish registers run from 1552 for Marriages, 1691 for Baptisms & 1691 for Burials, earlier registers are held at the

1677
05 Sep 1677
Bradford Peverell
Elizabeth
Bowditch
Samuel
Hodder
Thorncomb
Dorset
Elizabeth
Bowditch
Dorset
England
Dorset Marriages

Dorset History Centre. For baptisms, in the late 1600’s three Hodders, James, John & Anthony, whose family are active there, but by the 1700’s there is a George Hodder. Whereas we have a Hugh Hodder marrying Honor Weber in 1629, in 1656 during the reign of the Lord Protector, Oliver Cromwell, John Hodder from Wooton Fitzpaine married Benedicta **Bragge** (recorded in Hawkchurch parish register). We also have a will for a John Hodder, Clerk (clergy) of Thorncombe, Dorset, 2 Oct 1680 ^{clxxvii}.

Thorncombe was held by Viscount Baldwin de Brionne at the time of Domesday and since then it has been associated with

Holditch Court, once a great medieval manor, built in the reign of Edward II, first belonged to Sir William Pole & thence to the family of Flemynge (Fleming). Seized by the King, when the next owner, William le Sander revolted, it was eventually returned after a successful intervention by Richard Flemynge and given to his son, William, eventually to be owned by Henry de Broc (Brook). Attacked, during the Wars of the Roses in 1449, it was again forfeited to the King, when George Brook was involved in ‘Raleigh’s Plot’ against King James I. George Brook was beheaded and Henry Brook died in the Tower in 1618/19. Holditch was given to Lord Mountjoy by the King, which was then acquired by the **Bowditch** family who sold it to the **Bragges** in 1714. www.thorncombe-village-trust.co.uk/page71 Holditch, the existing building was built as a gatehouse early in the 16th c & extended in the 17th c. & is a two-storied building, retaining two original windows & original doorway. The tower which formed part of the semi-fortified manor house of late medieval date is situated south-east of the house. In 1368 a Royal licence was granted by Richard II for Thomas Brook, knight, to strengthen his mansion-house within his manor of Holditch ... to him & his heirs forever. www.gatehouse-gazetteer.info/LOC/13970220 For story of the Bowditch/Hodder relationship see next page.



Sam.
Hodder
1679
26 Apr 1679
Devon
England
"Holditch", Thorncombe, Devon.
Ad. to Jn. H., grdf. and guardian dur. min. of Eliz. H., da. (exp. and new Gnt. 22nd Nov. 1681)
deceased
The National Archives

Samuel
Hodder
Male
Widower
1684
Thorncombe
Thorncombe
Dorset
England
admon to Edward Damer, guardian of Elizabeth Hodder daughter under age
Prerogative Court of Canterbury
MUR1
Administration

HODDER, Sam., wid.
 ✓ Holditch, Devon.
 Ad. to Edw. Damer, guardian
 dur. min. of Eliz. H., da.
 (Rev. Admons. 26th April 1679,
 22nd Nov. 1681)
 59
 73
 5th May 1684

several ancient families, including the **Brook**, Prideaux, Gwynn, **Bragge** and Tranchard families. I am mentioning these families as there is an association with the **Hodder** family, as we shall see. There are several hamlets in Thorncombe parish, including ‘**Holditch**’, (see prev. page) with its picturesque ivy-clad ruins of the Brook family’s fortified manor house. The rector of Thorncombe, John **Bragge** from the Sadborrow family as a Royalist supporter, was so frequently and heavily fined by Cromwell’s

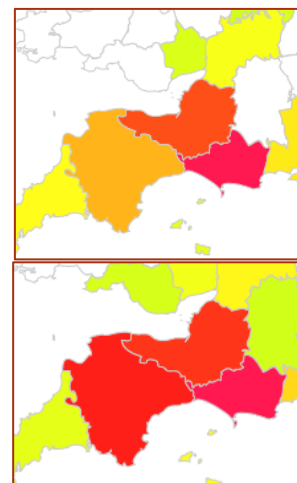
government after the Civil War that he was unable to properly carry out his pastoral duties for the last six months of his life. Towards the end of the 17th century, Thorncombe was a hotbed of revolt, although few of the 33 Thorncombe men wanted by Judge Jefferies for participating in the failed 1685 Monmouth Rebellion were caught. There is also a 1723 list of the Thorncombe residents who swore an Oath of Allegiance to King George I at the School House, Axminster and we do have two John Hodders from Thorncombe listed.

There is also a strange Hodder association with “Holditch Court” (photo by Ron Frampton, prev page ^{clxxviii}), we have a 17th century (prev page) marriage dated 5 Sep 1677 about 20 miles east of Thorncombe at Bradford Peverell between a Samuel Hodder from Thorncomb to Elizabeth Bowditch. There are some records from the National Archives, relating to Elizabeth and “Holditch”,

Thorncombe, Devon. It appears that Elizabeth died 26 Oct 1678 at Bradford Peverell. But Elizabeth must be the heiress of “Holditch” & the estate is to be kept in trust for her daughter, Elizabeth Hodder with an administrative guardian appointed 26 Apr 1679 every two years. The first being Nicholas Bowbridge, grandfather, then from 1681 it is Edward Damer. After that was Samuel Hodder, her father, the sole Guardian, as there are no more records. But Samuel Hodder must have moved in high circles for him to marry the heiress to “Holditch” at Thorncombe. It was sold to the Bragge family in 1714.

The closest parish of the Hundred of Whitchurch Canoncorum to Uplyme, Devon is the Parish of **Wootton Fitzpaine**. Its registers date from the year 1667 and includes the parish of Monkton Wyld which was formed from part of Wootton Fitzpaine in 1850. While there was an infant school built in 1860 for 50 children, the elder children attended a boarding school in Charmouth. Some of the marriages at Wootton Fitzpaine, include in 1691, a John Hodder married Rebecca Hodder 19 Dec, perhaps he was the son of the John Hodder who married Benedicta **Bragge**! In 1697, Thomas Clutterie married Dorothie Hodder 17 Jul and in 1701, Robert Smoath married Deborah Hodder of Charmouth ^{clxxix}.

I have put forward the suggestion that our family line of Hodders originated from the Hundred of Whitchurch Canoncorum in the County of Dorset and it seems that most of them lived in the Parish of Whitchurch itself, according to a survey of the registers of the parishes within the ‘Hundred’. But 200-300 years later the 1841 census shows the majority of Hodders as living in Dorset, 283; Somerset, 190 (top right) with the next populous is Devon 102. In 1851, we see a greater move of Hodders (lower right) into Devon 191; with Dorset, 234 and Somerset, 175 ^{clxxx}. But prior to the 1500’s, history records show that the surname Hodder was first found in Essex, Devon where John le Hodder was listed in the Cura Regis Rolls for 1220.




CH 89 – NEARLY AS FAR BACK IN TIME AS I CAN GO ON THE HODDER JOURNEY!

Children	THOMAS HODDER
Ann Hodder	Jane (Hodder)
Jane Hodder	SARAH (Hodder)
Thomas Hodder	
Thomas Hodder	
Joan Hodder	
Unknown Hodder	
Sara Hodder	
Ann Hodder	
Ursula Hodder	
Unknown Hodder	
Caleb Hodder	
LYONNEL LIONEL HODDER	
Unknown HODDER	


– **THOMAS & SARAH.** While we have based the paternal connection between **Phillip Hodder** born about 1699 and **Lyonell Hodder**, Yeoman of Uplyme baptised in 1658 at Whitchurch Canonicorum on significant circumstantial evidence, but from now on all we can do is deduce and speculate who are possibly our ancestors from the lists of Whitchurch Canonicorum baptisms and marriages going back as far as

1580. For list - See [APPENDIX – 2017-05-24 10](#) on p113.

 Left are the children recorded as the children of **Thomas Hodder**. Also remembering that except for certain periods in time when taxes were imposed or wars being fought, births, marriages and deaths were not necessarily recorded through the church, so if a child was not baptised, there is no birth record. The Marriage Duty Act of 1694/5 required that banns or marriage licences must be obtained and from 1753 to 1836 apart from Quakers or Jewish, all marriages to be legal had to be performed in the Church of England ^{clxxxii}.

Lyonnel Hodder's baptismal record shows that his father is **Thomas Hodder**. I am unable to locate marriage records for either **Lyonnel** or **Thomas**, bearing in mind that traditionally, the marriage often took place in the bride's parish. Also, around this time, the United Kingdom was in chaos due to the Civil War aka The War of the Three Kingdoms & as a result of orders from Oliver Cromwell, parish records were often not kept. We have no hint of who **Lyonnel's** wife was, but both historical & naming

traditions & an Uplyme burial record, circumstantially point to her name being **Susannah**, living in Uplyme.

 However, **Lyonnel's** father **Thomas** could possibly have had two wives. Marrying **Jane** about 1639 and having a daughter, **Ann** b. 27 Dec 1640, with both **Jane** and **Ann** dying during childbirth or from an epidemic. Then, **Thomas** married **Sarah** in 1641 & the first baptism is for daughter, named **Jane**, b. 1642 fathered by **Thomas Hodder** and the mother is **Sarah**. That their first daughter is named after **Thomas's** first wife, Jane indicates that Jane and **Sarah** could have been sisters. **Thomas** and **Sarah** had ten children, **Thomas**, 1643-1644; **Thomas** 1647, (*Thomas married Joan Hodder b. 1648 the daughter of Robert Hodder, in 1674 at Whitchurch*); Unknown Hodder, 1649-1649; **Sara Hodder**, 1650; **Ann Hodder**, 1653; **Ursula Hodder**, 1654; **Unknown**, 1655-1655; **Caleb Hodder**, 1656 & **Lyonnel/Lionel Hodder** 1658.

Different Priests/Vicars would have recorded events differently, some including mothers, others only the father, but what is amazing is that all baptisms in this parish were recorded during the Civil War, where recording of Church of England baptisms, marriages and burials was discouraged even banned by Oliver Cromwell, the Puritan in his attempt to do away with Anglican Bishops (Episcopacy). It appears that **Lyonnel's** father, **Thomas** could have died 16 Apr 1659, a year before the Restoration, when **Lyonnel**, the youngest child was only 13 months old. This could be why he, as the youngest son, moved to Uplyme to 'make his fortune'.

We have touched on the English Civil War of 1642 already, but these ancestors lived through these violent & dangerous times, where in Great Britain, there was no safe place to live. Throughout the years from 1642 until the flight of Charles II to France in 1651, (which we looked at when we travelled through Charmouth in Part One Chapter 25) war between king and parliament ravaged England, Wales, Scotland and Ireland. The War of the Three Kingdoms was a brutal war and left the Irish with a lasting hatred for Oliver Cromwell. But it was not good for the English, the Scottish or the Welsh either. In fact, it was in this civil war that the highest proportion of British soldiers was killed. A staggering one in ten of the adult male population died, more than three times the proportion that died in the First World War and five times the proportion who died in the Second World War. The total UK population in 1642 is estimated at five million, of whom roughly two million were men of fighting age and 85,000 died on the battlefield, another

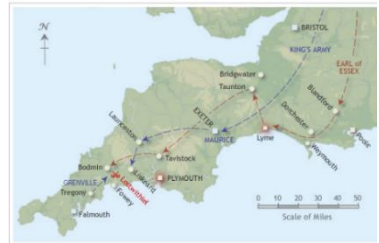
THOMAS HODDER 1618-	
Spouse & Children	▼
2	Jane (Hodder)
2	Ann Hodder
Spouse & Children	▼
2	SARAH (Hodder)
2	Jane Hodder
2	Thomas Hodder
2	Thomas Hodder
2	Unknown Hodder
2	Sara Hodder
2	Ann Hodder
2	Ursula Hodder
2	Unknown Hodder
2	Caleb Hodder
2	LYONNEL/ L HODDER


100,000 died of wounds or disease. The war was the biggest military mobilization in English history with a quarter of those eligible to fight finding themselves in uniform.^{clxxxii} What was equally devastating was the division it caused in the community, with brother against brother, family against family, village against village, county against county, Roman Catholic against Protestant and King against Parliament.

General Oliver Cromwell, the leader of the Parliamentarians, as Lord Protector of the Commonwealth of England, Scotland & Ireland commanded Great Britain until his death in 1658 & the return of the Monarchy in Charles II

in 1660, known as 'The Restoration'. Cromwell, a practising Puritan is seen as one of the most controversial figures in history, as a regicidal dictator responsible for the execution of King Charles I; his actions against the Catholics of Ireland are seen as genocide or near-genocidal; a military dictator by Winston Churchill, yet others such as John Milton, the poet saw him as a hero of liberty.

Between 1642 and 1646, the mainly Royalist south west of England saw many battles between the Royalist & Parliamentarian forces, at Taunton & Sherborne, only 30 miles from Whitchurch & Uplyme. Closer by were conflicts at Exeter, Dartmouth, Tiverton, Crediton, Bovey Tracey, Dorchester, Weymouth, Portland & Lyme Regis/Uplyme (red arrow). The biggest Civil War battle in the south west of England was 16 Feb, 1646, in Torrington, North Devon with more than 17000 men involved. Every year the town commemorates the battle by having a large march by torchlight through the town, following the route where the battle took place and then into the Square. A letter from Lord Fairfax is read to the Torrington inhabitants, telling them the error of their ways in being Royalist supporters, following which a wreath is laid on the mass grave in the churchyard of 169 prisoners who died in the church when it blew up with one and a half tons of gunpowder stored there. Appropriately, the displays of living history etc is then finished by a firework display^{clxxxiii}.

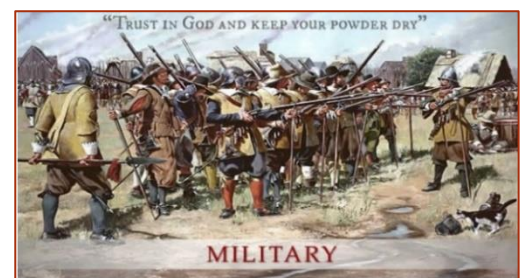


Payment to John Hodder	
Payment details	
Gratuity	20s
Pension	No pension
Notes	Upon the presentment of a list under the hand of Sir John Strode knight unto this court of each indigent souldiers within the division of Bridport who continued loyal to his late majesty in the late wars and never deserted the said service, It is therefore ordered... that the Treasurer for the westernne partie of this county doe pay unto each of them & who are in a list hereunto annexed the summe of twenty shillings for their present necessity and reliefe.
Record of payment	Dorset Quarter Sessions, Basingstoke, October 1647
Payment made to	
	Title: Unknown
	Name: John Hodder
	Described occupation: Occupation unknown
	Place of residence: Whitchurch Canoniorum (Whitchurch Canoniorum Par sh), Dorset

It is doubtful whether Parliament could have won the first English Civil war (1642-46) without Scottish intervention, who insisted upon the establishment of Presbyterianism ie Calvinism/Puritan in England and in return sent an army of 21,000 men, which played a crucial role in the defeat of the Royalists at the Battle of Marston Moor in 1644^{clxxxiv}. If you want to read more on the English Civil War see <http://bcw-project.org/>

While most of SW England were Royalist, many of our Hodder family were also. Four years

after The Restoration, in 1664, two years before the Great Fire of London, a John Hodder of Whitchurch Canoniorum was awarded by King Charles II, 20 shillings to "all those soldiers who remained loyal to his late majesty (King Charles I) at Bridport and did not desert"^{clxxxv}. This would have been for the years from 1642 to 1651. So we now move back a generation to **Thomas**' father – another **Thomas Hodder** and his wife, **Dorothie Dare**.



CH. 90 – NEARLY, NEARLY AS FAR BACK IN TIME AS I CAN GO ON THE HODDER JOURNEY

Children	THOMAS HODDER
Jane (Hodder)	
SARAH (Hodder)	
William Hodder	
Samuel Hodder	
Mary Hodder	
John Hodder	
Andrew Hodder	
George Hodder	
Robert Hodder	
Joane Hodder	
Unknown Hodder	
Robert Hodder	

THOMAS HODDER
DOROTHE DARE

- THOMAS HODDER & DOROTHE DARE.

According to the Whitchurch Canoniorum Parish records, these appear to be the parents of **Thomas Hodder** (1618-1659).

So, consulting the baptismal records, as well as their son, **Thomas**, our ancestor, his parents, **Thomas** and **Dorothy** also had a son, **John** and this **John** is a prime candidate to be the John Hodder, Royalist, who was one of “all those soldiers who remained loyal to his late majesty (King Charles I) at Bridport and did not desert”, and was awarded 20s by Charles II? Bridport was predominantly a Royalist town during the Civil War, but I have been unable to locate a conflict of which this award of 20/- could have been the result. However, possibly the reward went to all who remained loyal, & we are told in Part 1, when we discover Fabian Hodder & the Crabchurch conspiracy that Royalist reinforcements were all around Weymouth, at Portland, Charmouth & Bridport.

The John Hodder referred to, is most likely my generations 7 x great grand uncle **John Hodder** baptised 5 Mar 1625, son of **Thomas Hodder** & **Dorothy Dare**, aged 17 in 1642. There are several others ‘John Hodders’ who it could be, but our 7 x times great uncle is the most likely. But, with one in four men fighting as soldiers, there was probably more than John Hodder and many more Hodders involved in this war, where brother fought brother, friend killed friend, voluntarily or commanded to.

Our 7th great grandfather, **Thomas Hodder** was baptised at St Candida, Whitchurch Canoniorum on the 5 Aug 1618, his father, our 8th great grandfather was also **Thomas Hodder**, baptised 13 Mar 1580 at Whitchurch Canoniorum and his father is recorded as **Robert Hodder**. The marriage register for Whitchurch shows a marriage between our 8th great grandparents, **Thomas Hodder** and **Dorothie Dare** the year before, on the 14 Jan 1617, making it very likely that these are **Thomas**’ parents and he is their eldest son. Our 8th great grandmother, **Dorothie Dare** was baptised 10 August, 1597 also at Whitchurch Canoniorum, her father was **John Dare** born about 1567. Whitchurch marriage register has a record for a marriage for a **John Dare** to a **Joane Piddle** alias **Davy** dated 5 Oct, 1597. Possibly, **Joane**’s step father was Davy; it also indicates that **Dorothie** was born prior to **Joane**’s marriage to **John Dare**. **Dorothy**’s siblings are **Rachel**, b. 8 May 1603; **George**, b. 8 May, 1609; **Jane**, b. 12 May 1622.

Our 8th great grandparents, **Thomas** & **Dorothie**’s children are first, our 7th great grandparent, **Thomas Hodder** baptised 1618, **William**, b. 1620; **Samuel**, b. 1621; **Mary**, b. 1624; **John**, b. 1625 (who possibly fought as a Royalist soldier in the War of the Three Kingdoms); **Andrew**, b. 1627; **George**, b. 1632; **Robert**, b. 1637-bef 1649; **Joane**, b. 1640; **Unknown Hodder**, 1643 and **Robert**, b. 1650.

So what is happening in the early 1600’s in the world of the English people. In 1616, the diplomatic

Children	ROBART HODDER Snr
Joane Hodder	KATHERINE ELLET
Mary Hodder	
William Hodder	
Edith Crocker	
THOMAS HODDER	
DOROTHE DARE	
Judith Hodder	
Barbara Hodder	
John Hodder	

ROBART HODDER Snr
KATHERINE ELLET

door opens up trade with India; Roman Catholic priest Thomas Atkinson is hanged, drawn & quartered at York, at age 70; William Shakespeare dies; a typhus outbreak occurs reaching epidemic levels; Witch trials under the Witchcraft Act 1604 has eleven women hanged and in 1619 two other witches, Margaret & Phillippa Flower, the witches of Belvoir are hung & in 1682, the Devon Bideford Witch trial of Susannah Edwards ^{clxxxvi}.

The father of **Thomas Hodder**, b. 1590 is **Robert Hodder** b. abt 1559 and in the records we locate the marriage dated the 19 Oct 1579, of a **Robart Hodder** & **Katherine Eliot** (Ellet) b. 15 Aug 1561, her father is **John Eliot**. Our 9 x great grandparents, **Robart** & **Katherine**’s eldest child was **Joane**, born a year after their marriage in 1580, followed by another daughter, **Mary**, b. 1582; then a son **William**, b. 1586. (**William** married Edith Crocker & had a son, **William** b. 1617.) In 1590, our 8 x great grandfather, **Thomas** is born, followed by **Judith** 1592; **Barbara**, 1594; and **John** in 1595.

CH. 91 – REALLY AS FAR BACK IN TIME AS I CAN GO ON THE HODDER JOURNEY - WILLIAM HODDER (c.1528-1577) & JOANE MASON (1533-1582).

Elizabeth the First was Queen of England & reigned from 1558 until 1603. She was the daughter of King Henry VIII and Anne Boleyn, his



Elizabeth I in her coronation robes, patterned with Tudor roses and trimmed with ermine

second wife who was executed in 1535, when William was 7 and Joane 2 years old. In 1570, the Pope declared Elizabeth illegitimate and released all Roman Catholics living under her rule, from obedience to her. However, by 1580, England could no longer avoid war with Spain & the Anglo-Spanish War between England and Spain began in 1585 and continued till 1604, this resulted in intermittent conflict between the two countries and in 1588, the enormous 130 ship Spanish naval fleet sailed up the English Channel, engaging with English ships within sight of Lyme Regis and defeated by the English Sir Francis Drake, the Drake family originating from Musbury, Devon, neighbouring Uplyme.



Jousting continued through until the 17th century^{clxxxvii}, so it was in this time of chivalry, that the parents of **Robart Hodder**, b. abt 1559 lived, **William Hodder** (1528-1577) and **Joane Mason** (1533-1582) – our generations 10 x great grandparents. **William** was born abt. 1528 in

Whitchurch Canoniorium. Both **William** & **Joane** were born during the legendary reign of King Henry VIII and were children, when Henry VIII divorced his first wife, Catherine of Aragon and married Anne Boleyn & the future Queen Elizabeth I was born. **William** grew to maturity as King Henry beheaded, divorced five other wives and **William** was 19 years old, when King Henry VIII died. **William** and **Joane** lived through the pendulum swings between Protestant and Roman Catholic rulers, it was volatile and dangerous place to live in those times.

We have a copy of **William**'s will dated 8 Dec 1577 and it is stated that he was a wealthy Yeoman. And his great grandson **George**'s will validates that he was the holder of the Hodder Coat of Arms. Below is the first page only of his will. I have attempted to translate most of it and he refers to his Queen, which is Elizabeth I and it seemed rather eerie and strange to be reading a document written by one's ancestor at the

WILLIAM HODDER	Children
JOANE MASON	ROBERT HODDER Sr
	KATHERINE ELLET
	Markes Hodder
	Philip Phillipa Dummit
	Steven Hodder
	John Hodder
	Unknown Hodder
	Thomas Hodder
	Florence Hodder
	Roger Hodder
	Joane Hodder
	Christen Hodder
	Sicilie Hodder



time of the reign of Elizabeth I. It seems that **William** had his two main properties in Whitchurch Canonitorium which are Boclandt and Bushcroft, and he leaves all of this to his eldest son, **Robert** our 9th great grandfather. He also has property at Athlington, which he leaves to his fifth son, **Thomas**. I cannot locate Athlington, however, it could mean Allington, five miles away, and just one mile north of Bridport, and many Hodder families live there in the 19th century, so this could be the beginning of the Allington branch of the Hodders. It is interesting that **William** leaves money to the Bridport church as well as the Whitchurch parish church, so obviously he was well known in that community also.

In **William**'s will as well as bequeathing money to his daughter, **Johan**, he also leaves bullocks, etc and property in Axminster, Devon, to his wife, **Johan**. This includes the property she brought to the marriage, and also implies that she was from a wealthy family, possibly from Axminster. It also infers that **William** has added to the **Johan**'s dowry property during their marriage and it appears also, she has rights to sell, lett or rent other property in Whitchurch and to continue to live at Boclandt and Bushcroft if she chooses. Obviously, William unlike many others of his generation, respects and values his wife. **William** has six sons, **Robert**, **Markes**, **Stephen**, **John**, **Thomas** and **Roger** which have all been named in the will, as well as a **William**, who is not named as a son (possibly grandson, the eldest son of **Robert**), but actually only **Robert** and **Thomas** receive any benefit from the will, in the form of property, which makes one confident that **Markes**, **Stephen**, **John** and **Roger** all may have had property bestowed upon them previous

to their father's death and **Robert**'s and **Thomas**' property are the main property where **William** lived and brought up his family. There is no mention of his daughters, **Christen** and **Sicilie**, but random amounts of money are made available to various men, which could include their husbands. William was buried 11 Dec 1777 in Whitchurch Canonitorium.

Left in an excerpt of the 1692 will of **William**'s great grandson, **George Hodder**, a Merchant who testifies that he was the "great grandson of **William Hodder** of Whitchurch, Yeoman, who by his Will, dated 27 Nov 1577, left his lands called Boclande and Bushcroft to his son **Robert**." The seal on that Will is described in a MS Armes of Nobility and Gentry of 1689. The Seal is described as three battle axes (halberds) below right.

Left is an excerpt of **George Hodder**'s 1692 will, showing the distribution of his wealth, at the bottom it reads (Seal, coat of arms, much broken), then followed by excerpt shown on previous page. Right is an image of the Hodder Coat of Arms. In Part One, I researched how and why one received a Coat of Arms and who was entitled to use them. It appears that this Coat of Arms and Seal has passed to **William**'s eldest son, **Robert** and then onto his third son, **John** as both of John's elder brothers, **William**

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To my daughter Sarah Pounce the dwelling house in Topsham where she now liveth.

To my daughter Hannah Locke one garden plot in Topsham, now in her possession, together with a way to the same from the Broad Street of Topsham.

To my son George, after my wife's death, all my lands in Whitchurch, and the house where I now live; the house where Cowsen [sic] Andrew Hodder lives, the house where John Palmer lives with the meeting house, etc.

To my wife the Ship called the Five Sisters, and after her death to my five daughters, Mary, Susanna, Sarah, Hannah, and Martha.

To my wife the use and benefit of the ship called the Three Brothers, and all other ships wherein I have any part or possession.

The Ship Three Brothers after her death to my sons, Joseph, George, and Benjamin.

To my son Benjamin if unmarried at my death one bed.

To my daughter Martha Comer one bed now in her chamber.

To each of my sons in law a gold ring.

To each of my grandchildren £5 apiece.

To my eight children all my plate to be divided after my wife's death.

My wife Mary to be sole executrix.

Witnesses: Andrew Hodder. George Hodder.
Wm. Harrison.
Wm. Dane.
22 day of October 1692.
(Seal, coat of arms, much broken)

Proved 1 October 1700.

George Hodder, the testator, was a great-grandson of William Hodder, of Whitchurch, Yeoman, who by his Will, dated 27th Nov., 1577, left his lands called Boclande and Bushcrofte to his son Robert. The seal to his Will is described in a MS. Armes of Nobility and Gentry of Devon, 1689: *Argt three battle axes (halberds) in fess sable, their hoddles in chief. Crest: A skyp on fyer, her sayles spread.* This seal of Arms is attached to the Shere Trust Deed, 28th Sept., 30 Chas. II., in which he is described as merchant, and was also on the Chandelier in the Presbyterian Chapel, Topsham.

278 DEVON AND CORNWALL NOTES AND QUERIES.

which is said to have been built by him. He married 25th May, 1647, at St. Margaret's, Topsham, Mary Parker, and



and **Thomas** 'possibly' predeceased **Robert**. Then from **John**, son of **Robert**, to **George**, Merchant of Topsham. However, I must reiterate that this line of descent of the Armiger is speculation, but somehow **George** has inherited the Armiger, so the previous scenerio is definitely a possibility.

So why does a Yeoman have a Coat of Arms and a Seal? The word 'Yeoman' is believed to mean 'free man' and could refer to one who serves in a royal or noble household, not a normal servant, but one who is of higher rank, where household staff consisted of both nobles and commoners and certain duties could only be performed by nobles. There was a Household Ordinance, where accounts, budgets etc were overseen, the Yeoman of the Guard, which was in charge of Security, Yeoman of the Kings Chamber and Yeoman of the Offices^{clxxxviii}.

CH. 92 – TYING UP A FEW LOOSE ENDS - MAYBE!

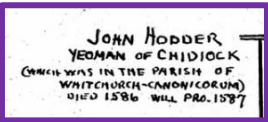
The following is research that has come my way, and so I will put it down in case it is of help to

other researchers. Dr Kae Lewis also sent me a copy of a will dated 1586 for a **John Hodder** (??) of Chideock in the County of Dorset, Yeoman^{clxxxix}. From the limited amount that I can decipher, he asked to be buried at Chideock, and leaves money to both the church in Chideock and the church in Whitchurch Canonorum, which could indicate a connection to Whitchurch Canonorum leading to speculation that perhaps Whitchurch was



John's origin & he could have a DNA connection of perhaps brother or cousin to our ancestor **William**, but we have no primary evidence to that fact.

As well as the Will of John Hodder, there was also a 'Provisional' Family Tree of early 1600's Hoddors of Chideock, compiled in 1948 by a George Hodder. George Hodder

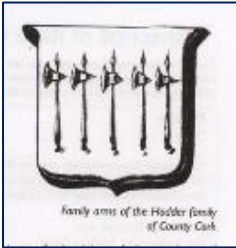


began his Provisional tree with a "**John Hodder**, Yeoman of Chidiok, (which was in the Parish of Whitchurch Canonorum). **John Hodder** died in 1586 – Will proved 1587" which would be the

John
Hodder
.
1587
1587
13 Mar 1587
Whitchurch Canonorum
Dorset
England

Will shown above. There is a Findmypast burial record for a **John Hodder** dated 13 Mar 1587, which could easily be the burial record for the above. Whitchurch Canonorum was the recording centre for the parishes surrounding it, which includes Chideock, and I have noticed often the recording time between the parish and the recording centre for the same record will often have a discrepancy of several months. Perhaps, the clerk recording them, dated them according to the date they were entered at the Recording Centre, possibly another historian or genealogist might have the answer!

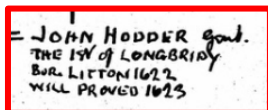
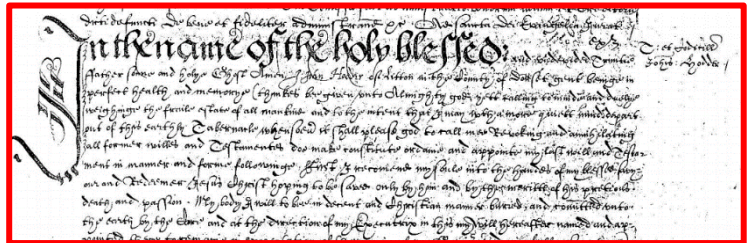
However, our line's direct ancestor for that generation is **William Hodder** b. abt 1528-1577 Whitchurch Canonorum (see previous page). **William's** will & burial is ten years earlier than **John's** will above, so it is easy to speculate that **John** is **William's** younger brother, but that would have to be proven with concrete evidence. I say, 'younger' brother, as evidence shows that **William** is the armiger, which is



given only to the eldest son & can only be used by him. (Though in Co Cork, Ireland, John Hodder from Melcombe Regis, Dorset who with his brother, William moved to Cork, Ireland (back in Part 1) during the 1600's, were accorded a Coat of Arms. But as it can only be owned by one family member at a time, & it was already owned by **William Hodder**, Yeoman of Whitchurch Canonorum, it had to vary enough to make it unique, and keep the Hodder essence.

This they did by increasing the number of Halberds (axes) from three to five. As John had no children, it was inherited by Francis, the son of William.)

According to his Will above, **John Hodder**, Yeoman of Chideock had six children, **John**; Andrew; Edward; William; Elizabeth & Anne. George Hodder in his 1948 family tree has added extra information, which he has gleaned from their various wills, he refers to the



heir, **John Hodder**, as Gentleman, the 1st Hodder of Longbridy. Buried Litton 1622, his will proved 1623, which I have accessed^{cx}. This **John** married **Joan** & they had

eight children, a daughter, **Joan** & seven sons, **John, Andrew, George, Thomas, Angell, William & Robert**.

JOHN HODDER gent. =
THE 2nd of LONGBRIDY
AND BLANDFORD
died 1637

John and **Joan** appear to be the parents of the same **John** Hodder, Gentleman, the 2nd Hodder of Longbridy and Blandford, whose matriculation from Oxford University Alumina records is

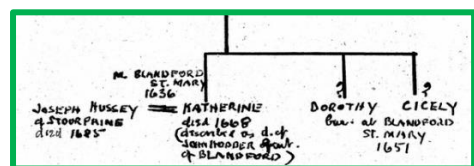
given. **He** is described as son and heir of **John** of Chideock, Dorset; & matriculated 1601 aged 19, giving him a year of birth of 1582.

ROBERT
? RECTOR OF PUNCKNOLL

According to the will of **John**, 1st of Longbridy, **John** and **Joan** also have a son **Robert**, whom George Hodder has marked as the Rector of Puncknoll, Dorset, and the Oxford Alumina records tell us that **Robert** matriculated in 1618, aged 18 giving him a year of birth of 1600. **Robert** is the 7th son of **John** of Chideoke, Dorset, brother of **John**, who matriculated in 1601. **Robert** is also the Rector of Puncknoll, Dorset, in 1631. (Though George has given later dates – 1654-9 – both are possible!) Both John and Robert are students of Middle Temple, which means they studied law. Their father, **John** is recorded by George as being buried at Litton, so why am I not surprised then to discover in The National Archives, Kew, legal actions taken by **John Hodder** against his mother, the widow **Joan Hodder** and his brother **Robert**, over a property at Litton, which appears to be the family home.

Hodder, John, of Dorset, gent. HART HALL, matric. 23 Oct., 1601, aged 19; student of Middle Temple 1602 (as son and heir of John, of Chideoke, Dorset); brother of Robert 1618. See Foster's *Inns of Court Reg.*

Hodder, Robert, of Dorset, gent. MAGDALEN HALL, matric. 24 April, 1618, aged 18; a student of Middle Temple 1620 (as 7th son of John, of Chideoke, Dorset), rector of Puncknoll, Dorset, 1631; brother of John 1601. See Foster's *Inns of Court Reg.* & Foster's *Index Eccl.*



John Hodder Oxford graduate, married **Katherine**. George Hodder gives **John** and **Katherine**, three daughters, **Katherine**, b.1668 daughter of **John Hodder**, Gentleman, of Blandford. George speculates that **John & Katherine** also had two daughters, **Dorothy** and **Cecily** buried 1651 at St Mary's, Blandford.

The reason for this speculation, rather than concrete evidence, is that the town of Blandford was nearly totally destroyed by fire in 1579. Sixty-three years later, the dates of the life events of this family are right in the middle of one of the great internal conflicts, the Civil War 1642 through to the Restoration 1660 & as a result in 1644 the Parliamentarian forces looted & pillaged the Blandford records. Then, finally in 1731 almost all the records, including all the Bishops Transcripts for the county deposited in Blandford were totally destroyed by another fire. As a result much of Blandford history begins in 1731, and in 1732 the Blandford church another St Peter and St Paul was rebuilt^{exci}. However, this explains the lack of evidence for the life events & proof of existence of the family of **John & Katherine** Hodder.

According to his **Will** prev page, **John Hodder**, Yeoman of Chideock had six children, **John**; Andrew; **Edward**; William; Elizabeth & Anne. It seems that **Edward** was a fine cloth merchant (a Mercer) in Weymouth, his children were **Fabian, John** and six daughters. This is most likely the **Fabian**, we find in Part 1 who engineered the Royalist attack at Weymouth, and **John** could be the Merchant who had his belongings stolen by the rampaging Parliamentarians.

Tomorrow, we try to discover Colway Manor Farm, where **Sarah Wyatt** was born and discover a whole new family, the ancestors of **Susannah Edwards**, from Branscombe, Seaton and Beer. But back in 2017, in modern day Uplyme, it was nearly 9.00pm, so I went back to do some housekeeping chores and Julie went down to the Cobb to see if she could capture the sunset. I haven't got one of her brilliant photos so until I acquire one, we will have to make do with a photo from Dorset Life.



APPENDICES

APPENDIX – 2017-05-24 1 (2) (Duplicated from Day 6 – Dorset & Devon. P44)

What with plagues of sickness, war and bad seasons, over the centuries, conditions for those on the land, both farmers and labourers, had been slowly deteriorating. This was confirmed by the slow eroding of stability and security for workers bound up in the centuries of traditions and statutes in the Hiring Fairs, otherwise known as the Mop Fairs or Statute Fairs. (*An advertisement for a hiring fair in 1861 right.^{excii}*).

These fairs dated from the time of Edward III, when after the Black Death, there was a serious national labour shortage and in 1351, they were put in place by the King in an attempt to regulate the labour market. These fairs were a place where employers and prospective employees could come together, a suitable candidate hired and a year's contract would be undertaken. In 1563, more legislation was introduced where each place had a particular day of the year, for their fair. The high constables of the shire would proclaim the stipulated rates of pay and conditions of employment for the following year.

These hiring fairs were held in different market towns once a year, in conjunction with livestock markets, culminating in enjoyment in the amusements of the fair. Records show that one was held in Sherborne, Dorset each year. *“Farm workers, labourers, servants and some craftsmen would work for their employer from October to October. At the end of the employment they would attend the mop fair dressed in their Sunday best clothes and carrying an item signifying their trade. A cowman wore cow's hair, a carter wore a whipcord, a thatcher a tuft of woven straw and in the case of girls, who wanted to be hired as domestics, carried a mop or wore an apron. Employers would move amongst them discussing experience and terms and once agreement was reached the employer would give the employee a small token of money, known as the “fasten penny” usually a shilling, which “fastened” their contract for a year. As soon as the person was hired the emblem was replaced by a piece of bright ribbon or material indicating the hire had taken place. This 'tassle' worn on their lapel was the emblem of the employee's trade and was known as a 'mop' — hence the term "mop fair”^{exciii}.*

Those involved spoke freely about the good and the bad employers. Farmers could choose their employees, and the servants could choose their employers. People would travel up to 20 to 30 miles to attend a ‘hiring fair’ and once a labourer received work, they could easily spend one year in one village and be more than 30 miles away. Also, many a marriage match was made at the hiring fairs. (*Photo right^{exciv}*)

After the work of hiring, and buying and selling produce, stalls were set up, selling food and drink and offering music, dancing, games to play, and these would tempt the employee to spend their token money. The whole event became a major festival and eventually was condemned for the drunkenness and immorality they encouraged. In some locations around the country, the hiring fair was still in existence until after WWI^{exciv}. The author suggests that researchers of family history, should make efforts to locate the various hiring fairs in the vicinity of their ancestors, which could explain how their ancestor got to where they were, or how they met their future wife.

During these earlier centuries of stable contract work, the worker would receive payment in cash and in kind at the employer's table. As time passed, the social gulf between farmer and employee widened and



the security and stability lessened. Workers were hired on stricter cash-only contracts, which ran for increasingly shorter periods. After enclosures began, monthly terms became the norm; later, contracts were offered for as little as a week.

APPENDIX – 2017-05-24 2

WHAT IT MEANS TO BE A YEOMAN IN ENGLAND IN THE 14-18TH CENTURY

From “The Time Travellers Guide to the Medieval Ages” by Ian Mortimer.

WHAT LIFE IS LIKE IN THE 14TH CENTURY

P11 The majority (of people) live in rural areas, coming into their local town or city when necessary. The majority walk in, and walk home, carrying whatever they have bought or driving whatever livestock they have to sell. P13 There is often no toilet, just a bucket (to be emptied at Shitbrook). P31 Most village houses measure between 25 and 40 feet in length, but some are square one roomed cottages and others 60ft long **yeomen's** houses. P35 Yeomen in Worcestershire in the first half of the 14th century can, at the age of 20, look forward to an average of 28 years more life; and their successors in the second half can expect another 32 years. ... Poor peasants in the same area can expect to live for five or six years less. P36 ... the medieval understanding of a bondsman's servitude is not very far removed from slavery. ... Average man is 5'7" and average woman is 5'2". P37 ...citizens as young as 12 can serve on juries. ...Medieval boys are expected to work from the age of seven and can be hanged for theft at the same age. They can marry at the age of 14 and are liable to serve in an army from the age of 15. ...A woman is in her prime at 17, mature at 25 and growing old by her mid 30's. ... marriage at the age of twelve is approved of for a girl, although cohabitation usually begins at 14. Teenage pregnancies are positively encouraged ... Most girls of good birth are married by the age of 16 and have produced 5 or 6 children by their mid-20's. p42 In the social system, a franklin or yeomen are equivalent to Merchants with less than 500 pound, some professionals eg physicians, lawyers and a few master masons/master carpenters and Chaplains, friars and minor clergy. P47 There are as many grades of wealth and status among the peasantry as there are among the aristocracy and the clergy combine. The status of a **franklin or a yeoman** who has a whole yardland (30 acres) and his own plough team of eight oxen is far higher than that of a villein who is bound to serve his lord and has just one or two acres to his own use. If that franklin's daughter marries a younger son of a gentleman, his status is even higher. If his family provide the officers for the manor – the **reeve** (manorial overseer) or Hayward his status is further enhanced. P49 There is a considerable range of wealth and status among the franklins and yeomen (freemen). At the top end are those who have acquired enough freehold land to sustain their families comfortable and to employ others to help them farm their acres. P50 The three or four families from which the local officers are most often drawn (the reeve, jurors, chief tithing men, ale-tasters, constable and hayward) may well be resented by those who have suffered more from their accusations in the manorial court. P100 ... This puts 'masters' into an earning bracket of ten to seventeen pounds, similar to highly educated lawyers and physicians. In this way you can work your way up to a high level of social respectability, even if you do not come from a landed family. P120 ... under the provisions of the statute of Winchester (1285) every man between the ages of 15 and 60 must have arms of some sort, for the purpose of keeping the peace. P125 The Gough Map shows about 3,000 miles of main roads in use in 1360 ... 40% of these are of Roman origin.



APPENDIX – 2017-05-24 3 - THE STORY OF THE DRAKES OF ASHE, MUSBURY

DRAKE OF ASH or ASHE by Daphne Drake

In **1526** a **John Drake** of Exmouth brought an action at law against a family called Frank Cheyney to recover an estate in Musbury, East Devon known as Ash, (3.4 miles east of Uplyme) which he claimed had been wrongfully retained by them after the death of their mother or grand-mother Christiana Billett, whose first husband had been another **John Drake** of Exmouth, who is said to have been "engaged in trade or piracy". The claimant was successful and recovered the estate; the first Drake to live on it (other than the original "pirate" who had married the heiress of it sometime between **1412-1422**) was the claimant's son, another **John Drake**, an attorney. At this time, it had become obvious to the shrewd that Henry VIII meant to confiscate all the monastery property, an event which took place and is recorded in English history books as the Dissolution of the Monasteries. In several cases where Abbots foresaw the fate of their order, they made the best bargain open to them in the circumstances by selling monastery lands to local gentlemen before the King's commissioners arrived. They were thus able to raise some capital on which to live, in addition to the



small pensions which were granted to most of the dispossessed monks; the King was not anxious to route more local ill-feeling than could be avoided, so that most of these pre-Dissolution sales were not upset. In this way the last Abbot of the Abbey nearest to **Ash House**, Newenham Abbey, anticipated the seizure of that monastic estate by appointing **John Drake** (described as Gentleman of Musbury) Steward of the Abbey in November **1533**, and following up this appointment two years later by making grants of Abbey Farms for the lives of the Steward and two of his sons. In May **1535** the Prioress of a nunnery near Exeter (Polsloe) made a similar grant to **John Drake** of the rectory of Withycombe Raleigh and Budleigh. **John Drake** married Amy, daughter of Roger Grenville and by this marriage acquired more land. He also bought the Lordship of the Manor of Musbury, and other small estates at Trill, **near Axminster, Uplyme**, and in Axminster parish. The 17th century Devonshire historians Tristram Risdon and William Pole call him a "man of very great estate". His wife was a descendant in the 8th generation of Edward 1, King of England, by the marriage of the latter's daughter to Humphrey de Bohun. Newenham Abbey was finally seized In December **1536** "for the King" by a **Robert Drake** of Southleigh, who lived at Waddon, a farm in that parish. Some more information is given about this family later. **John Drake** of Ashe died in October **1558**, and his wife in **1578**. They are commemorated by one of the three groups of sculpture on the large Drake monument in Musbury church. Of their six sons only three survived - **Bernard, Robert** and **Richard** - but from these three descended such an enormous clan, that it is impossible to give here more than an outline of the various families with indications of the printed sources to be looked at by anyone curious enough to study all the ramifications. The senior house at Ashe, continued through John's eldest surviving son **Bernard**, remained in occupation there - acquiring in course of time a baronetcy - until **1733**. The last male heir was the 6th baronet, **Sir William Drake**, born in **1695**. He married in June **1726** Anne, daughter of William Peere Williams. It appears that he was an unsatisfactory husband, and a very extravagant man, since a deed of separation was drawn up by which the property was secured to his wife in return for the baronet's debts being paid. He died in October **1732** and his wife, who was childless, remarried Colonel George Speke of White Lackington, Somerset. The only child of this marriage, a daughter, married the **Lord North who has gone down in English history as the English Minister who contributed to the establishment of the United States of America, since it was his mismanagement of the colonial question for his master George III which led to the defection of the English colonies in America from English rule. Mrs Speke, who seems to have retained her title as "Dame Anne Drake" appears to have gone to White Lackington to live, and Ashe House was left in charge of a house steward.** When Lady Drake died some irregularity in the settlements caused the Ashe estate to be placed in Chancery until **1802**, when it was sold to the Tucker family. It subsequently became a farm; it had already suffered damage in the Civil Wars and two fires, and became very neglected and dilapidated. The Chapel was turned into a shed to house the cider-press. About **1926** the house was bought by Mr. Peat the well-known Egyptologist, who very carefully and lovingly restored it. **Daphne Drake** and **Frank Drake** visited the house in August **1933** and had permission from Mrs. Peat (by then a widow) to photograph it. Mrs. Peat sold it again early in **1950**, offering it to **Frank Drake**, who had regretfully to refuse the opportunity of buying it since the price was beyond his purse. The last distinguished visitor to Ashe was Mr. Winston Churchill, whose ancestor the Duke of Marlborough was born there in **1650**, and was baptized John after his grandfather **John Drake**, father of **Elizabeth Drake**, who married Sir Winston Churchill. The latter, a Dorset gentleman who had been ruined by his loyalty to the Royalist side in the English Civil Wars, had to live at Ashe after his marriage because his own estate had been confiscated. Ashe was partly ruinous because it been attacked early in the Civil War; **Dame Eleanor Drake**, Elizabeth's mother had been an ardent Parliamentarian and had garrisoned the house with Parliament troops. (Her husband, Sir John, had died in **1636** and bequeathed her a life interest in it.) So her Royalist neighbour, after the outbreak of war, promptly moved against her and succeeded in burning part of the house and damaging much of the rest. A penniless Royalist son-in-law sharing a house with an aggrieved and (by contemporary account truculent mother-in-law,) could not have been in a very happy position. Perhaps that is why he occupied his time at Ashe by writing a very large book, occasionally to be found as a calf-bound folio in second-hand book-shops but otherwise never read, which is a history of the Kings of England and the doctrine of the divine right of Kings upon which Charles I insisted and so brought himself to the scaffold. The other child of this marriage between **Elizabeth Drake** and Sir Winston Churchill, a daughter who was christened Arabella in the private chapel at Ashe on 28th Januarys **1648**, became the ancestress of a Spanish noble family whose present representative is the Duke of Berwick and Alba, at one time Spanish Ambassador to Great Britain. Her son was created Duke of Berwick by his father, King James II of England, and married a Spanish noblewoman who brought him the Alba possessions. A gentleman at the court of Charles II (The Comte de Grammont) has left a description of Arabella in his diary: he says she was tall, freckled and plain, but had beautiful legs. Her grandmother, **Dame Eleanor Drake**, was shut up in Lyme Regis for eight weeks in **1644** when that town was besieged by a Royalist army. A diary of the siege was kept by **Edward Drake** of Southleigh who was also in the town. This diary turned up at White Lackington in **1786**, when it was copied - fortunately since the original has since been lost. From this copy a version has been printed in **Hutchins' History of**

Dorset, published in **1861**. The only other member of the principal family which there is room to notice here is Bernard Drake who is interesting on his own account and also because of his acquaintance with Admiral **Sir Francis Drake**. He was the son of **John Drake** of Ashe who died in **1558**, and succeeded him in the estate there. He was one of Queen Elizabeth's Naval Commanders, and she knighted him at Greenwich in January **1585**, for his services' against the Spaniards in an action off Newfoundland. It is evident that he knew **Sir Francis Drake** well because in **1585** he borrowed 600 pound from him, giving him a mortgage upon Ashe. The deeds were lodged with a Sir Richard Martyn. A year later Sir **Bernard Drake** died. In **1596** his son **John** repaid the principal, but put forward a claim to have the outstanding interest remitted on account of an agreement said to have been made with his father by the Admiral to "forgive the interest if he (Sir Francis) made a saving voyage". (He was about to embark in the "Elizabeth Bonaventure" for an attack on Spanish possessions In the New World.) This claim was repudiated by the Admiral's brother and heir, **Thomas Drake**, who refused to allow the return of the deeds of Ashe until he was paid the Interest due. He won his case; and the resulting ill-feeling between the two families may account for a spiteful story told by a distant connection of the Drake family to the effect that when **Sir Francis Drake** was knighted he wished to adopt the arms borne by the Drakes of Ashe, a red winged dragon on a silver ground, and that Sir Bernard refused his permission. Therefore a special coat of arms was designed for the Admiral, including a ship where "in the rigging is hung up by the heels a Severn gules" i.e., in heraldic language a red winged dragon, in derision. The same story says that **Sir Bernard** boxed **Sir Francis Drake's** ears and "that within the verge of the Court". This tale is told by John Prince, author of a book entitled "Worthies of Devon". His stepmother was a Janet Drake, and his godfather was Sir John Drake, first baronet, **1625-1669**, greatgrandson of Sir Bernard. Prince says his godfather told him the story. The two brothers of **Sir Bernard** founded two of the many distinct families based on that founded at Ashe by the first **John Drake** there. **Richard Drake** obtained a Court appointment as Equerry to Queen Elizabeth in **1577**, married a Miss Ursula Stafford whose mother Lady Dorothy Stafford had been the Queen's Lady of the Bedchamber for many years, and bought an estate in Esher. He received a ransom of 2,500 pounds for a distinguished Spanish prisoner who was captured after the defeat of the Armada and housed with **Richard Drake** for four-and-a half years until his exchange with an English prisoner in the hands of the Spaniards. The family of Drake of Shardeloes in Buckinghamshire are descendants of this Richard. **John Drake's** second son **Robert** settled at Wiscombe Parks Southleigh, an estate of about 370 acres. He died in **1600** and there is still in Southleigh Church a very handsome tomb to his memory. The last descendant of this branch of whom there is any record is **Thomas Drake**, son of **Dennis Drake**, who was born at Churchstanton and died childless in **1720**. Also at Southleigh was another family named Drake, who lived at a farm named Waddon, were on friendly terms with the family at Ashes, but claimed no relationship. (They may have been illegitimate relations.) The first of these minor Southleigh Drakes to be recorded was **Robert Drake** "Gentleman" who made entry for the King into Nevenham Abbey when it was confiscated by the Crown in **1536**. He died in **1558** leaving eight children, about whom nothing much is known except for the eldest son, **Edward Drake**, who married in **1558**. His son **John**, who died in **1607** and was buried at Yeovil, left a son **Edward**, who was an attorney-at-law at Colyton, Devon. It was this **Edward** who was caught at the siege of Lyme Regis and kept a diary of his eight weeks confinement in the town, which has already been described on page 39. He was married three times, and was survived by two daughters, Mrs. Bowdge and Mrs. Bond. The last-named is buried at Musbury. **Edward Drake** is buried at Colyton, where he died in **1668**, Nothing more is known of this Southleigh family except that they seem to have had some relations at Seaton, one of whom - another **Edward Drakes** perhaps a nephew witnessed **Edward Drake** senior's will.

APPENDIX – 2017-05-24 4 - History of Crime Prevention

Who was responsible for crime prevention in Medieval England?

The roots of local responsibility for crime prevention seem to lie in Anglo-Saxon customs. Many of these were continued after 1066 by the Norman rulers who needed a system to control the largely Anglo-Saxon population.

1. Every male over the age of 12 had to belong to a group of nine others, called a tithing. These ten men were responsible for the behaviour of each other. If one of them broke the law, the others had to bring that person before the court. The sanction, to make the system work, was that if they did not, they would all be held responsible for the crime. This usually meant paying the victim of a crime for their loss.
2. The community was also responsible for doing their best to chase after a criminal. If the victim of a crime "raised the hue and cry" -called out for help -- everyone nearby was supposed to join in the chase. Again, if they did not make an effort then the whole community was held responsible for the crime.
3. If the criminal got away, the king's representative, the sheriff, could call upon everyone to join a "posse comitatus" to pursue him.

The system was obviously well-suited to a time when there were few government officials and everybody knew everybody else in small, stable local villages.

The growth of towns in the later Middle Ages brought some changes, but even then each "ward" or area of a town was expected to react to the "**Hue and Cry**" just like a village community. Such officials as were appointed were

responsible to the town government and were often part-time. This local, small-scale, more democratic, community-based system was much admired by some people in later centuries when a more remote, centralised crime prevention system was being put in place

In the later medieval period the Anglo-Saxon community-based system of law enforcement was gradually undermined by the creation a new local official: the **Justice of the Peace**. JPs were different in two ways:

1. They were appointed by the king, not the local community. They were thus part of central government (royal) power, which increased through the later Middle Ages.
2. They were appointed because of their local power, wealth and rank. They were not great magnates, and they were local, but they were definitely not just ordinary villagers, like the members of the tithings. JPs gained their powers only gradually. As you can see, in 1344 they were called "Guardians of the Peace". By 1361 they were called Justices of the Peace and allowed the considerable expenses of 4/- (20p) a day. By the end of the Middle Ages JPs were the mainstay of local government and law enforcement

The **Petty Constable** was a local official whose origins date back to Anglo-Saxon times. They **were unpaid and were elected from local men**. On the whole they were chosen from respectable tradesmen, craftsmen and shopkeepers, not ordinary labourers. **They served for one year only**. Their job was arrest criminals and to carry out instructions passed down from the JPs or the County Assize Justices. This could be awkward, as the petty constable found himself having to report on, even arrest, his neighbours. For this reason, they often used their discretion in applying the law and could get into trouble with higher authorities as a result. However, most petty constables did their duties as best as they could, alongside their full-time employment. It also meant that local people were involved in enforcing the law. Watchmen had long been employed by local communities, more often in towns, to patrol the streets at night. **Each one had a lantern, and a stick**, and traditionally called out the hours and the weather. Because they were regulated by an Act of Charles II they were known as "Charleys".

Did methods of crime prevention change in the period 1450-1750?

We are used to living in a time of change; new technology and new ideas re-make the world we live in every few years. But history has not always been like this. Sometimes things remained the same for decades, even centuries. So, it was with crime prevention in this period. No new jobs were created. The main local officials responsible for crime prevention was the system of **Justices of the Peace and petty constables**, which had been set up in the Middle Ages.

Why should they change the system? Monarchs found Justice of the Peace's useful and gave them more work to do: one 16th century Justice of the Peace complained of "stacks of statutes", but the Justice of the Peace's had a great advantage to the government, of being unpaid. For their part, they liked the power and the prestige of running their locality. **Petty Constables** were also **unpaid, chosen from the people in a community to do the job for a year as per the 1776 Record on p140**. This legal system matched the social system: the Justices of the Peace were more the more important, social class and Petty Constables were among the more established villagers.

This is not to say that England did not change in these centuries. The population tripled, but it was still a country of small towns and villages, as it was in medieval times. The 15th century baronial wars known as the Wars of the Roses, and the 17th century Civil War, meant that the country was highly suspicious of soldiers and loathed the idea of a special force of lawmen. This left a large part of crime prevention up to the **individual**. If you were robbed, you had to find out who did it and take the person to court yourself.

What new crime prevention methods were set up to deal with changes in crime after 1750 & what were the problems?

During this period, Britain went through some extraordinary changes. The population rose from 10 million in 1750 to 42 million in 1900. In 1750 most of these people lived in villages in the countryside; by 1900 most of the British people lived in towns and cities. London was the only great city in Britain in 1750, with a population of 675,000 people; this rose to over 3 million. But other places, small rural towns or even villages in 1750, had become cities by 1900. For example, Liverpool's population rose from 22,000 to 450,000; Manchester's from 18,000 to 376,000; Preston's from 5,000 to 92,000, and so on. There were new industries, new forms of transport; some people became newly rich and many lived on the edge of poverty. All these factors brought about massive changes in crime. Crime prevention in Britain up to this period had relied on community action as described earlier. But communities had now utterly changed. How could a crime prevention system designed for villages of a few hundred people, most of whom knew each other, cope with crime in a city of a million people, most of whom had arrived there only recently from all over the country and abroad?

With its massive population, London obviously posed very different crime problems from anywhere else. This unique situation was analysed by Henry Fielding, the novelist, who became chief magistrate at Bow Street in 1748. Henry Fielding blamed the high crime rate on the breakdown of family and community life among people who flocked to London seeking an easy living. He also blamed government corruption. When Henry Fielding died in 1754 he was succeeded by his half-brother, Sir John Fielding. He was Chief Magistrate at Bow Street until 1780 and so became very familiar with London crime. Although he was blind, he was said to be able to recognise 3,000 London criminals by their voices alone. Sir John reorganised Bow Street like a police station, with a team of efficient, paid constables, the "Bow Street Runners". He put forward several ideas for dealing with crime in London, most of which the government ignored at the time, although they were taken up later. He did persuade the government to pay him occasional one-off grants.

Early 19th century London, with a population of nearly a million and a half people, was policed by 450 constables and 4,500 night watchmen. Their effectiveness was weakened because they belonged to different

organisations, all jealous of their own powers. Attempts by the government to deal with the situation by setting up a police force for London met with lots of opposition: People were suspicious of a large force, possibly armed. They feared it could be used to suppress protest and support military dictatorship. Paris had the best-known, best-organised, paid police force. Britain was at war with France from 1793 to 1815, so many people hated the idea of anything French on principle.

People did not think it was the job of the government to set up and control a police force; it should be under local control. The Mayor and Corporation of the City of London refused to be part of a London-wide force. When Sir Robert Peel became Home Secretary, he was determined to deal with London's policing problems. **The Metropolitan Police Act was passed in 1829.** It set up a force for London, leaving out the City, but covering an area 7 miles radius from the centre, later extended to 15 miles. In the 19th century the "Met" was responsible directly to the Home Secretary, whereas today it answers to the Mayor of London and the Metropolitan Police Authority. The government was anxious to avoid any suggestion that the police was a military force, so they were not armed. Nor was their uniform anything like military uniform. Uncertainty about what they could and could not do was responsible for many of the early complaints about the police. The constables' pay of 21/- (£1.05) a week was more than a labourer earned, but less than a skilled worker. There were however, deductions from their wages for their uniform and they weren't allowed to have any other income. Some worked a seven day week, walking a beat of 7 - 10 miles a day. Until 1887 police constables were not allowed to vote. Ten years later, the Rural Constabulary Act of 1839 allowed counties to set up their own police forces,

But what kind of police was it going to be? What powers would the police have? Were they to be armed? What type of people would join? Peel in 1829 and others in 1839 had to decide on these and dozens of other questions, as you can see from these documents. We are still living with the results of their decisions.

For more see <http://www.nationalarchives.gov.uk/education/candp/prevention/g02/default.htm>

APPENDIX – 2017-06-24 5 – THE 1722 ATTERBURY REVOLT & the story behind the SOUTH SEA BUBBLE

So what happened to the Jacobite plot? When initial French support was withdrawn in 1716, and James III himself was forced to leave France for Rome in the wake of the negotiation of the Anglo-French alliance of that year, new support was sought. This led the Jacobites to turn first to Sweden in 1716-17 and then to Spain in 1719 in their search for a foreign power to support the proposed invasion attempt.

The career of Francis Atterbury, Bishop of Rochester and Dean of Westminster is summarised in his entry in the Oxford Dictionary of National Biography, with the description that he was 'the model of a political prelate, in an age when religion, and in particular relations between church and dissent, constituted the stuff of political debate'. Atterbury's role as James III's representative in England meant that all efforts to secure a Stuart restoration needed to be met with his approval. However, he does not seem to have been the unassailed leader of the plot which bears his name, with other managers including Lord North and Grey, the Earl of Arran, General (Arthur) Dillon, the Earl of Mar, the Duke of Ormond and George Granville, Baron Lansdowne. Lansdowne, Mar and Dillon coordinated the plot in France, while Ormond had the benefit of commanding all the armies of Spain. Other notable players included Christopher Layer, a member of a substantial Norfolk gentry family and John Plunkett, a Roman Catholic. Plunkett's religion is worthy of comment. Despite the best efforts of Whig propagandists to draw links between Jacobite conspiracies and England's small population of Catholics, in truth **Jacobitism was a movement of High Anglican Tories.** Like his father before him, James III himself was a Roman Catholic. However, this was only of minor concern to the conspirators. The Whig domination that followed the succession of George I led a number of leading Tories to pursue desperate measures in their attempts to regain power. It has been suggested that, at the time of the Atterbury plot, **all but a handful of leading Tories were active Jacobites.** The occasion for the intensification of Jacobite scheming in 1720 was the economic crisis and political scandal brought about by the collapse of the **South Sea Company aka South Sea Bubble.** To us the South Sea scheme was an ugly affair, founded as it was upon the right of Britain to export slaves from Africa to South America as agreed as part of the peace treaty of 1713. At the heart of this was the desire to gain access to South American markets and be paid in Spanish bullion.²⁷ Under the scheme the whole £9 million of National Debt was to be incorporated into the company. From 1713 the South Sea Company was allowed to supply 4,800 negroes a year to Spanish colonies in South America for 30 years. In 1718 George I became governor of the Company, and in December 1719 subscriptions for South Sea stock were opened in the belief that this would relieve the burden of National Debt. In an effort to kick-start the scheme thousands of pounds in unpaid for stock was distributed to the monarch, his mistresses and members of the Lords and Commons. There followed a clamour for South Sea shares causing prices to soar. In September 1720 South Sea stock began to fall fast, causing financial ruin to many and provoking outrage against the Whig ministry and the House of Hanover. It was this dissatisfaction that the Jacobite party sought to exploit with the plots of the next two years. The plan, briefly, was for the capture of London and the city of Westminster to precede a rising in the counties. Lansdowne was to land in Cornwall and lead a rising in the west country. Meanwhile, a separate party would sail to Scotland and provide arms for a rising to take place there, while Ormond would land in Bristol where he had some influence. In advance of this

Christopher Layer was dispatched with John Plunkett to present James with a document described as 'so important as to be merely referred to as "the list".' 'The list' divided England into counties or groups of counties, and contained the names of leading individuals in each county who could be relied upon to support the rising. It also names 'chiefs' for fourteen counties, two '2nd chiefs', Whigs from whom opposition could be expected and those whose support was deemed dubious. It has been suggested that the list was drawn up by Lord North and Grey in collaboration with Lord Strafford and Lord Arran.

The Atterbury plot first came to light in April 1722 following the death of the Earl of Sunderland. On the day of Sunderland's death the Regent of France informed Robert Walpole and Viscount Townshend that a coup was being planned in England at the beginning of May and that he had been asked to send 3,000 troops. Walpole then ordered the seizure of Sunderland's papers, wherein he found a letter of thanks from the Pretender. At first, Walpole acted with little evidence upon which to base his suspicions. Nonetheless, this did not stop him from ordering the arrests of the chief suspects: Arran, Strafford, Orrery, North and Grey, Sir Henry Goring and Atterbury. Other arrests were made, including George Kelly, Mar's agent, and Christopher Layer. Atterbury himself was betrayed by Mar and arrested on 24 August. He was confined to the Tower and subsequently tried. He was exiled for life, and went on to become secretary of state to James III. North and Grey was not tried, but followed Atterbury into exile in 1724. Christopher Layer was tried and convicted of high treason and sentenced to be drawn, hanged and quartered. A bill of pains and penalties was passed in parliament against George Kelly, leading to his imprisonment in the Tower of London. John Plunkett, who had accompanied Layer on his meeting with James III, suffered a similar fate.

APPENDIX – 2017-05-24 6 - (see p23 -26)

The catalyst for sorting them out is **in comparing the censuses for 1841 & 1851**. Firstly, **Lionel**, son of **Thomas Hodder** and Mary Gardiner was baptised 16 Apr 1786 and his wife Sarah Williams is from Uptonery not Uplyme, she is several years **older** than her husband, **Lionel** and according to both census, they have different children, **Frances**, 1808-17 died aged 9; **Jane**, b.1811; **George**, 1813-15; **George** b. 1815; **Ann (Fanny)** b. 1818; **Sarah**, b. 1820 & **Lionel**, b.1823. Also, they live in different areas of Uplyme. **Lionel Hodder** was a Lime Burner at Loom House & an Agricultural Labourer and Sarah Williams live in New Buildings, Uplyme.

While the other **Lionel Hodder**, son of **Lionel Hodder** and Elizabeth Fowler was born a month later, 20 May 1786 and his wife, Sarah Huxford is from Uplyme, born 1791 making her five years **younger** than her husband. They live in Rowcombe, Uplyme – and **Lionel** is a Carrier & Farmer of 65 acres with tractor. Left home before the 1841 census are William, Henry, Fanny & Simeon, then in the 1841 census, their children are **Linol, Job, Sarah, Eli, Harriet, Jane** but the 1851 census the only child living with them is **Harriet**, so this confirms that it is this "Lionel & Sarah Huxford" who are living at Rowcombe, also upon his parent's marriage record, his parent is listed as a Yeoman.

TIMELINE OF THE TWO LIONELS.

1.- LIONEL HODDER b. 1786 UPLYME. Son of Thomas Hodder & Mary Gardiner, Grandson of Lionel Hodder and Sarah Wyatt.

*Many Family Trees have two different marriages for a Thomas Hodder b. 1755, Uplyme, Devon, son of Lionel Hodder, Yeoman and Sarah Wyatt, both of Uplyme. Several Family Trees show that he married Mary Rawlins, b. 1743 Whitchurch Canonorum, DORSET on the 7 Jan 1770 at Whitchurch Canonorum, DORSET - only several miles away, this 1770 marriage would make Thomas only 15 years old and Mary Rawlins 27 years old. Also in 1841 census, Mary (Molly) Hodder, approx.80 years old, records being born in Devon not Dorset. However, there is an alternate LOCAL marriage for Thomas Hodder b. 1755, Uplyme, Devon, this marriage is dated 24 Apr 1777 in Uplyme, Devon to a **Mary Gardiner** situated in Uplyme, DEVON. There are also records of the Gardiner family living in Uplyme at the time. While most people have taken the marriage of Mary Rawlins, I feel that the marriage to Mary Gardiner is more likely.*


2.- LIONEL HODDER b. 1760 UPLYME. Son of Lionel Hodder and Elizabeth Fowler, Grandson of Lionel Hodder and Sarah Wyatt.

-
- 1754** **Lionel Hodder, Hayward married Sarah Wyatt on 30 May at St Peter & St Paul Church, Uplyme.**
- 1755** **Thomas Hodder** born, UPLYME 1 Feb. Burial 4 Oct 1837 Father – Lionel Hodder. Mother – Sarah Wyatt.
- 1760** **Lionel Hodder** born, UPLYME 25 Dec 1760. Father – Lionel Hodder. Mother – Sarah Wyatt.
- 1777** **Thomas Hodder** b. 1755 married Mary Gardiner, 24 Apr at UPLYME, Devon.
- 1781** **Lionel Hodder** b. 1760 married Elizabeth Fowler 6 Sep. at **UPLYME**, Devon. Lionel Hodder is a Yeoman and his marriage is witnessed by Richard Fowler and unreadable. All can sign except Elizabeth.
- 1786** **Lionel Hodder** baptised **UPLYME** – Father -Thomas Hodder Mother – Mary Gardiner. 16 Apr.
- 1786** **Lionel Hodder** baptized **UPLYME** – Father – Lionel Hodder; Mother – Elizabeth Fowler 2 July.
- 1807X** **Lionel Hodder** married **Sarah Williams** at **UPLYME**. 18 Nov - Lionel and Sarah made their marks. Witnesses – Samuel Hodder (signature) Susannah Hodder (mark)
- 1808** Frances Hodder baptised 7 September, daughter of Lionel & Sarah, on her death in 1814, the address was Loom House.


- 1809X **Lionel Hodder** married **Sarah Huxford** at UPLYME. 19 Oct. Lionel and Sarah made their marks. Witness – B. Hodder who could sign his name.
- 1811 William Hodder bapt 27 Jan at Uplyme- this baptism conflicts with Jane Hodders.
- 1811 Jane Hodder baptised 14 April same time as Mary, daughter of Samuel & Susannah Hodder.
- 1812 Henry Hodder baptised 15 Nov. f. Lionel m. Sarah = Goes to **Alderney**.
- 1813 George Hodder bapt 15 Aug. f. Lionel, Lime Burner, Loom House, m. Sarah
- 1814 Frances Hodder of Loom House was buried 2 Jan, 5 years old. So parents must be Lionel Hodder & Sarah Williams.
- 1815 George Hodder bapt 8 Jan 1815 at Uplyme, f. Lionel (labourer) m. Sarah (unless the other George died, this must be Sarah Huxford) This conflicts with Fanny's baptism which is on Sarah Williams 1841 census at New Buildings.
- 1815 Fanny Hodder bapt 3 Dec at Uplyme – father Lionel Hodder (labourer) mother Sarah. This conflicts with George's baptism and Fanny is on the 1841 census with Lionel and Sarah Williams at New Buildings.
- 1816 Simeon Hodder bapt. 15 Dec f. Lionel (labourer) and Sarah. **ALDERNEY, CHANNEL ISLES THEN CANADA**
- 1818 Ann Hodder bapt 25 Jan f. Lionel m. Sarah.
- 1819 John Hodder bapt 6 Jun 1819 Uplyme f. Lionel m. Sarah **ALDERNEY, CHANNEL ISLES THEN CANADA.**
- 1820 Sarah Hodder bapt 16 Jul. f. Lionel m. Sarah 1903 death record for Sarah Hodder aged 85 dob 1818
Marriage record for 1841 Sarah Hodder marries either Joshua Hodder or Elijah Horner. 1850 marriage Sarah Hodder Married Job Hezekiah Fowler, Henry Whitty or George Greuter. Mar 8 1850 Sarah Hodder mar George Greuter. Under age, father Lionel Hodder Carrier so mother will be Sarah Huxford dob abt 1830
- 1821 **Lionel Hodder** baptised **UPLYME** – father Lionel Hodder (labourer) – mother Sarah Huxford. 15 July, 1821
- 1823 Elizabeth Diment Hodder baptised 16 Mar. f. Lionel Hodder m. Sarah Huxford. Diment is her mother's maiden name.
- 1823 **Lionel Hodder** baptised **UPLYME** – father Lionel Hodder – mother Sarah Williams. 5 Oct 1823. Father working as a Labourer and living at Ide, Devon, 34 miles west Uplyme, but returned home for the baptism.
- 1825 Amelia Hodder bapt 24 Jul Uplyme. F. Lionel m. Sarah, validated by LDS baptismal record.
- 1828 Job Hodder bapt 14 Sep Uplyme f. Lionel m. Sarah **ALDERNEY, CHANNEL ISLES THEN CANADA**
- 1830 Sarah Jane Hodder bapt 20 May, f. Lionel m. Sarah validated by LDS baptismal record.
- 1833 Eli Hodder bapt 21 Jul Uplyme f. Lionel m. Sarah, parents confirmed on Australian emigration record.
- 1834 Harriet bapt 5 Nov Rowcombe Uplyme f. Lionel m. Sarah Rowcombe where they live + LDS baptismal record.
- 1840 Jane is one year old according to 1841 census at Rowcombe. Record indicates she died in 1843.
- 1834 George Hodder married Louisa Jefford 18 Nov. at Uplyme
- 1835 Louisa Hodder (wife of George) buried 20 Jan at Uplyme b. 1816 aged 19 years old
- 1841 Census – New Buildings, Uplyme (Lionel Hodder and Sarah Williams)
Lionel Hodder – 55 Ag Lab Born in Devon approx. DOB 1786 (in 1841 census ages rounded off to nearest 5 years)
Sarah Hodder – 65 Born in Devon approx. DOB 1776
George Hodder – 25 Ag Lab Born in Devon approx. DOB 1816
Leonel Hodder – 15 Ag Lab Born in Devon approx. DOB 1826 (He was 18)
Frances Hodder – 20 Born in Devon approx. DOB 1821
Elizabeth Govier – 12 Born in Devon
- 1841 Census – Rowcombe, UPLYME, Devon (Lionel Hodder and Sarah Huxford)
Lionel Hodder – 50 DOB. 1791 approx. Carrier. Born in Devon.
Sarah Hodder – 50 DOB. 1791 approx. Born in Devon.
Lionel Hodder – 20 DOB. 1821 approx. Born in Devon
Job Hodder – 13 DOB DOB 1828 approx. Born in Devon
Sarah Hodder – 10 DOB 1831 approx. Born in Devon.
Eli Hodder – 7 DOB 1834 approx. Born in Devon.
Harriet Hodder – 5 DOB 1836 Born in Devon
Jane Hodder – 1 DOB 1840 Born in Devon (believed to have died 1843)
- 1842 Constable **Lionel Hodder** could have been in the police force stationed at Wandsworth, Surrey anytime from after the 1841 census.
- 1844 **Lionel Hodder** (son of Lionel and Sarah Williams) married Ann Horner, from Wambrook, Dorset, at Wambrook. 4 Aug Lionel Hodder living in Wandsworth, Surrey at time of marriage, age 21. Ann bapt 9 May 1818 at Chardstock, Dorset. F. John m. Mary 4 miles from Wambrook
- 1846 **Lionel Hodder** (son of Lionel Hodder and Sarah Huxford) married Caroline Burt at Uplyme in 3 Jan 1846. Father – Lionel Hodder, labourer living at Uplyme. Father – James Burt, Servant. Caroline was only 20 years old. Both were working as Labourers and Caroline could sign her name, Lionel made a cross.
- 1848 **Sarah Huxford** (wife of Lionel Hodder b. 1786) is baptized as a member of the Mormon church. On the certificate in the "Relationship to the Primary person", she proclaims herself as the "Head", while I am not sure on the LDS stand on a woman reverting to her maiden name^{oxvi}, but Sarah calls herself "Huxford" rather than Hodder, and her spouse is named only as 'Hodder' with no record of his Christian name. This information seems to indicate that her husband, Lionel Hodder does not join the Church of Latter Day Saints with many of his family.
- 1850 **Lionel Hodder** b. 1823 as a "London Bobbie" gave testimony in seven cases at the Old Bailey in 4 Mar 1850; 18 Dec 1848; 6 Jan 1851; 18 Aug 1851; 20 Sep 1852; 24 Nov 1851; 25 Pct 1852.
- 1851 Census living at New Buildings, Uplyme. (Lionel Hodder and Sarah Williams)
Lionel Hodder, Head, married, aged 65, DOB - 1786 - born Uplyme, Devon.
Sarah Hodder, wife, married, aged 75, DOB – 1776 – born Uptottery, (10 kms nw Axminster) Devon.
George Hodder, son, aged 37, Ag Lab – DOB 1814 - Born in Uplyme, Devon
Frances (Fanny), daughter, aged 34, Dressmaker – DOB 1811 – Born in Uplyme, Devon
Saraha Hodder, granddaughter Aged 6 years old, DOB 1855 – Born Uplyme, Devon
Joan Hodder, granddaughter Aged 6 years old, DOB 1855 – Born Uplyme, Devon
- 1851 Census – Rowcombe, Uplyme, Devon (Lionel Hodder and Sarah Huxford)
Lionel Hodder, Head, Married, Aged 65 DOB 1786, Farmer, 65 acres, Born UPLYME, Devon.
Sarah Hodder, Wife, Married Aged 59 DOB 1791. Born UPLYME, Devon.

- 1851 **Harriett Hodder**, Daughter, Aged 16, DOB 1835, born UPLYME, Devon.
 Census – Bridport, Dorset.
On the census of Thomas Powell & Mary Powell nee Hodder.
- 1851 **Harriet Hodder**, Niece, Aged 16 DOB 1835, born UPLYME, Devon.
 Census living at Keeper's Lodge, Whit Hill Park, Wandsworth, Surrey.
 Lionel Hodder, Head, married, aged 29 DOB. 1822 – Police Constable – Born Uplyme, Devon.
 Anne Hodder, wife, married, aged 34 DOB. 1827 – Born Wambrook
 George Hodder, son, aged 6 DOB 1845 – born Wandsworth, Surrey.
 Mary Hodder, daughter, aged 4 DOB 1847 – born Wandsworth, Surrey.
 Lionel Hodder, son, aged 9mths DOB 1851 – born Wandsworth, Surrey
- 1857 UK Lunacy Admission Records, Surrey, England.
 Lionel Hodder, Admitted 21 April, 1857. Death record Oct 12, Aged 36 years DOB 1821
- 1861 Census Wandsworth, Surrey.
 Ann Hodder, Head, Widow Aged 42 dob 1819 Field Worker. Born Wambrook, Dorset.
 George Hodder, Son, Aged 16, dob 1845 Labourer, Born Wandsworth, Surrey
 Mary Hodder, Daughter, Aged 15, dob. 1846. Born Wandsworth, Surrey.
 Ann Hodder, Daughter, Aged 8, dob. 1853. Born Wandsworth, Surrey.
- 1879 Fulham, Middlesex.
 Ann Hodder Aged 26 daughter of Lionel Hodder, Policeman marries Albert Urben Aged 31, Mason
 Son of William Urben, brewer.


Old Bailey Online

1.  **LIONEL HODDER, witness name in trial of ISAAC PENDRY, Theft > stealing from master; JOHN CAIN, Theft > receiving, 18th December 1848.**


351. ISAAC PENDRY , stealing two bushels of oats and chaff, mixed, value 2s.; the goods of William John Lobjoit, his master; and JOHN CAIN feloniously receiving the same, knowing them to be stolen. MR. PARRY conducted the Prosecution. HENRY UNDEKHILL (poli...

2.  **LIONEL HODDER, witness name in trial of THOMAS HILL, Theft > housebreaking; THOMAS COOLEY, Theft > housebreaking; WALTER HILL, Theft > housebreaking, 4th March 1850.**

666. THOMAS HILL, THOMAS COOLEY , and WALTER HILL , were indicted for breaking and entering the dwelling house of Robert Skelton, and stealing 2 handkerchiefs, 1 box, and 1 spoon, value 7s.; his goods; Walter Hill having been before convicted. ROBERT SKELT...

3.  **LIONEL HODDER, witness name in trial of JAMES BEASLEY, Theft > simple larceny; JOHN FLEMING, Theft > simple larceny, 6th January 1851.**


380. JAMES BEASLEY and JOHN FLEMING , stealing 1 flannel shirt and 1 flannel jacket, value 6s.; the goods of John Clark: Fleming having been before convicted. MR. THOMPSON conducted the Prosecution. LIONEL HODDER (policeman, V 52). I have known the prisone...

4.  **LIONEL HODDER, witness name in trial of CHARLES JOHN COOPER, Theft > pocketpicking; WILLIAM CROMER, Theft > pocketpicking, 18th August 1851.**

1756. CHARLES JOHN COOPER and WILLIAM CROMER , stealing 1 handkerchief, value 1s.; the goods of Parkins Jones, from his persons. 2nd COUNT, charging Cromer with receiving. PARKINS JONES . I am relieving officer of Fulham Union. On 3rd July, between 7 and 8...

5.  [LIONEL HODDER, witness name in trial of JOSEPH FOWLER, Royal Offences > coining offences; THOMAS BENNETT, Royal Offences > coining offences, 24th November 1851.](#)

74. JOSEPH FOWLER and THOMAS BENNETT , for a like offence. MESSRS. CLERK and POLAND conducted the Prosecution. ELIZABETH SIMS . I was at my uncle's, the Queen's Head, at Putney On 15th Nov., at a little after 6 o'clock that evening, the prisoner Fowler cam...

6.  [LIONEL HODDER, witness name in trial of JOHN MOORE, Royal Offences > coining offences; ANN MOORE, Royal Offences > coining offences; JAMES MOORE, Royal Offences > coining offences, 20th September 1852.](#)

972. JOHN MOORE, ANN MOORE , and JAMES MOORE , unlawfully uttering counterfeit coin, and having other counterfeit coin in possession. MR. SCRIVEN conducted the Prosecution. ELIZABETH KNIGHT . I live at Wandsworth. On 1st Sept., between 9 and 10 o'clock in ...

7.  [LIONEL HODDER, witness name in trial of MARY ANN WILLIAMS, Royal Offences > coining offences; JANE SMITH, Royal Offences > coining offences, 25th October 1852.](#)

1058. MARY ANN WILLIAMS and JANE SMITH , unlawfully uttering counterfeit coin. MESSRS. SCRIVEN and CLARK conducted the Prosecution. EDNA TRIMBY . I am the wife of John Trimby, who keeps the Duke's Head, Putney. On 14th Oct., between 2 and 3 o'clock, the pr...

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Footer

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Daniel Good

Investigating the theft of a pair of trousers from a pawnbroker's shop in Wandsworth High Street, London, Constable William Gardner had a suspect in mind – Daniel Good, a coachman at a large house called Putney Park. The officer went to the house, searched the stables and instead of finding the missing trousers he found the dead body of a woman.

As he turned in alarm to question Good, the constable heard the key click in the lock of the stable door. Good had locked him in with the body of his girl friend, Jane Jones, whom he had beaten to death with an axe because she was pregnant. Her body had been stripped, its head, legs and arms cut off, and stomach ripped open.

When Constable Gardner was freed from the stable, nine divisions of the Metropolitan Police became involved in the chase for Daniel Good. He was followed from Spitalfields to Deptford and then to Bromley, but he was always a day ahead of his pursuers. Two weeks later he was traced to Tonbridge in Kent, where he was working as a bricklayer's labourer. One of his workmates, a former police officer, recognised him and told the police.

Good was found guilty of murder and hanged on Monday, May 23rd, 1842, outside Newgate Prison. As a result of his protracted escape, the Metropolitan Police set up its "detective branch" in August that year, to improve efficiency in catching suspects.

<https://www.truecrimelibrary.com/crimearticle/daniel-good/>

[APPENDIX – 2017-05-24 7`WTA Beare – The First "Mr Saracens"-Tom Weir / August 12, 2014 Saracens XV's – 1886-1914, Captain 1893-96, 97-99 & 1900-01, President 1896-1918](#)



"One of the best known Fleet Street journalists during the past quarter of a century"..."Stamina so remarkable that he would keep fresh, with the aid of a Turkish Bath, for days together without troubling to go to bed"

The eulogies above, taken from *The Cornishman* and *Evening Dispatch*, stand as a worthy testament to one of their most famous local boys done good. William Thomas Attwood Beare, or just "Billy" to his friends, can be justifiably remembered not only as a colossus of early sporting journalism but as arguably the most important figure in the history of the Saracens Rugby Club in its first 50 years.

Although not one of the original founders, he was a stalwart of the club for over 30 years, playing well into his late 40s, captaining the club 3 times between 1893-96, 97-99 and 1900-01, and acting as President between 1896 and 1918. Such were his journalistic abilities he served as first sports editor of the *Daily Mail*, news editor of the *Birmingham Gazette* and ascended to Presidency of the National Union of Journalists in 1913-14. Thanks to his efforts the club was able to survive its first 38 years.

In order then to properly understand the Saracens Rugby Club in the era of the Great War, as the aim of this project is to do, it is important to understand the previous years and their most important character both on and off the field.

William was born in 1864, the 2nd child of Henry and Eliza, in St Germans parish, Cornwall, the birthplace also of both his parents. William was to remain a proud Cornish man all his life, and despite living his working life in London and Birmingham, was to retire back to Cornwall in his later years. Henry's role as part of the local constabulary afforded the family the relative luxury of living in the local police station, although it would appear that the call of duty required the family do the almost unthinkable and move to Devon. The family was to continue to grow after William with the addition of Henry jnr., Freddie and Minnie to join William and his older sister Henrietta.

Exactly what the inspiration was for him to follow a career in journalism is unclear, but he was to start locally, working in the West Country. By the tender age of 18, though, he had moved to London, and is recorded making his debut for Saracens in the 1882/83 season, where his skills as a forward were much admired. Such was his impact in the first 6 years he was awarded a cup at the 1888 annual dinner, a considerable honour in the era. Although as a forward he was not noted as a great try-scorer himself, he did manage 5 in the 1887/88 season. Certainly, Saracens were to have their first Golden Age during his playing career. Going unbeaten in 1882/83, 85/86, 86/87 and under his captaincy in 1894/95, the team were to go nearly 15 years with only 1 'unsuccessful' season where losses outweighed wins. Whilst their fixture list did vary quite considerably, the quality of opposition was typically high. The photograph of Beare, the man with the formidable moustache, sitting proudly as the club captain in the 1897-98 photo shows a justifiably satisfied man who had helped establish Saracens as one of the premier North London clubs during his watch.

Off the rugby pitch he was to take an active part in the wider activities of the club. The "Saracens FC Quarter Mile Handicap", reported in what was perhaps a slow news week for *Lloyds Weekly Paper* on 28th June 1891, was won by A Hamilton in a time of 57 seconds, with Beare coming in 2nd, having received a 25 yard handicap. Other summer activities included cricket, organised by the club "to promote good fellowship and as incentive to keep fit." In their inaugural game Saracens beat Lower Clapton by 20 runs in a low scoring affair, with star man J McEwan picking up 8 wickets and 31 of Saracens runs. Beare's cricketing experience was to be repeated, as he went on to represent the press in the annual Authors vs Press game on 17th September 1896. Bowled by Authors' star bowler Holt for 2, he also failed to distinguish himself with the ball, although the quality of the opposition, and awful "quagmire" playing conditions may have something to do with this. The Authors' opening batsmen Arthur Conan Doyle was to make a hundred that day, having previously represented the MCC (a metonym for the England XI) on 10 previous occasions.

In his personal life William was also to meet with apparent success, marrying Eliza Dolling of Somerset in 1885, with son Robert following in 1886. William was a relative nomad for his era, recorded as living in Kent in 1886, East Finchley in 1891, Islington in 1901 before moving to Birmingham later in the same year. This move was prompted by the opportunity to found and edit the *Birmingham Gazette*, a paper he was to run with great success for over a decade. Robert was to follow in his father's footsteps in journalism, although he does not seem to have attained the same heights of Editor.

As well as his spells as captain and President of Saracens he was also heavily involved with establishing the Eastern Counties representative team, in particular Essex rugby. He is recorded as featuring for them, alongside 9 other Saracens players, in their inaugural fixture against Sussex in 1886. He was to be an ever-present figure for the next decade, still turning out for the county in 1896 against Middlesex. Whilst never having reached international status he is recorded as captaining a touring "British rugby veterans" side featuring a further 4 Saracens against a Stade Francais team in December 1900. Whilst many of the British players could be forgiven for treating it as a weekend away, over 'Le Manche' the game attracted considerable interest. The *Gloucester Chronicle* notes amongst the crowd are recorded many of Paris best-known faces, as well as The King of the Belgians. In a game played with "fast character" the tourists were lucky to emerge with a 5 points to 3 victory and the tour was roundly criticised, somewhat overzealously, by Athletic News. Claiming that combinations such as the veterans "brought the game into ridicule, especially in the eyes of our French friends" as the French undoubtedly held the team as "a representative English team". This criticism fortunately did not deter future tours to the continent by teams as notable as Rosslyn Park, and the 1905 All Blacks. Largely due to the prohibitive costs of European touring, Saracens were typically limited to touring the West Country over Easter. As well as being "one of the most popular clubs on tour in the west" the tour often providing the social highlight of the season for the players.

Despite his now "veteran" status Beare was to continue to play for Saracens at least once a year despite his move to Birmingham, where he also took an active role in the local Handsworth Club. Whilst I will not delve too deeply into the waters of Handsworth tradition, it is notable that Beare was a member during their most notable scandal in 1904: 'The Parsons Affair'. The club was fined just short of £13 for paying AT Parsons, a former Northern Union player for Hull Kingston Rovers, and thus a professional. As a staunch supporter of the amateur status and ethos of the game, Beare would unlikely have supported him having played, although the club may well have been tricked by the adopting of a false name by Parsons.

Throughout this time in Birmingham he was to remain a most effective Club President at Saracens, ensuring the club would both survive and thrive. In the next blog we will cover more of his role and influence as President of the club, and his role as a journalist during the Great War.

From Saracens Rugby Club and WW1; Researching & Sharing the Lives of Saracens Rugby Club Players Who Served During the First World War.

<https://saracensrugbyww1.com/2014/08/12/wta-beare-the-first-mr-saracens/>

APPENDIX – 2017-05-24 8

STORY OF HARRIET HODDER FLOWER REID BALL



Written by Nora Lund – Historian - South Center Salt Lake County Information furnished by VaLoie Nielsen- Murray, arranged by Nora Lund - DUP historian for Margaret Stevensen- great granddaughter

Story located on Ancestry.com

Harriet Hodder was born 5 Nov. 1834 in Uplyme, Devonshire, England. She was the 10th child (12th) born to Lionel Hodder and Sarah Huxford. Her brothers and sisters were William, Henry, (*Simeon*), George, John, Lionel, Elizabeth Dimet, Amelia, (*Job*), Sarah Jane, Eli, and Jane. However, only four of them grew to maturity (*only George b.1815 & Jane b. 1840 died young*).

Harriet was 11 years old when her father was baptized a member of the Church of Jesus Christ of Latter-day Saints. Then on the 9th of April 1848, her mother joined the Church. The records show that Harriet, herself, was baptized at the age of 13 on 27th of Feb 1848. After joining the Church, her parents had a great desire to emigrate to America, this was accomplished in 1853. The LDS Church shipping records lists the names of Lionel Hodder 63— Sarah Huxford Hodder--63 and Harriet 18, as passengers on the ship "Camillus" which left Liverpool April 6, 1853 and landed at New Orleans May 28. They traveled to

Iowa where preparations were made to cross the plains. Nothing is given as to what company the family were with.

The stumbling block of this history all along, has been whether Harriet was married to Thomas Flower in

England, or after they reached Salt Lake. No date or place of marriage has been found. However, the next date of consequence is the birth of the first child of Thomas and Harriet Flower in Salt Lake City 18 June 1854. He was given the name of Thomas George. Mrs. Leon La Dell of San

Name:	Lionel Hodder
Birth Date:	20 May 1786
Birth Place:	Uplyme, Devons, England
Christening Date:	30 Jul 1786
Christening Place:	Uplyme, Devons, England
Death Date:	1859
Father:	Lionel Hodder
Mother:	Elizabeth Betsy Fowler

Name:	Sarah Huxford						
Gender:	Female						
Relationship to Primary Person:	Self (Head)						
Father:	Joseph Huxford						
Mother:	Elizabeth						
Birth Date:	4 Jan 1791						
Birth Place:	Uplyme, Devonshire, England						
LDS Church Ordinance Data:	Baptism Date: April 9, 1848 Bridport, Dorsetshire, ENG Officiator: John Walter Hain						
Comments:	Sarah attended the Bridport, Dorsetshire, England Conference in the British Mission. She emigrated. J						
Household Members:							
	<table border="1"><thead><tr><th>Name</th><th>Relation</th></tr></thead><tbody><tr><td>Sarah Huxford</td><td>Self (Head)</td></tr><tr><td>Hodder</td><td>Spouse</td></tr></tbody></table>	Name	Relation	Sarah Huxford	Self (Head)	Hodder	Spouse
Name	Relation						
Sarah Huxford	Self (Head)						
Hodder	Spouse						

LIONEL HODDER – SARAH HUXFORD – HARRIETT HODDER
From Uplyme Devon England to Utah USA

Notes from: Pioneer Data Base – Church of Jesus Christ of Latter Day Saints - Web Site
"SIXTY-SEVENTH COMPANY. -- Camillus, 228 Saints. On the sixth of April, 1853, the ship Camillus, Captain Day, cleared from Liverpool, having on board a company of two hundred and twenty-eight Saints, under the presidency of Curtis E. Bolton. The company included Elder John Kelley, who had presided over the Isle of Man conference, and a company of Manx Saints. Elder William Clayton and Levi E. Riter returned to America with this company, which, after a prosperous voyage, arrived in New Orleans, and thence proceeded up the Mississippi River to the outfitting place near Keokuk, where they arrived about the middle of June. This closed the emigration from Great Britain for 1853."

Ship	Camillus	740 Tons, Captain
Date		
Christian Name		
Age		
Sex		
Profession or Occupation		
Ap.		
C.		
No. of S.		
Date of Admission		

Thomas Flower
Sarah Hodder
Harriet

Name:	Harriett Hodder				
Gender:	Female				
Relationship to Primary Person:	Self (Head)				
Father:	Lionel Hodder				
Mother:	Sarah				
Birth Date:	5 Nov 1834				
Birth Place:	Devonshire, England				
LDS Church Ordinance Data:	Baptism Date: February 27, 1848 Bridport, Dorsetshire, Officiator: George Kendall				
Comments:	Harriett attended the Bridport, Dorsetshire, England Conference. Harriet emigrated.				
Household Members:					
	<table border="1"><thead><tr><th>Name</th><th>Relation</th></tr></thead><tbody><tr><td>Harriett Hodder</td><td>Self (Head)</td></tr></tbody></table>	Name	Relation	Harriett Hodder	Self (Head)
Name	Relation				
Harriett Hodder	Self (Head)				



Francisco, who searched the old Salt Lake Ward records found Harriet and Thomas Flower, and her parents, Lionel and Sarah Hodder listed in the 11th Ward records. The book, "Tales of a Triumphant People" page 35 says that this Ward extended south from South Temple to 3rd South and east from 6th East to the edge of the City. Harriet was happy with her little son, but alas, she was not permitted to keep him long. On Nov 1st 1854, he died. The young mother was heart-broken and went to Patriarch C.W. Hyde for a blessing and received it on 18 Feb 1855, which helped her thru this ordeal. Her next children were strong and healthy. Harriet Elizabeth was born 30 March 1856: William Henry-15 March 1858; John Albert-b-1 April 1860; Lionel-5 April 1862; Sarah Jane-b-19 Feb. 1864 only lived until Sept 1864. On 29 July, 1865, She gave birth to Joseph Arthur, her last child. Harriet's life in the 11th Ward was happy. Each home had a vegetable garden, with fruit trees and berry bushes in the back, and flowers and grass in the front of their homes. There was an adobe meeting-school house on the corner of Eight East and First South where she loved to attend her Sunday meetings and Relief Society and mingle with the good sisters of the Ward. But the sun was taken from her sky when her young husband, Thomas died on Oct 15, 1866. Her oldest child, Harriet was ten and baby Joseph was 15 months old, We can only imagine the difficult times that Harriet Flower experienced as she worked to support her little children. However, a thing that was a great comfort to her was the fact that she and Thomas had received their sacred endowments and sealings on 5 March 1857. Family research has revealed the fact that Harriet later married Robert Reid. Mr. Reid was born in Scotland in 1825 and died in Salt Lake on the 12th July 1884. Harriet had children by Mr. Reid but it seems they did not live long. On Lot 6 block 12, Plat A, the family burial plot at the City Cemetery the following names of what is supposed to be children of Harriet and Robert Reid, appear on the large family stone; Rebecca Comfort, Mary Ellen, Franklin M. Frederick and Louise Arlene. However, because the children go with the mother in our Heavenly Father's Kingdom, and the fact that Harriet was sealed for time and eternity to Thomas Flower, these children were known as Flower on the 11th Ward records. After the death of Robert Reid, Harriet married William Ball. Her Flowers children eventually found suitable companion. Harriet Elizabeth md-William Illingsworth and died 14 nov. 1937. William Henry-md-Caroline Madsen- no death date given. John Alber-md-Luna Josephine Decker- and died 26 May 1889. Lionel-md-Martha Eva Simons and dies 8 April, 1936. Joseph Arthur married Annie May Quinns and died 14 July 1914. Margaret Stevensen remembers her father, John William, the son of William Henry, telling how he used to go visit Grandma Ball. Harriet Hodder Flowers Reid Ball was 72 years old when she died on the 22nd of Dec 1906 in Salt Lake City, which had been her home for some 53 years. She was laid to rest in the family plot in the City Cemetery.

APPENDIX – 2017-05-24 9 –

BAPTISMS/MARRIAGES/DEATHS – WHITCHURCH & UPLYME REGISTERS FOR LIONEL HODDER the Yeoman & DESCENDANTS

WHITCHURCH CANONICORUM BAPTISM REGISTER

- 1658 **Lyonnel Hodder** (The Yeoman) was baptised 10 May – Father, Thomas Hodder
 1692 Susannah Hodder was baptised 20 Apr – Father, **Lyonnel Hodder** (The Yeoman)
 1695 Samuel Hodder was baptised 14 Jul – Father, **Lyonnel Hodder** (The Yeoman)
 1695 TAX ON RECORDING OF BAPTISMS, WEDDINGS & BURIALS INTRODUCED BY UK GOVERNMENT.

BAPTISMS NOT RECORDED IN EITHER WHITCHURCH OR UPLYME REGISTERS

- 1697? *Mary Hodder (These dates are guesstimated – physical marriage record in existence)*
 1699? *Phillip Hodder (These dates are guesstimated– physical marriage record in existence)*
 1701? *Lionel Hodder (These dates are guesstimated – physical burial record in existence)*
 1703? *Benjamin Hodder – not confirmed. (These dates are guesstimated)*
(Possibly more children born in this period, but not recorded.)
 1706 TAX ON RECORDING OF BAPTISMS, WEDDINGS & BURIALS WITHDRAWN BY UK GOVERNMENT. (Though some resources have the date of withdrawing of the tax as 1717.

Hodders continuing in UPLYME BAPTISM REGISTER

1710 THE BEGINNING OF THE UPLYME REGISTER – ALL 'HODDER' ENTRIES BELOW.

- 1711 **Lionell son of Lyonell Hodder** (The Yeoman) **was buried 14 Oct 1711**
Samuell son of Lyonell Hodder (The Yeoman) **was buried 13 Nov 1711**
(Burial tax only applied to bachelors over the age of 25.)
 1712 **John Hodder – not confirmed (These dates are guesstimated)**
 113 The Adventure to Find our Beginnings - Day 7 Dorset & Devon – by The Rev Katherine Hammer B Th., B SocSc.

- 1713 *Dorothy Hodder (These dates are guesstimated)*
- 1717 Some resources have the date of withdrawing of the tax as 1717
- 1717 Thomas Carswell married Mary Hodder (both of this parish) 22 July 1717. Buried 1766
(Marriages at Uplyme were performed for couples from Axminster, Chardstock Branscombe, Whitchurch Canicorum, Tiverton, Musbury, Lyme Regis, Stockland, etc)
- 1718 Susan Hodder marries Samuel Hallet in Chideock, 4 Dec. (From Pallets Marriage Lists)
- 1721 LIONEL CARSWELL, THE SON OF THOMAS CARSWELL AND MARY (HODDER) BAPTISED 20 SEP 1721
- 1725 Phillip Hodder married Mary Orchard (both of this parish) 27 Dec 1725
- 1725 THOMAS CARSWELL, THE SON OF THOMAS CARSWELL & MARY HODDER HIS WIFE BAPT 2 AUG 1725
- 1726 THOMAS HODDER, THE SON OF PHILIP HODDER AND MARY HIS WIFE WAS BAPTIZED 14 OCT 1726
- 1727 ROBERT CARSWELL, THE SON OF THOMAS CARSWELL & MARY HODDER BAPTIZED 7 OCT 1727
- 1728 LIONEL HODDER, THE SON OF PHILIP HODDER AND MARY HIS WIFE WAS BAPTIZED 1 SEP 1728
- 1730 MARY CARSWELL, DAUGHTER OF THOMAS CARSWELL AND MARY HODDER, HIS WIFE 8 AUG, 1730
- 1731 MARY HODDER, DAUGHTER OF PHILLIP HODDER AND MARY HIS WIFE BAPT 17 OCT 1731
- 1733 JOHN HODDER, THE SON OF PHILLIP HODDER AND MARY HODDER WAS BAPT 27 JAN 1732/3
- 1735 SAMUEL HODDER, THE SON OF PHILLIP AND MARY HODDER BAPT 25 MAY 1735
- 1735 John Hodder, the son of Phillip & Mary Hodder was buried 11 Jan 1735
- 1736 RACHEL HODDER, THE DAUGHTER OF PHILLIP & MARY HODDER BAPT 31 JAN 1736/7
- 1736 SAMUEL HODDER, THE SON OF PHILLIP & MARY HODDER WAS BURIED 22 APRIL 1736
- 1736 LIONEL HODDER (THE YEOMAN?) was buried 8 May 1736
- 1739 SUSANNAH THE DAUGHTER OF PHILIP HODDER & MARY HIS WIFE WAS BAPT 2 FEB 1739
- 1741 Susannah Hodder was buried 23 April (obviously an adult, sister or mother of Phillip)
- 1742 Robert Carswell, the son of Thomas & Mary Carswell nee Hodder was buried 15 Jan, 1742/3
- 1743 Mary Hodder, the daughter of Thomas & Mary Carswell nee Hodder was buried 30 Apr 1743.
- 1745 Thomas Hodder, the son of Philip & Mary Hodder was buried 18 Jun 1745.

END OF UPLYME BAPTISM & BURIAL REGISTER

APPENDIX – 2017-05-24 10

HODDER BAPTISMS – WHITCHURCH CANONICORUM 1560-1727

Robert son of William HODDER baptised 19 Sep 1560
 Mary daughter of Henry HODDER baptised 11 Nov 1560
 Steven son of William HODDER baptised 24 Mar 1560
 Agnes daughter of William HODDER baptised 7 Mar 1562
 John son of William HODDER baptised 17 Feb 1563
 Thomas son of William HODDER baptised 14 Aug 1566
 Roger son of William HODDER baptised 4 May 1569
 George HODDER baptised 30 Oct 1569
 Mary HODDER baptised 20 May 1571
 Edmond HODDER baptised 15 Sep 1571
 Christian daughter of William HODDER baptised 29 Feb 1574
 Sicilie daughter of William HODDER baptised 28 Jun 1575
 Joane daughter of Robert HODDER baptised 17 Apr 1580
 John son of Mark HODDER baptised 7 Jul 1581
 Robert son of John HODDER baptised 22 Mar 1581
 Mary daughter of Robert HODDER baptised 26 Dec 1582; Senior
 Osment son of John HODDER baptised 26 Sep 1583
 Robert son of Robert HODDER baptised 15 Jan 1583; Junior

William son of Robert HODDER baptised 23 Sep 1586; Senior
Joan daughter of Robert HODDER baptised 30 Nov 1586; Junior
Elizabeth daughter of John HODDER baptised 10 May 1587
Elize child of Margery HODDER baptised 14 Oct 1587
Deanes daughter of Mark HODDER baptised 18 Jul 1589
Edith daughter of Robert HODDER baptised 15 Feb 1589; Junior
Joane daughter of Robert HODDER baptised 3 Apr 1590
Thomas son of Robert HODDER baptised 13 Mar 1590; Senior
George son of Markes HODDER baptised 3 May 1591
Mary daughter of John HODDER baptised 2 Jun 1591
Mary daughter of Steven HODDER baptised 15 Nov 1591
Judith daughter of Robert HODDER baptised 28 Oct 1592
George son of Robert HODDER baptised 22 Nov 1592; Junior
Robert son of John HODDER baptised 12 Jan 1592
Denes daughter of John HODDER baptised 19 Dec 1593
Barbara daughter of Robert HODDER baptised 14 Dec 1594; Senior
Alyce daughter of Markes HODDER baptised 24 Mar 1594
Lettis daughter of Robert HODDER baptised 24 Jul 1595; Junior
John son of John HODDER baptised 6 Jan 1595
John son of Robert HODDER baptised 23 Jan 1595
Purnell daughter of Markes HODDER baptised 1 Feb 1597
Robert son of John HODDER baptised 8 Apr 1598
Barbara daughter of John HODDER baptised 7 Jan 1598
William son of Robert HODDER baptised 1 Jun 1599
William son of William HODDER baptised 4 Nov 1599
Deanes daughter of John HODDER baptised 23 Jan 1599
William son of Markes HODDER baptised 31 Mar 1600
Elinor daughter of Robert HODDER baptised 22 Jun 1600
James son of William HODDER baptised 31 Oct 1600
John son of John HODDER baptised 15 Jan 1600
Humfrey son of John HODDER baptised 12 Mar 1601
Purnell daughter of Robert HODDER baptised 2 May 1602
Mary daughter of Robert HODDER baptised 30 Nov 1602
Joane daughter of Markes HODDER baptised 12 Mar 1602
Thomas son of John HODDER baptised 10 Mar 1603
Purnell daughter of John HODDER baptised 17 Feb 1604
Richard son of John HODDER baptised 27 Nov 1606
Mary daughter of John HODDER baptised 18 Apr 1607
Markes son of Markes HODDER baptised 30 Apr 1607
John son of Robert HODDER baptised 12 Feb 1607
Joane daughter of John HODDER baptised 18 Sep 1609
Margaret daughter of John HODDER baptised 26 Mar 1610
Edith daughter of Robert HODDER baptised 15 Apr 1610
William son of John HODDER baptised 19 Sep 1611
Barbara daughter of William HODDER baptised 22 Apr 1612
Edith daughter of William HODDER baptised 27 Mar 1614
John son of Joane HODDER baptised 1 Sep 1615
Susan daughter of William HODDER baptised 31 Jan 1615
William son of William HODDER baptised 15 Mar 1617

Thomas son of Thomas HODDER baptised 5 Aug 1618
Robert son of Robert HODDER baptised 19 May 1619
William son of Thomas HODDER baptised 1 Jan 1619
Honor daughter of William HODDER baptised 16 Jun 1620
John son of Robert HODDER baptised 25 Mar 1621
Samuel son of Thomas HODDER baptised 27 Oct 1621
Thomas son of Robert HODDER baptised 18 Jan 1623
Edith daughter of Robert HODDER baptised 3 Mar 1623
Mary daughter of Thomas HODDER baptised 30 May 1624
Robert son of Robert HODDER baptised 5 Feb 1625
John son of Thomas HODDER baptised 5 Mar 1625
William son of Robert HODDER baptised 27 May 1627
Andrew son of Thomas HODDER baptised 17 Feb 1627
John son of John HODDER baptised 26 Mar 1628
Joanna daughter of Robert HODDER baptised 26 Apr 1629
George son of John HODDER baptised 13 Jan 1629
Katharine daughter of William HODDER baptised 30 Nov 1630
George son of Thomas HODDER baptised 25 May 1632
William son of William & Rebecca HODDER baptised 16 Jul 1637
Robert son of Thomas & Dorothe HODDER baptised 2 Oct 1637
Mary daughter of Edward & Joane HODDER baptised 2 Jul 1639
Joane daughter of Thomas & Dorothy HODDER baptised 3 Jun 1640
Joane daughter of William & Rebecca HODDER baptised 14 Sep 1640
Ann daughter of Thomas & Jane HODDER baptised 27 Dec 1640
Joane daughter of Thomas & Sarah HODDER baptised 11 Jan 1642
Mary daughter of William & Rebecca HODDER baptised 15 Jan 1642
Unknown daughter of Thomas & Dorothy HODDER baptised 6 Aug 1643
Anne daughter of Robert & Anne HODDER baptised 28 Feb 1643
Thomas son of Thomas & Sarah HODDER baptised 22 Mar 1643
William son of Robert HODDER baptised 28 Mar 1644
John son of John & Avis HODDER baptised 18 Oct 1644
Robert son of Robert & Anne HODDER baptised ? Feb 1645
Elinor daughter of John HODDER baptised 8 Jun 1647
William son of John HODDER baptised ? ? 1647
Thomas son of Thomas HODDER baptised ? ? 1647
Joane daughter of Robert HODDER baptised 10 Apr 1648
Unknown daughter of Thomas HODDER baptised 4 Sep 1649
Sara daughter of Thomas HODDER baptised 13 May 1650
Francis son of Robert HODDER baptised 17 Nov 1650
Robert son of Thomas & Dorothy HODDER baptised 25 Jan 1650
Elinor daughter of John & Avis HODDER baptised 7 Feb 1650
John son of Robert HODDER baptised 22 Feb 1652
John son of George HODDER BORNE 14 Oct 1653
Ann daughter of Thomas HODDER baptised 4 Dec 1653
Ursula daughter of Thomas HODDER baptised 10 Nov 1654
Unknown daughter of Thomas HODDER baptised 27 Jan 1655
Unknown daughter of Robert HODDER baptised 5 Feb 1655; Junior
Joanna daughter of George HODDER baptised 2 Mar 1655
Caleb son of Thomas HODDER baptised 24 Aug 1656

Mary daughter of Marke HODDER baptised 23 Sep 1656
Thomas son of Robert HODDER baptised 14 Apr 1658
Lynell son of Thomas HODDER baptised 10 May 1658
Ann daughter of George HODDER BORN ? Jul 1658
Ann daughter of Marke HODDER baptised 28 Nov 1660
Hanna daughter of Joane HODDER baptised 18 Dec 1664
James son of George HODDER baptised ? ? 1665
John son of John & Agnes HODDER baptised 23 Nov 1666; of Gabriels
Deborah daughter of William & Mary HODDER baptised 10 Mar 1667
Robert son of Joane HODDER baptised 22 Mar 1669
John son of Robert & Agnes HODDER baptised 30 Aug 1669
William son of William HODDER baptised 10 May 1670; of Gabriels
Joane daughter of Marke & Mary HODDER baptised 12 Dec 1670
John son of Francis HODDER baptised 22 Dec 1670
Mary daughter of William & Mary HODDER baptised 18 Jun 1671
Robert son of Philip HODDER baptised 8 Apr 1673
Dorothy daughter of Robert & Ellinor HODDER baptised 5 Dec 1675
Ann daughter of Thomas & Joan HODDER baptised 14 Dec 1675
Judith daughter of Robert & Grace HODDER baptised 28 Dec 1675
Susanna daughter of William & Joanna HODDER baptised 4 Jun 1677
Robert son of Robert & Ellenor HODDER baptised 27 Aug 1677
John son of John & Joane HODDER baptised 16 Sep 1677
Thomas son of Thomas & Joane HODDER baptised 22 Jan 1677
Robert son of Robert & Grace HODDER baptised 26 Jan 1677
John son of Robert HODDER baptised 14 Jan 1678
Joan daughter of Thomas & Joane HODDER baptised 10 Aug 1680
Ann daughter of Robert & Grace HODDER baptised 14 Sep 1680
John son of Robert & Elizabeth HODDER baptised 26 Dec 1691
William son of William HODDER baptised 3 Jan 1691; Junior
Susanna daughter of Lionele HODDER baptised 20 Apr 1692
John son of John HODDER baptised 1 Nov 1692; of Gabriels
Catherine daughter of John & Margery HODDER baptised 13 Jun 1692
Robert son of Robert & Elizabeth HODDER baptised 7 Jan 1693
Ann daughter of John & Margery HODDER baptised 24 Apr 1694
Ann daughter of Robert & Ellenor HODDER baptised 2 Oct 1694
Samuel son of Lionel HODDER baptised 14 Jul 1695
Elizabeth daughter of William HODDER baptised 11 Jan 1697; Junior
Joane daughter of John HODDER baptised 5 Dec 1698
Elizabeth daughter of William HODDER baptised 24 Jan 1698
Robert son of John HODDER baptised 9 Feb 1698; of Gabriels
Mary daughter of Robert HODDER baptised 29 May 1699
Robert son of Robert HODDER baptised 2 Dec 1701; husbandman
Thomas son of Robert HODDER baptised 28 Mar 1704
Elizabeth daughter of Robert HODDER baptised 22 Jul 1706
Jacob son of Robert HODDER BORN 30 Nov 1707
John son of Robert HODDER baptised 26 Dec 1708
John son of Robert HODDER BORN 15 Jan 1708
Elizabeth daughter of Robert HODDER baptised 11 Jul 1710; Junior
Joane daughter of William HODDER baptised 29 Oct 1710

Anne daughter of Robert HODDER baptised 3 Jun 1711
John son of Robert HODDER baptised 21 Apr 1712; Junior
Anne daughter of William HODDER baptised 8 Dec 1712
Mary daughter of Robert HODDER baptised 30 Mar 1714; Junior
Lucretia daughter of Robert HODDER baptised 18 Jul 1714
Mary daughter of William HODDER baptised 13 Mar 1714
Thomas son of William HODDER baptised 1 Dec 1717
John son of William HODDER baptised 1 Feb 1719
Mary daughter of William HODDER baptised 19 Aug 1721
John son of John & Sarah HODDER baptised 19 Jan 1721
Martha daughter of William & Rose? HODDER baptised 18 Feb 1723
Robert son of John & Sarah HODDER baptised 8 Aug 1725
Rachel daughter of William & Rose? HODDER baptised 26 Jan 1725
George son of Robert & Mary HODDER baptised 20 Jun 1727

ENDNOTES

ALL MAPS ARE FROM GOOGLE MAPS & BING MAPS

ALL ANCESTRAL TREES ARE FROM EITHER ANCESTRY.COM OR FAMILY TREE MAKER

RECORDS ARE FROM FINDMYPAST, ANCESTRY, FAMILY SEARCH, THE GENEALOGIST & LOCAL OPC REGISTERS.

ⁱ Wikipedia.org (Donation given)

ⁱⁱ Gosling, G., & Thomas J., *"The Book of Uplyme; Portrait of a Devonshire Village."* CPI Bath Press, Bath. 2004. P7

ⁱⁱⁱ Gosling, G., & Thomas J., *"The Book of Uplyme; Portrait of a Devonshire Village."* CPI Bath Press, Bath. 2004. P7

^{iv} Courtesy of Jenni Gay & transcribed on behalf of the Devon Record Office by Jenni Gay and made available by permission of the Devon Record Office.

^v <https://www.genuki.org.uk/big/eng/DEV/Uplyme/Uplyme1826>

^{vi} <https://www.genuki.org.uk/big/eng/DEV/Uplyme/Uplyme1827>

^{vii} https://creativecommons.org/licenses/by-nc-sa/3.0/deed.en_US

^{viii} Roods and perches are subdivisions of an acres. There are four roods in an acre, and a rood contains 40 perches.

^{ix} Bickley, Francis. "Where Dorset meets Devon", Constable & Co. Ltd., London. 1911 p. 123

^x Bickley, Francis. "Where Dorset meets Devon", Constable & Co. Ltd., London. 1911 p. 121

^{xi} Gosling, G., & Thomas J., *"The Book of Uplyme; Portrait of a Devonshire Village."* CPI Bath Press, Bath. 2004. P37

^{xii} Tithe map courtesy of The Genealogist Web Site.

^{xiii} https://en.wikipedia.org/wiki/Inclosure_Act_1773 Donation given.

^{xiv} https://en.wikipedia.org/wiki/Inclosure_Act_1773 Donation given.

^{xv} Woolmers Exeter & Plymouth Gazette, July 29 1837

^{xvi} https://en.wikipedia.org/wiki/Inclosure_Act_1773 Donation given.

^{xvii} Waller, Ian H., "My Ancestor was an Agricultural Labourer", My Ancestor Series, Soc of Genealogists Enterprises Ltd., London. Rev ed. 2010.

^{xviii} https://www.ebay.com.au/farmer's_clothes & <https://au.best-price.com/Clothing/BestOffers>

^{xix} www.lincstothepast.com/exhibitions/treasures/smocks

^{xx} Waller, Ian H., "My Ancestor was an Agricultural Labourer", My Ancestor Series, Soc of Genealogists Enterprises Ltd., London. Rev ed. 2010.

^{xxi} <https://en.wikipedia.org/wiki/Tithe>

^{xxii} <http://www.foda.org.uk/Tithe/Search%20Results.aspx>

^{xxiii} Map <https://new.devon.gov.uk/historicenvironment/tithe-map/uplyme/>

^{xxiv} For many centuries men of learning in Europe made the cross as the traditional way of signing their name, even though they could have spelt out their name had they wanted to. But the spelling out of the name was normally done by a witness to authenticate the sign. In the 17th cent, certain educated people felt distaste at using the sign of the cross for secular or mercantile purposes and used instead their initials or some other sign recognized as their own. Source. Notes and Queries, 3 May, 1941, p.321 Phillip Ward, "A Dictionary of Common Fallacies", The Oleander Press, Cambridge, UK, 1978. p59/60

^{xxv} Though TheGenealogist now has made it easier with current maps overlaying the Tithe Map.

^{xxvi} Courtesy of Devon Record Office, transcribed by Jenni Gay.

^{xxvii} Ian Mortimer "The Time Travellers Guide to Restoration Britain" Loc 704

^{xxviii} Ian Mortimer "The Time Travellers Guide to Restoration Britain" Loc 1306

^{xxix} <https://en.wikipedia.org/wiki/Yeoman>

xxx Ian Mortimer, "The Time Travellers Guide to the Restoration", Vintage Books, London. 2012 p292

xxxi Ashe house was built in 1583-86 although there must have been a house there beforehand. because there is a record of a chapel being licenced on 27 apr 1387. Ashe house burnt to the ground in 1644 and rebuilt in 1669-83. During some of this time, the family lived at Great Trill. Ashe house was partially dismantled in 1782. The drakes lived at Ashe until 1793 when **Lady Anne Drake**, to whom her husband, having died without issue left the estate, sold it out of the family. <http://www.xroyvision.com.au/drake/history/hist19.htm>

xxxii Courtesy S. Loud, member of Hodder family in Lyme Regis.

xxxiii <http://www.familytreeassociation.org/g-i.html>

xxxiv <https://www.biblestudytools.com/dictionary/tithe/>

xxxv Ian Mortimer, "The Time Traveller's Guide to Medieval England" Vintage Books, London. 2009 p. 216-9

xxxvi Photo of Lynn Lionel Flowers courtesy Ancestry.com submitted by Papeairs

xxxvii <http://www.localhistories.org/police.html>

xxxviii <http://www.localhistories.org/police.html>

xxxix <http://www.localhistories.org/police.html>

xl https://en.wikipedia.org/wiki/Gin_Craze - Images from Google Images

xli Picture courtesy of The Roads of Charmouth. <https://www.freshford.com/a%20charm%20mouth%20road/Slide22.JPG>

xlii Dick Turpin drawing = Google Images - KissPNG

xliiii <http://www.foda.org.uk/oaths/intro/glossary.htm>

xliiv <http://www.foda.org.uk/oaths/intro/glossary.htm>

xlv <http://www.foda.org.uk/oaths/intro/introduction3.htm> (Google – 1723 Loyalty Oaths)

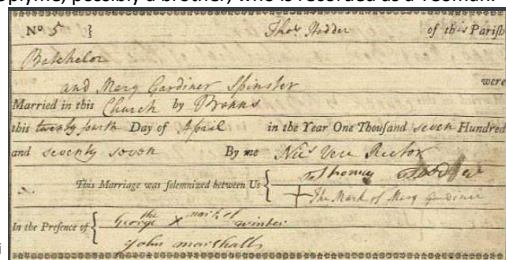
xlvi <http://www.foda.org.uk/oaths/index/namesindex.htm>

xlvii <http://www.localhistories.org/18thcent.html>

xlviii <https://www.curriculumvisions.com/search/Y/yeoman/yeoman.html>

xlix Mary Hodder in the 1838 Apportionment map for Woolley is referred to as Mary Hodder, but in ther 1841 Census she is referred to as Molly.

¹ According to Millenium File attached to Ancestry, Thomas is married to a Mary. Many Family Trees have Mary Rawlins, but the Hodder/Gardiner wedding is closer to the children's birth years and actually situated in Uplyme itself. The Rawlins wedding is 1770 which makes Thomas only 15 years old and at 27 Mary Rawlins is 12 years older than Thomas Hodder whereas Mary Gardiner is abt 4 years younger than Thomas. Also, in the 1841 Census, Mary (Molly) says that she is born in Devon, not Dorset where Whitchurch Caonicorum is. There are 1827 records of a Gardiner family living in Uplyme. There is a John Gardiner living in Uplyme, possibly a brother, who is recorded as a Yeoman.



lii http://umich.edu/~ece/student_projects/print_culture/literacy.html; <https://ourworldindata.org/literacy>; From 1754 for England and Wales the law required spouses to sign or make a mark at the marriage ceremony so that we have the means of compiling over time statistics for a comparable age group, both male and female and for all classes of society." <https://www.istor.org/stable/368946> p554

liiii Tithe Apportionment Map courtesy of "The Genealogist"

liv Baptism record of son, George, 1813.

lv There is a second **George Hodder** baptised 8 Jan 1815, whose parents appear to be Lionel Hodder & Sarah Huxford, but there are no further records for that George, but censuses show evidence for the George in the other family, so it seems more likely that he was married to Louisa Jefford .

lvi Old Bailey online.

lvii further information <http://www.capitalpunishmentuk.org> > wands

lviii "My Great Grandad & hs brother were Victorian Policemen" by Peter Cooley. Article by Claire Vaughan. "Who do you think you are?" magazine, Summerland Edition p. 31

lix https://en.wikipedia.org/wiki/Marriage_Act_1753

lx Photo through Ancestry.com, KP's Private Tree, originally shared by Jenny Fleming, provided by Bruce Allen.

lxi Photo through Ancestry.com, KP's Private Tree, originally shared by Gavin Churchill.

lxii https://www.google.com/search?q=dangers+of+the+hatter+occupatios&rlz=1C1AVSA_enAU635AU635&og=dangers+of+the+hatter+occupatios&q=chrome..69157133.95231017&sourceid=chrome&ie=UTF-8

lxiii The Sydney NSW marriage record of his son, Joseph records his father as a Land Steward.

lxiv Goulburn Herald, 14 Feb 1882, p2.

lxv <https://www.britain-magazine.com/features/region/england/south-west/somerset/somerset-the-land-of-the-summer-people/>

lxvi http://www.closedpubs.co.uk/somerset/chard_ship.html - Photo by Chris Beer

lxvii RE 1859 death record for a **George Hodder in Chard**. There are several George and Mary Anne Hodders living in Chard around this time! If one checks the 1841 & 1851 census we have Mary the widow of George Hodder the BUTCHER born in Uplyme, Devon who died in 1849, living with her children in BATH STREET. George Hodder her son, born in 1841 married Sarah Brewer in 1863. The George Hodder who died in 1859 is the son of George Hodder b. in Chard and Mary Anne Hodder born in Winsham. He is younger and in the 1851 census that family is living in KEEPERS ROW, FORE STREET, Chard and that George is an IRON MOULDER and his wife is a TAILORESS and the 1859 death record lists the deceased as the son of George Hodder living in Keepers Row, Fore St.

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- lxix Church Times 13 Mar 2020 <https://www.churchtimes.co.uk/articles/2020/13-march/news/uk/somerset-hit-by-wave-of-12-lead-raids-on-church-roofs>
- lxx <https://www.ancestry.ca/genealogy/marriage-records/adelia-o-reilly-and-eli-hodder.html>
- lxxi Death record verified in Findmypast.
- lxxii Birth record verified in Findmypast.
- lxxiii Courtesy Devon Records Office, Jenni Gay.
- lxxiv <http://www.gwoodward.co.uk/guides/burials.htm>
- lxxv Courtesy WH Simmons Family Tree, www.Ancestry.com
- lxxvi <https://www.familysearch.org/service/records/storage/das-mem/patron/v2/TH-904-57808-1442-43/dist.txt?ctx=ArtCtxPublic>
<https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=5840&context=etd>
- lxxvii Courtesy of Wikipedia (donation given)
- lxxviii Cathcart, Michael, "Manning Clark's History of Australia" Melbourne University Press, Melbourne. 1996. P.239
- lxxix https://en.wikipedia.org/wiki/Australian_gold_rushes
- lxxx <https://www.google.com.au/search> for 'When did California Gold Rush End'
- lxxxi From "Three New England families; the history of the McLeans, Hodders & Pipers and associated families" by Elizabeth A Roberts. Self Published, Sydney. 2000 The book is owned by Jan Hercus who provided the information about the Gold Ring.
- lxxxii From Ancestry.com submitted by bleve 1026
- lxxxiii Photo of Lionel Hodder courtesy of Ancestry Family Tree belonging to R. Creighton.
- lxxxiv Photos of Gladys Hodder & Arthur Jobson, from Ancestry Family Tree belonging to R. Creighton
- lxxxv Inf from Family Tree 'dna' owner John R. Smith
- lxxxvi Taken from Hodder-Ashby Family Tree. www.ancestry.com
- lxxxvii Inf from Family Tree 'De Laat'
- lxxxviii Inf from Death Transcription of May Catherine Hodder owned by Michelle Golden, as per her Ancestry Family Tree.
- lxxxix Photo courtesy of Stephanie Loud, Lyme Regis.
- xc https://en.wikipedia.org/wiki/Guy_Fawkes_Night
- xcI <https://mormonmigration.lib.byu.edu/mii/voyage/67>
- xcii In one record shown, there appears to be another Hodder family as well, Lionel, Sarah, a midwife & Daniel, male, farmer.
- xciii <https://blogs.loc.gov/maps/2016/04/the-state-formerly-known-as-deseret>
- xciv [https://en.wikipedia.org/wiki/1838_Mormon_War#:~:text=Tensions%20built%20up%20between%20the,your%20enemies%22\)%20in%20Missouri](https://en.wikipedia.org/wiki/1838_Mormon_War#:~:text=Tensions%20built%20up%20between%20the,your%20enemies%22)%20in%20Missouri)
https://en.wikipedia.org/wiki/Salt_Lake_City
- xcv https://en.wikipedia.org/wiki/Salt_Lake_City
- xcvi https://en.wikipedia.org/wiki/Salt_Lake_City
- xcvii https://en.wikipedia.org/wiki/1857_in_the_United_States#
https://en.wikipedia.org/wiki/1858_in_the_United_States#
- xcviii https://en.wikipedia.org/wiki/Utah_War
- xcix <https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=5840&context=etd>
- c www.ancestry.com; DNA Moerickson Family Tree
- ci Picture courtesy Carley Wyatt Ancestry Family Tree
- cii Photo courtesy of www.ancestry.com. Moerickson Family Tree – Photo originally shared by LeDuc_Elaine.
- ciii *(Not to be confused with William Wheadon and Anne Lye who lived in Crewkerne , Somerset or the William Wheadon living in Bradpole or William Wheadon, Porter of Beaminster)*
- civ Lynn Family Tree
- cv Courtesy EFBrinkerhoff/Palmer Tree – Elsie Faye Palmer.
- cvi Map of USA 1850 Courtesy of Wikipedia - Compromise of 1850.
- cvi Photo courtesy of Maria Jewkes, Ancestry.com. There are many people who have copied this, but this is the person, that Ancestry while often incorrect, attributes it to.
- cvi Family Search Record.
- cix Courtesy www.ancestry.com submitted by Elizabeth Lewis 177 & Carmen Johnson 2010.
- cx Photo from www.ancestry.com submitted by Carmen Johnson 2010.
- cxI From the Perry Family Tree, www.ancestry.com submitted by Carmen Johnson 2010
- cxii ELIZABETH WHITTLE HODDER married one of these people
Samuel Pearce, Samuel Forsey, John Matthews
- cxiii Find my Past Baptism Transcription for Richard W Hodder, 4 Jul 1824, Bridport, shows him as 'ill'.
- cxiv WALTER FROHBOESE - C/A LIONEL HODDER THE HAYWARD - JANE HODDER VIA WHITTLE 5-8 13CM
- cxv Find my past record.
- cxvi Statement saved in Ancestry under Thornhill Gay 1819-1901 Uplyme.
- cxvii Gosling, G., & Thomas J., "The Book of Uplyme; Portrait of a Devonshire Village." CPI Bath Press, Bath. 2004. P21
- cxviii Gosling, G. & Thomas J., "The Book of Uplyme; Portrait of a Devonshire Village." CPI Bath Press, Bath. 2004. P108

cxix www.opcdorset.org/index.htm

cxx *Gosling, G., & Thomas J., "The Book of Uplyme; Portrait of a Devonshire Village." CPI Bath Press, Bath. 2004. P108*

cxixi *Gosling, G., & Thomas J., "The Book of Uplyme; Portrait of a Devonshire Village." CPI Bath Press, Bath. 2004. P45*

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cxixiii *Gosling, G., & Thomas J., "The Book of Uplyme; Portrait of a Devonshire Village." CPI Bath Press, Bath. 2004. P12*



cxixiv

cxixv <http://www.eastdevonaonb.org.uk/uploads/documents/conserve/Culture%20and%20Heritage/Parishscapes/Uplyme%20Tithe%20Apportionments.pdf>

Hodder	Benjamin	Collier	William	820	House Garden & Orchard	House Garden & Or	0	0	28	0.07
Hodder	Benjamin	Collier	William	821	The Plot		0	2	23	0.26
Talbot	Sir John	Hodder Lionel	Hodder Lionel	736	Hodders Plot	Arable	0	3	32	0.38
Hodder	Lionel	Hodder	Hodder Lionel	822	The Mead	Pasture	0	1	24	0.16
Hodder	Lionel	Hodder	Hodder Lionel	823	House & Garden	House & Garden	0	0	35	0.09

cxixvi https://www.thegenealogist.com/search/advanced/landowner/tithe-records/?fn=&fn_ph=ph&sn=adams&sn_ph=ph&county=Devon&parish%5B%5D=Uplyme&plan_no=&organisation=&kw=&a=Search#loadwindow_-277998716

Ebden	Richard	Hodder	Lionel	500	Orchard	Orchard	0	1	32	0.18
Fruant	Richard	Hodder, Game & Stocker	Lionel, Thomas & Mary	502	House in 3 Dwellings & Garden	House & Garden	0	0	33	0.08
Fruant	John	Hodder & Sansum	James & John	1126	House in 2 Dwellings Garden & Orchard	House Garden & Or	0	0	27	0.07

cxixvii <http://www.eastdevonaonb.org.uk/uploads/documents/conserve/Culture%20and%20Heritage/Parishscapes/Uplyme%20Tithe%20Apportionments.pdf>

Talbot	Sir John	Hodder	Mary	95	Petticoat Close	Meadow	1	0	16	0.45
Talbot	Sir John	Hodder	Mary	96	House & Orchard		0	1	32	0.18
Talbot	Sir John	Hodder	John	97	Garden	Garden	0	0	6	0.02
Talbot	Sir John	Hodder	Thomas	98	House & Garden	House & Garden	0	0	5	0.01
Talbot	Sir John	Hodder	Thomas	99	Hodders Plot	Arable & Meadow	0	3	29	0.38

cxixviii *Gosling, G., & Thomas J., "The Book of Uplyme; Portrait of a Devonshire Village." CPI Bath Press, Bath. 2004. P13*

cxixix *Gosling, G., & Thomas J., "The Book of Uplyme; Portrait of a Devonshire Village." CPI Bath Press, Bath. 2004. P11*

cxixx https://www.google.com/search?q=whitchurch+canonicorum+dorset+england&rlz=1C1AVSA_enAU635AU635&oq=whitchurch+canonicorum+dorset&aqs=chrome.0i355j46j69i57j0i22i30.11222j0j4&sourceid=chrome&ie=UTF-8

cxixxi <https://www.visit-dorset.com/explore/whitchurch-canonicorum-p1124813>

cxixxii https://www.familysearch.org/wiki/en/Whitchurch_Canonicorum,_Dorset_Genealogy

cxixxiii [hundred of whitchurch canonicorum - Bing](#)

cxixxiv https://www.familysearch.org/wiki/en/History_of_Parish_Registers_in_England

cxixxv <http://www.opcdorset.org/WhCanonicorumFiles/WhitchurchCanonicorum.htm>

cxixxvi https://www.familysearch.org/wiki/en/History_of_Parish_Registers_in_England

cxixxvii https://en.wikipedia.org/wiki/Epidemic_typhus

cxixxviii *Gosling, G., & Thomas J., "The Book of Uplyme; Portrait of a Devonshire Village." CPI Bath Press, Bath. 2004. P53*

cxixxix www.ancestry.com – Family Tree of LEN WILLIAMS

cxl According to his daughter, Hannah's 1813 baptism record.

cxli [Uplyme, Devon Genealogy • FamilySearch](#)

cxlii Photo Google photos, Photographer - Robert Hawkins.

cxliiii Ian Mortimer, "The Time Travellers Guide to Medieval England", Vintage Books, London. 2009 p67-8

cxliv https://en.wikipedia.org/wiki/Burying_in_Woolen_Acts

cxlv <http://www.gwoodward.co.uk/guides/burials.htm>

cxlvi *Gosling, G., & Thomas J., "The Book of Uplyme; Portrait of a Devonshire Village." CPI Bath Press, Bath. 2004. P80*

cxlvii *Gosling, G., & Thomas J., "The Book of Uplyme; Portrait of a Devonshire Village." CPI Bath Press, Bath. 2004. P29*

cxlviii Photo of Jan Hercus at Hodders Corner from in her book, "Hodder Families: Facts & Folk Tales". See also www.familyconnections.network

cxlix www.google.com

cl Image courtesy of Google images. www.geograph.org.uk

cli <https://www.lymeregismuseum.co.uk/research/wp-content/uploads/2019/07/Old-George-Inn.pdf>

clii https://www.freshford.com/charmouth_roads_talk.htm

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cliv George Roberts, "The History of Lyme Regis, Dorset from the Earliest Periods to the Present Day." E-book, p85f

clv *Gosling, G., & Thomas J., "The Book of Uplyme; Portrait of a Devonshire Village." CPI Bath Press, Bath. 2004. P29*

clvi George Roberts, "The History of Lyme Regis, Dorset from the Earliest Periods to the Present Day." E-book, p91

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clx [The 1688 invasion of Britain that's been erased from history | Daily Mail Online](#)

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- clxv <https://www.history.com/news/henry-viii-divorce-reformation-catholic-church>
- clxvi www.history.com/topics/reformation
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- clxxxix [The National Archives](http://www.nationalarchives.gov.uk) www.nationalarchives.gov.uk
- cxci For access to it, google The National Archives, Kew, UK. Establish an account and search for "Wills John Hodder Dorset" between 1622 and 1625 and download. It is free.
- cxci [Blandford Forum Parish Dorset \(opcdorset.org\)](http://www.blandfordforum.org)
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