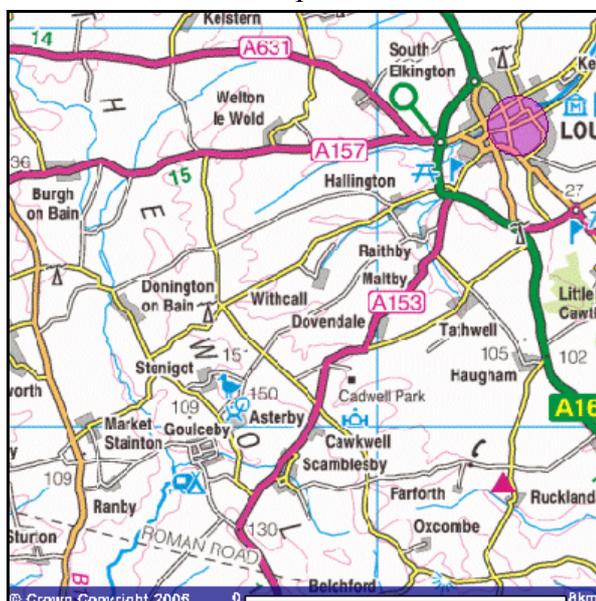


1851 Census	67 James Street	Louth					
Jacob	Spivey	Head	Mar	46	Carpet weaver	Lincoln, Louth	
Elizabeth	Spivey	Wife	Mar	39		Lincoln, Withcall	
William	Spivey	Son	Un	12	Wool Winder	Lincoln, Louth	
Charles	Spivey	Son	Un	11	Wool Winder	Lincoln, Louth	
Harriet	Spivey	Daug	Un	5	Scholar	Lincoln, Louth	
Ann	Spivey	Daug	Un	2		Lincoln ,Louth	

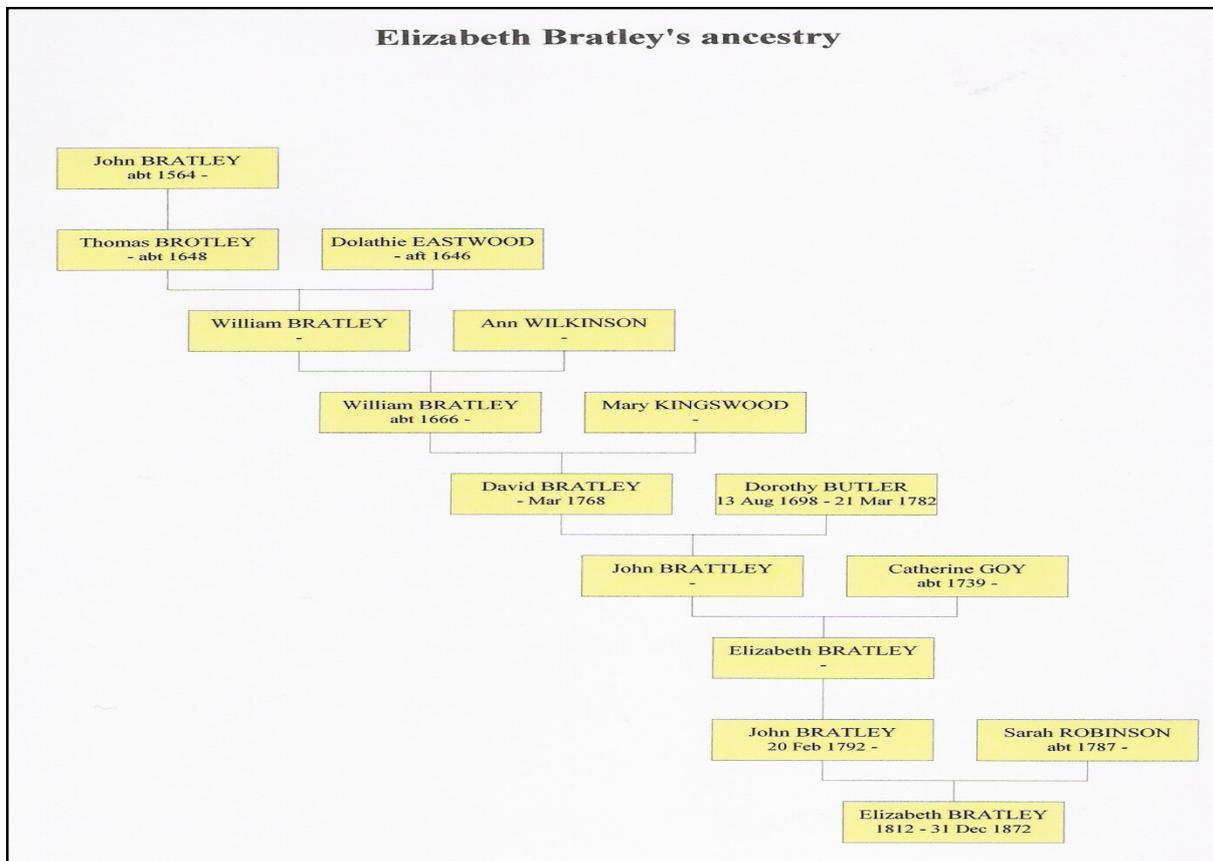
there as long as they possibly could.”

So who was Elizabeth Bratley? The answer is—I’m not a hundred per cent sure. The firm evidence of her birthplace we have comes from the 1851 Census. She must have stated to the enumerator that she was born in Withcall. The extract from the Ordnance Survey map (right) shows the edge of Louth (top right) with Withcall about five kilometres to the south west. Withcall has its own parish church and Gwen Muggleton searched these carefully. In a letter of October 2000 she wrote: “Some years ago I checked the Withcall Parish Registers for Elizabeth Bratley’s baptism. Disappointment No. 1: the baptismal register on microfiche only went up to 1812. Disappointment No. 2: the years after 1803 or thereabouts were unreadable.” She continued: “There is a bapt of a James Bratley in 1803 which fits in well with his death in 1857 aged 54 and would seem to be a brother of Elizabeth.” In fact Elizabeth Spivey (nee Bratley) was the “informant” on James’ death certificate. So there was clearly a close family connection between Elizabeth and James. But what was the relationship? Brother or some sort of cousin?



Then a year or so later I made contact with another relative, Shirley Berry, who sent me an e-mail transcript of the baptism of “Elizabeth, daughter of John and Sarah Bratley baptised April 12th 1812” in the Benniworth Parish Register. On the map (above) the “..worth” of Benniworth is marked showing it to be about 8 km (5 miles) south-west of Withcall. Could this be our Elizabeth Bratley? It was about the right date if she was aged 39 in 1851. But Withcall? About the same time in 2002 I made contact with Jean Ostrowski who edited a Bratley newsletter on the internet. I sent her details of my researches and eventually she sent this reply. “I have come to the conclusion that the only Elizabeth Bratley who could have married Jacob Spivey was the daughter of John Heneage Bratley and Sarah Robinson bapt. 29 Mar 1812 at Benniworth. John Heneage was the illegitimate son of Elizabeth Bratley (sic), who was the daughter of John Bratley and Catherine Goy.” There is an obvious discrepancy here between 12th April and 29th March as the date of baptism but this is proba-

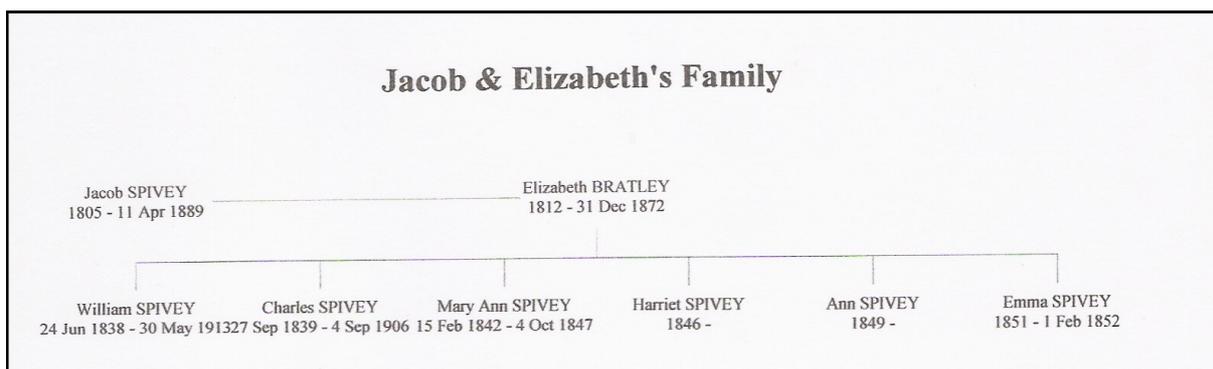
bly a confusion between date of birth and date of baptism. Jean Ostrowski also sent me an extensive family tree of Elizabeth’s ancestors. Of particular significance was the fact that John Heneage Bratley (father) was born in Donnington on Bain and baptised in Benniworth. Also his mother Elizabeth was born in Donnington on Bain as indeed were her parents and grandparents. A glance at the map shows Donnington on Bain very close to Withcall. The



balance of probabilities (if not quite “beyond reasonable doubt”) therefore is that this was the Elizabeth Bratley our ancestor. Additional genealogical data showed that James Bratley was her first cousin once removed.

So if we accept these findings we have now an impressive extension of our family tree. The information provided by Jean Ostrowski shows eight generations going back to a John Bratley who lived in the mid 16th Century. This would make him the sisters’ 11 x great grandfather! But then there are 2048 11 x great grandparents out there somewhere!

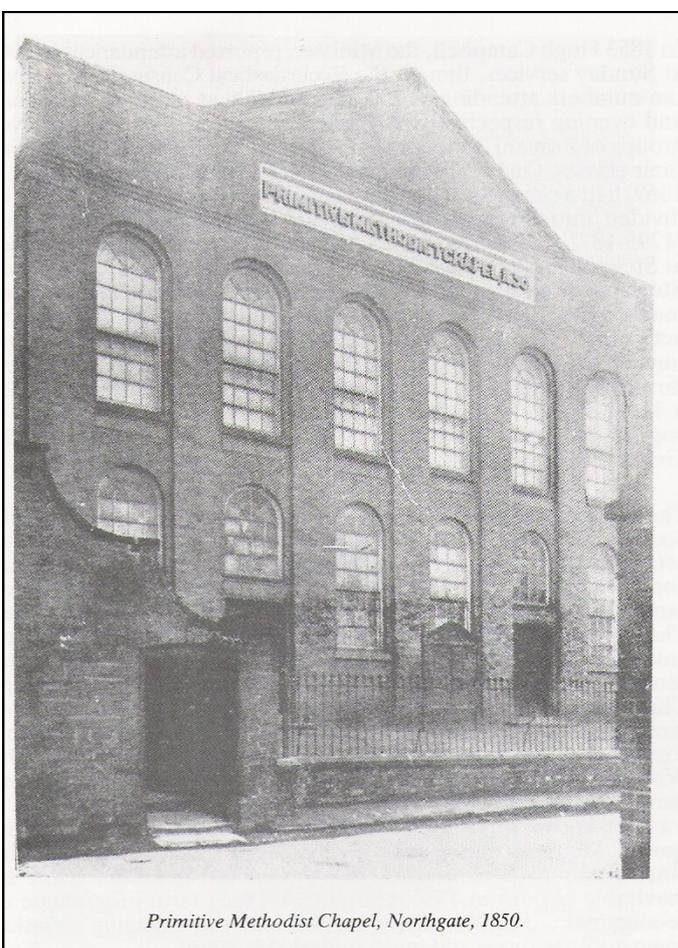
Jacob and Elizabeth set up home together in 1837 and were living in James Street probably



in a tied cottage belonging to Eve like Jacob's father Thomas had done. Children quickly followed. William in June 1838 and Charles in September 1839. They were to have four more children, all girls only two of whom survived: Harriet born in 1846 and Ann born in 1849. The other two girls died in infancy, Mary Ann aged 5 and Emma only 1. Child mortality in the mid 19th Century was frequent; Jacob's twin siblings Joseph and Benjamin born in 1809 had both died within a year. Even so the grief of Jacob and Elizabeth must have been profound. Harriet, who was recorded as a "pupil teacher" in the 1861 census aged 18 and Ann (a twelve year old "scholar"), grew up and married but I do not know anything more about them.

What we do know is that the eldest son, William's "schooling was limited" but he did attend a Day School for some time. Nevertheless "early in his boyhood he commenced work in a carpet factory" and as we have seen, in the 1851 Census, at the age of 12 he was a wool sorter there. This information comes from an article in one of the Primitive Methodist magazines on William by one Wilson Barratt

who also wrote his obituary. The quality of writing is far superior to Charles' obituary by one Robert Harrison which is rich in pious platitude and scarce in biographical information. After stating that Charles "was born at Louth Sept 27th 1839" and that "His mother was a Primitive Methodist and did much to mould his character" Harrison then moves swiftly on to his conversion. The careers of the two boys followed similar paths right through life not least in their upbringing. Wilson Barrett comments that "it speaks well for the character of (William's) parents and the quality of the training they gave to their children that two of their sons, William and Charles, should have passed into our ministry and served their generation according to the will of God." After working in the carpet factory, Wilson Barrett informs us that "in his teens (William) was apprenticed to a joiner, and served the usual term of seven years. From a child he was a scholar in our Sunday School at Louth, and when quite a boy he was led to our



Primitive Methodist Chapel, Northgate, 1850.

Lord Jesus Christ and joined the church and became a worker, exercising his gifts in the class meeting and Sunday Evening prayer meetings. Then he was made a teacher and a local preacher and for several years served in these spheres of labour most acceptably. When twenty four years of age the Louth circuit recommended him for the regular ministry. He was called to the Boston Circuit in October 1862."

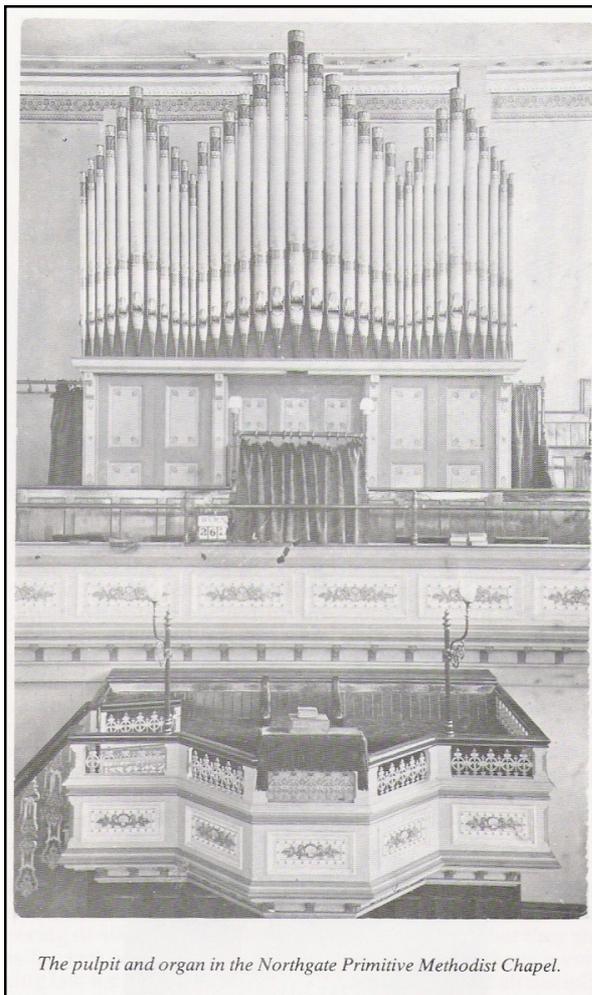
Charles managed to find a wife during his early travels. He married on 6th July 1869 Jane Storr, a butcher's daughter from Elloughton.. They were married in the Independent Chapel

in Cave near Hull. The marriage certificate gives the details.

1864. Marriage solemnized at the Independent Chapel in the District of <i>Northgate</i> in the County of <i>York</i>								
No.	When Married.	Name and Surname.	Age.	Condition.	Rank or Profession.	Residence at the time of Marriage.	Father's Name and Surname.	Rank or Profession of Father.
6	<i>1864</i>	<i>Charles Spivey</i>	<i>29</i> <i>Years</i>	<i>Bachelor</i>	<i>Primitive Methodist Minister</i>	<i>East Grimby Lincolnshire</i>	<i>Jacob Spivey</i>	<i>Weaver</i>
	<i>1869</i>	<i>Jane Storr</i>	<i>23</i> <i>Years</i>	<i>Spinster</i>		<i>Throughton East Riding Yorkshire</i>	<i>Charles Storr</i>	<i>Butcher</i>
Married in the <i>Independent Chapel</i> according to the Rites and Ceremonies of the <i>Primitive Methodist</i> by License by me,								
This Marriage was solemnized between us,		<i>Charles Spivey</i> <i>Jane Storr</i>		in the Presence of us,		<i>Charles Storr</i> <i>Maria Charlotte Rudd</i> <i>David Graham Minister</i> <i>Robert Storr Registrar</i>		

Charles' early years must have been similar to those of William but Robert Harrison's account is short on biographical facts. The similar period he describes as follows. "Our society at Louth was eminent for spirituality and conversions were of constant occurrence. Our friend's conversion was a rich and glowing memory through all the after years. Ready for service he was in due time called to the Local Preachership, and ere long his great physical strength, mental capacity and devotion marked him out for higher service. Engaged as a hired local preacher in Durham, 1862 ..." So William aged 24 became a minister in Boston aged 24 and Charles became a local preacher aged 23 both in 1862. By 1864 Charles too was stationed as a minister in the North Cave Circuit near Hull.

The chapel William and Charles attended was the Northgate Chapel details of which are described in "A History of Methodism in Louth" by William Leary and David Robinson. The



The pulpit and organ in the Northgate Primitive Methodist Chapel.

picture above shows the façade of the building that they would have known. It was built in 1850 replacing a smaller chapel built in 1837 expanding the seating capacity from 300 to 800. Such was the confidence of the Primitive Methodists in those days! "It was his (Charles') privilege and joy" states Robert Harrison, "to spend his early years amid great spiritual awakenings under the ministry of laymen and ministers, who did much to make our church in that place the eminent force for good she was in those days." The interior, according to Leary and Robinson, underwent "a thoroughgoing restoration" in 1873. "This included a gallery over the front entrance, an organ and heating". Charles and William would certainly have been familiar with the view of the pulpit and organ (shown left) on subsequent visits home. Whether the pulpit dated to 1850 is not clear. If it is the original pulpit it is possible, even probable, that either or both of the Spivey brothers preached from it.

We know something about the pattern of services and numbers attending Northgate chapel. According to Leary and Robinson—"There were three services on Sunday, and Sunday

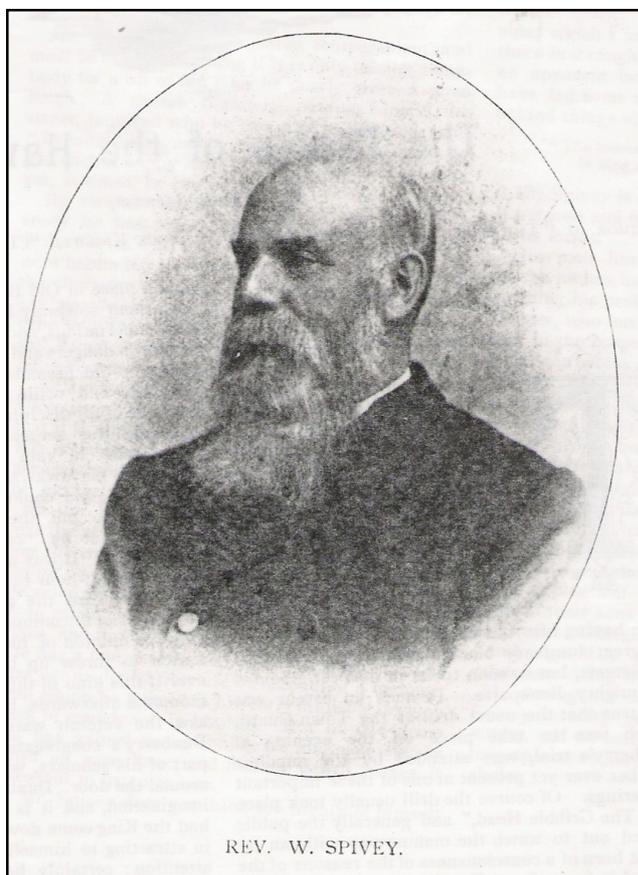
School had an additional preacher planned at 2 pm. A preacher was also appointed for ‘open –air at 5 pm.’ According to the Ecclesiastical Census of 1851, quoted by Leary, Sunday attendances were 250 in the morning, 450 in the afternoon and 700 at the evening service. “There was Tuesday preaching every week by one of the ministers, and there were two groups of Prayer Leaders. There were fifteen Local Preachers in the town and over fifty in the Circuit”. It is highly probable that both Charles and William preached or led prayers in Northgate before and after 1862.



American Camp Meeting

The Spiveys had three generations of Primitive Methodist ministers starting with William and Charles, then Charles’ son Charles Herbert, and his son Ronald Vincent—although the latter was ordained just after Methodist Union in 1932. So who were the Primitive Methodists? The Methodist Church has been a powerful influence on the Spivey family for a hundred and fifty years!

A succinct description of the various branches of the Methodist Church that have seceded and reunited over the years is provided by William Leary in “My Ancestors were Methodists”. This description is reproduced in Appendix 3. Suffice to note that the Primitive Meth-



REV. W. SPIVEY.



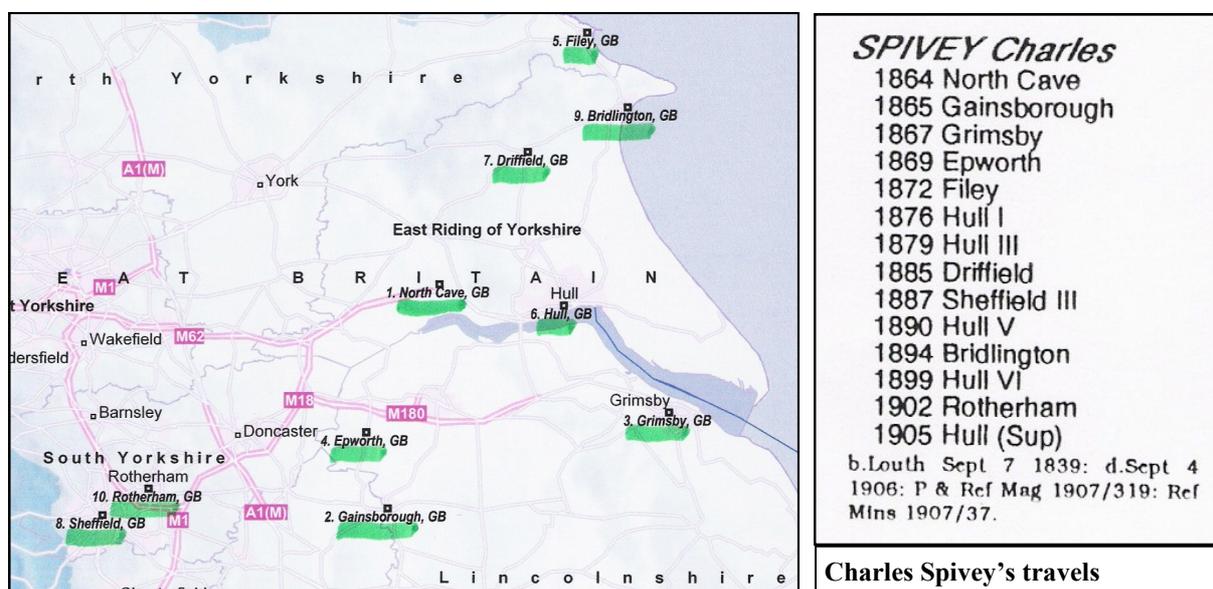
Rev. Charles Spivey

odists seceded from John Wesley’s original church in 1807 led by Hugh Bourne and William Clowes. The movement quickly spread across England and was regarded with great suspicion by “respectable society”. Members tended to be poor, were enthusiastic and were strongly influenced by, and took part in, the American style Camp Meetings. A famous location for these meetings was Mow Cop in Staffordshire. These were day long ,or even days long, revivalist meetings attracting large crowds. At the time of the French Revolution, and Napoleon was still in power until 1815, any mass movement of the poor and underprivileged was seen as a threat to peace and stability. The Wesleyan Methodists were very conservative and would have nothing to do with people they called “Ranters”. I found an interesting comparison of Wesleyans and Primitives in the “Wikipedia” on the internet!

“Primitive Methodist preachers and communities differed from their Wesleyan counterparts. Whilst the Wesleyans tended towards respectability, Primitives were poor and revivalist. According to J.E. Minor, Primitive Methodist preachers were less well educated and more likely to be at one with their congregations”or even dominated by them”. Primitive Methodist preachers were plain speaking in contrast to Wesleyan services embellished with literary allusions and delivered in high-flown language.” Primitive Methodist preachers were plainly dressed and poorly paid . Whilst Wesleyan ministers in 1815 could command about £100, a house and a horse, the Primitive Methodist superintendent of the Gainsborough circuit received £62 12s in 1852. The second minister at the Gainsborough circuit received £36, about as much as a farm labourer . If Primitive Methodist Preachers did not have enough money they were expected to turn to the Lord for support. There was also a disparity between the wealth of their congregations. The Wesleyan congregations were more likely to be from a lower middle class, or artisan, background. Primitive Methodists were most likely to be small farmers, servants, mill workers, colliers, agricultural labourers, weavers and framework knitters.”

This description of Primitive Methodists fits well with what we know about Jacob Spivey and his family. They were from the “industrious poor”, had scarcely any education, were mill workers and, certainly in the case of Elizabeth, William and Charles, enthusiastic and committed members of their church.

So William and Charles both began their ministry within the Primitive Methodist Church in



489	Fourth September 1906 4 Hawthorn Avenue L.D.	Charles Spivey	Male	66 years	Prescribed Methodist Minister	Mitral regurgitation Pulmonary congestion Caused by G. Gaulty M.D.	Charles H. Spivey Son Presumed as dead 19 Victoria Street W. London	Fifth September 1906	Dr. S. Harrison Bangkok
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to Charles himself and not to his executor. It was issued in 1890 after the death of his first wife, Jane.

Obituaries are of course always very positive about their subjects—no negatives are admitted! They often say more about the author than the subject. Even so we can glean a few glimpses of their characters from them.

We learn that William was a good “all round minister”; he had a “fine presence, strong sonorous voice, deliberate and distinct utterance”. “He was a good pastor .. visiting from house to house and giving special attention to the sick and poor”. “He brought a refreshing breeze and a bit of sunshine.” His concern for social justice is emphasised: “He longed for the time when the day of God should bring deliverance to the poor, and when liberty, peace and justice should spread their benediction throughout the world” “He read many books and was well instructed in Methodist theology and modern literature.” In his preaching “earnestness tempered by reason made his discourses edifying, instructive and enjoyable.” “His faith in God remained firm and strong”. “His life was not without sorrow. In 1901-2, during a period of about four months, he lost his eldest son, his youngest son and the wife and mother. These were crushing events, enough to break his heart, but not a murmur escaped his lips”

Charles, his brother, our direct ancestor, is not so fully described. He had “great physical strength” and even “manliness”, yet despite this we are told that before he started out in the full time ministry in 1862 when he was “engaged as a hired local preacher in Durham ... his health failed and he returned home.” Perhaps he did not like Durham, as we have seen he did not go far from “home” after that. Other than that all we are told about him is rather bland. “We respected his independence ... we valued his excellent judgement and still more his true heartedness and kindness” “I have learned to admire his character and honesty of purpose” What does that mean? “His expositions of the word were simple, direct, effective, accurate and adequate” The only other comment about him is that he was “a man of sterling character and worth, a capable administrator and a very effective preacher of the solid type”. Of the solid type—Oh dear! I am sure there was more to him than that. The author, Robert Harrison, fails to do him justice.

One other theme in these obituaries is worth pursuing, namely the brothers’ theological beliefs. The second half of the 19th century was one where traditional Christian belief was being challenged by the theory of evolution. Charles Darwin published the “Origin of Species” in 1859 and the great debate raged throughout the time when William and Charles were preaching. The central issue was the question—in what sense is the Bible true? Archbishop Ramsay sets the scene. “The overwhelmingly prevailing view of the Bible (up to the 19th century) ascribed to its contents the character of literal history throughout. In the nineteenth century there came about the clash between this view of the Bible as an inerrant volume and the discoveries of biology, geology and literary and historical criticism....Charles Darwin challenged a literal acceptance of the account of the creation of the world.”

Where did William and Charles fit into this debate?

According to Wilson Barrett, William despite reading widely “was really a man of one book. He knew his Bible well, it was the foundation of his studies. His sermons were full of evangelical teaching enforced with apt quotations from the scriptures. A thorough knowledge of the scriptures and unstinted service were his ideals of a good minister.”

Charles, Robert Harrison informs us, “had more than an average acquaintance with modern theology and his knowledge was more extensive and accurate than many supposed. Admitting that every age must present and illustrate the truth in its own way, he hesitated to accept many of the conclusions now advanced. Welcoming investigation he believed that nothing could invalidate the claims of the Bible to be the word of God. His faith in revelation was entrenched in experience of its illuminating and saving power.”

So what can we make of this evidence? As far as William is concerned, despite his wide reading, he does appear to hold traditional Christian convictions about the authority of the Bible. What one would dearly have loved to witness however, would have been his conversations with his son William. As we shall see in the next chapter, this William was a very able science graduate who became a Demonstrator at Cambridge University. I suspect they agreed to disagree in the great debate between science and revelation. The evidence about Charles is tantalising and again I question Robert Harrison’s independence. Despite asserting Charles’ belief that “nothing could invalidate the claims of the Bible to be the word of God”, one wonders whether he ‘doth protest too much’. Why does he also report that Charles believed that “every age must illustrate the truth in its own way”? Why state that he “had more than an average acquaintance with modern theology”; and that his knowledge was “more extensive and accurate than many supposed”? These contrasting, if not contradictory statements do at least raise a question as to whether Charles may have been rather more liberal in his theology than his brother. Otherwise why did Robert Harrison write: “we respected his independence”?

One final point about these obituaries concerns what they do not tell us. There is no mention of either brother having attended any formal education or training apart from Sunday School. We are told that Charles was well versed in modern theology and William was widely read and well instructed in Methodist theology. No mention is made of ministerial training. After Charles had been “called to the Local Preachership .. his mental capacity and devotion marked him out for higher service” and was immediately “engaged as a hired local preacher in Durham, 1862”. His health failed but “recovering, he was pledged by the North Cave Circuit in 1864 having laboured there since the previous year”. So he was in Durham in 1862, became ill but was ‘labouring’ in North Cave in 1863. There was no time for college training in any formal sense. We gain the same picture from William’s obituary—in fact it is clearer. “When twenty four years of age (i.e. in 1862) the Louth circuit recommended him for the regular ministry. He was called to the Boston Circuit in October, 1862.” For both ministers it would appear that they were self taught and that their training for the ministry was “on the job”!

We must conclude this part of our family history with the deaths of Jacob and Elizabeth. There is little more that I know about these parents of the remarkable men who had been raised from obscurity and poverty to a measure of significance in their world. Elizabeth was the first to die aged only 60 on 31st December 1872. The cause of death was “Disease of knee joint Exhaustion Certified” The knee joint disease may well have been arthritic—an ailment suffered by some of her descendants! The registrar was informed of her death by Jacob himself who was living at Leaks Row in Louth. He must therefore have moved from

Chapter 5: Jacob and Sons

James Street where he had been living in 1861. Jacob died on 11th April 1889 seventeen

REGISTRATION DISTRICT									
1872 DEATH in the Sub-district of <i>Louth</i> in the <i>County of Lincoln</i>									
No.	When and where died	Name and surname	Sex	Age	Occupation	Cause of death	Signature, description and residence of informant	When registered	Signature of registrar
5	<i>Twelfth December 1872 Louth</i>	<i>Elizabeth Spivey</i>	<i>Female</i>	<i>60 years</i>	<i>Wife of Jacob Spivey Chief Weaver</i>	<i>Disease of "Influenza" Exhaustion Certified.</i>	<i>Jacob Spivey Owner Leah's Row Louth</i>	<i>Twelfth December 1872</i>	<i>William Preston Registrar</i>
470	<i>Eleventh April 1889 Box Street Louth S.D.</i>	<i>Jacob Spivey</i>	<i>Male</i>	<i>84 years</i>	<i>Formerly Carpenter Weaver</i>	<i>Chronic Bronchitis 5 years Certified by Palmeron Beak M.B.</i>	<i>M Holderness Wells present at the death River Head Road Louth</i>	<i>Twelfth April 1889</i>	<i>Charles Wilson Registrar</i>

years later aged 84. The cause of death was Chronic Bronchitis of which the doctor stated he had been suffering for 5 years. The informant of his death was not any of his children; they had presumably all moved away from Louth. M Holderness, his niece, informed the registrar. This is where the extended family played its part. Jacob's brother Abraham had a daughter called Rebecca. She married a Henry Holderness in 1852. So M Holderness was probably one of Rebecca's daughters.

