

## Introducing the father of Thomas Jackson : John Jackson, Ropemaker of Ilkeston, Derbyshire, 1764-1844, by Celia Renshaw

On 22 February 1794, between 10 and 11 o'clock at night, John Jackson walked into a Chesterfield<sup>1</sup> public house. His actions that night led to a trial, conviction, a spell in the pillory in Derby's Market Square and a year's imprisonment in the County Gaol.<sup>2</sup>



*PULL-OUT QUOTE: Thomas Jackson, John's son, wrote: "We and our whole family, have ever been in favor of free principles and republican government, and our father, who is now no more, suffered a long imprisonment, much hardship and persecution from the government of George the III of England, entirely for his love of liberty." <sup>3</sup>*

We don't have to question that this event in John's life had a significant impact on his son Thomas, who was born twelve years later and heard about it on his father's knee. In this article we explore the facts of John Jackson's life and their influence on Thomas, in particular his commitment to the human rights of enslaved people and bitter criticisms of the Civil War.

### Early years

John Jackson was born in Ilkeston, Derbyshire in 1764, the son of Charles and Elizabeth (nee Coates).<sup>4</sup> Charles was a Chandler by trade<sup>5</sup> and Elizabeth was from nearby parish Selston in Nottinghamshire, where they were married in 1763<sup>6</sup>. John and his three sisters (Elizabeth, Ann and Sarah) were all baptised at the Presbyterian Old Meeting House in Ilkeston.<sup>7</sup>

Evidence that this was a comfortably-placed family comes from the Horse Tax record of 1785, showing that father Charles paid 10 shillings for owning a saddle-horse – equivalent to an expensive car today.<sup>8</sup>

Thomas Jackson was 14 when Charles died in 1820 so although we know little about him, as a grandfather he may also have been an important part of Thomas's life.<sup>9</sup>

We don't know when John's mother Elizabeth died but it's possible she was buried in one of the small non-conformist burial grounds, on Anchor Row or Burns Street in Ilkeston, for which we have no registers.<sup>10</sup>

### Education

Judging by their marriage signature, both John's parents were literate, signing their names in competent style. John himself also possessed a firm and fluent signature.

There were no 'State schools' in John's time and children from as young as 7 and 8 were often at work, in the fields, mines, home-based lacemaking, weaving and

framework knitting and in early mills and factories. Concern about the lack of education for children in the mid to late 18<sup>th</sup> century led to a 'Sunday School Movement', in which non-conformist faiths were especially involved.<sup>11</sup> These schools generally provided instruction on Sundays in reading, writing, easy arithmetic and Bible-studies.<sup>12</sup>



So, with Presbyterian parents, it seems likely John was educated within his family and in a Sunday School run by the Independent Chapel. His sisters Elizabeth and Sarah also possessed competent signatures. It is a sign of tolerant parental views that daughters received an education in the late 18<sup>th</sup> century.

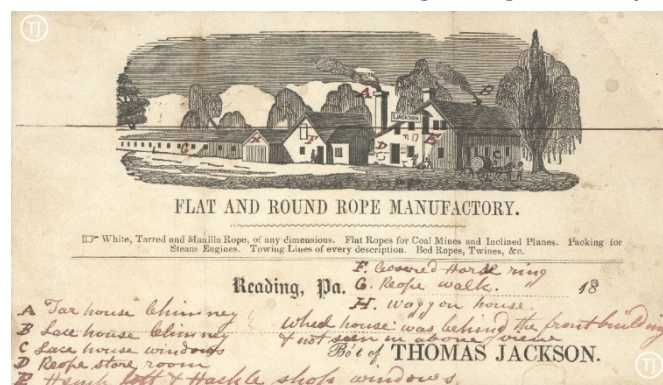
Ability to read also meant access to local and national events in newspapers, including reports about the 'revolting colonies'.

### Occupation: Ropemaker

The making of rope from natural fibres goes back thousands of years. The Jacksons would have used centuries-old techniques for winding hemp or similar fibres. The process was identical to spinning wool or cotton, only bigger.



First the raw fibres would be made into a three-plie yarn by tying them onto a crankable hook, the master ropemaker would then walk carefully backwards, pulling the soft fibres into a twisted 'yarn' while another worker turned the crank. Expert steadiness and skill of long experience was needed to keep the twisting neat, firm and continuous. Three yarns would next be twisted together into a 'strand' and three strands made into a rope, or cable. A group of ropers were needed, working together for the whole process. Once old enough, it is likely that John's sons Thomas and Edward worked with their father in Ilkeston, gaining their ropemaking apprenticeships.



It was a lot of walking. The standard size of a completed cable was 100 fathoms or 600 feet and the clear space needed to produce those lengths was called a ropewalk. The illustration of Thomas's own business in Reading PA shows on the left side the type of long low building ropewalks were housed in.

In his working lifetime John saw the introduction of mechanised equipment into the ropemaking process, and we can detect his positive outlook on this progress.

In 1806 he took on a mortgage to buy and develop a new ropery by the side of the Erewash in Ilkeston<sup>13</sup>, and in 1813 advertised his creation of a machine for producing 'flat ropes'<sup>14</sup> – a recent advancement, vital for newly flourishing industries dependent on winding apparatus.

FLAT ROPES.  
**J**OHNSON, Rope-maker, Ilkeston, near Nottingham, begs Leave to inform his Friends and the Public, that he has erected an Engine, with every Apparatus, for the manufacturing of FLAT ROPES, on the newest and most improved Principle, and has no Doubt but he is able to manufacture as good and durable Flat Ropes as any ever made in the Kingdom.  
All Orders will meet every Attention, and much oblige the Public's most obedient Servant,  
**JOHN JACKSON.**  
Ilkeston, near Nottingham, Jan. 21, 1813.

## Marriage and children

John made a fairly late start on married life when in 1796 or thereabouts, aged 32, he married his first wife Sarah. They had two children: Sarah in 1797 (who died young) and John jnr in 1799, both born in Ilkeston and baptised at the Independent Chapel.<sup>15</sup> Sadly, mother Sarah also died in 1805 aged 34.<sup>16</sup>

A year later, John remarried, to Ann Ridge at Mancetter in Warwickshire on 24 February 1806, a place where some of his mother's relatives were settled. John and Ann produced six children, starting in 1806 with **Thomas**, the future letter-writer,<sup>17</sup> and they sustained the family tradition of providing solid education and literacy to their children.<sup>18</sup> The whole family made it to America eventually, leaving just the older half-brother John jnr in England, where he had already married with children, gone through bankruptcy and recovered again before the others left.

## Faith

John and his sisters began life in a Presbyterian family, part of the earliest non-conformist congregation in Ilkeston, meeting at a chapel that was built in 1718<sup>19</sup>. But as the 18<sup>th</sup> century passed, this faith dwindled, while also evolving into Unitarianism. In the 1770s, a few years after John was born, an Independent congregation was founded in its place and grew rapidly, fostered by the nearby Castlegate Independent in Nottingham. A new chapel in Ilkeston was built in 1771.

One of the three first founding members of Ilkeston Independent was Edward Ridge, a tanner of next-door Greasley<sup>20</sup> and former member of Castlegate church, who may well have been related to John Jackson's second wife Ann Ridge. As well as baptising all his children at Ilkeston Independent, John also served at least one spell in the early 1800s as a Chapel Trustee<sup>21</sup>.

Even though his son Thomas chose a different spiritual path – with the Universalist church in Reading – the early influence of dissenter faith can be seen in the forthright, evangelical-style of writing of his letters and articles, and his passionate, moral advocacy of liberty and justice for freed, escaped and still-enslaved Black people.

## From Faith into Politics – Reformers and Radical times

From the 1760s into the 1780s, John Jackson's first two decades of life, there emerged in England a lively movement of Rational then Radical Dissent, evangelical in nature, committed to religious and political liberty. Historians suggest these Dissenters formed a large part of the British movement for reform. Many were supportive of the revolting colonials in America as well, and against slavery.

PULL-OUT QUOTE: *"The Eighteenth Century English Dissenters' involvement in and contribution to the cause of liberty is well-established. Possessed of an insecure toleration, still victimized by the Test and Corporation Acts and subjected to sporadic persecution, the Dissenters fought a century-long campaign for religious and civil liberties."*<sup>22</sup>

Though still young in this period, John can hardly have escaped the strength of feeling against the policies of George III's government towards the American colonies, the growing likelihood of war and then actual reality of it – waged against those in the colonies still regarded as Britons, the relatives and close associates of many in Britain:

PULL-OUT QUOTE: *"Early in 1775 London and many of the leading towns in the country (including Birmingham, Bristol, Glasgow, Leeds, Liverpool, Manchester, Norwich and **Nottingham**) petitioned in favour of a policy of conciliation towards the American colonies."*<sup>23</sup>

In the 1790s, as the new American republic settled into place and a revolution in France formed a similar regime, an even stronger push for reform emerged in Britain, led by the London Corresponding Society (LCS) and a network of provincial societies including Nottingham, Derby, Birmingham and most active of all, Sheffield, whose structure and rules for their Society for Constitutional Information (SCI) founded in 1791 was adopted by the LCS when it started in 1792.<sup>24</sup>

PULL-OUT QUOTE: *"A letter from Sheffield SCI of 14 May 1792 states that not only is their membership numerous and growing but: "the **whole neighbourhood for many miles round-about**, have an attentive eye upon us; most of the towns and villages indeed are forming themselves into similar associations, and strictly adhere to the mode of copying after us..."*<sup>25</sup>

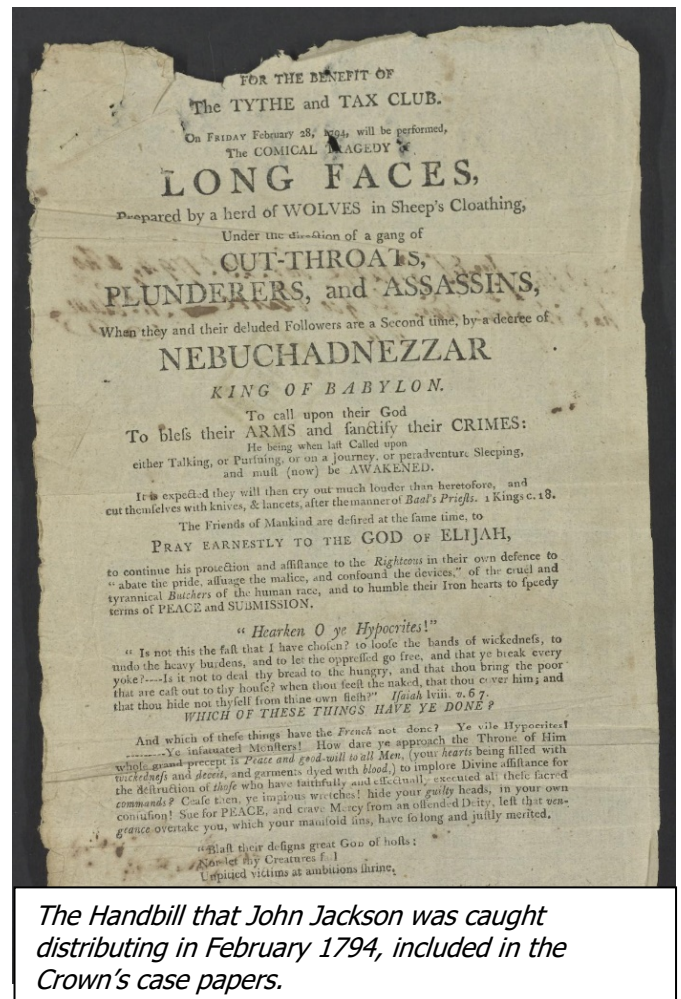
Evidence from John Jackson's 1794 trial shows he was directly involved in reformist agitation and so probably a member of a corresponding society. At the time of his arrest in 1794, he was resident in Brampton, a village near Chesterfield and only a few miles south of Sheffield.

## John's crime, the court case and the punishment<sup>26</sup>



When John Jackson walked into the Chesterfield pub on the night of 22 February 1794, his purpose was to distribute copies of a Handbill (leaflet) that stridently opposed the King, the Government and the Church of England. It was targeted against the war with France, and specifically the national 'Fast Day' to be held four days later. In January, George III had ordered the nation to collectively fast in remorse for their sins on 28 February and to attend their parish churches to pray for God's support in the French War. Non-conformists and reformers supporting the new French republic objected strongly to this imposition. In Sheffield, five thousand people attended an open-air protest meeting on the Fast Day itself.<sup>27</sup>

According to witnesses, John invited others in the pub to join him in a drink, which they refused, moving to another room because they knew him to be "disaffected". Then he handed a bunch of handbills to a butcher named George Pearce, telling him to drop them on the street leading to the church on the Fast Day.



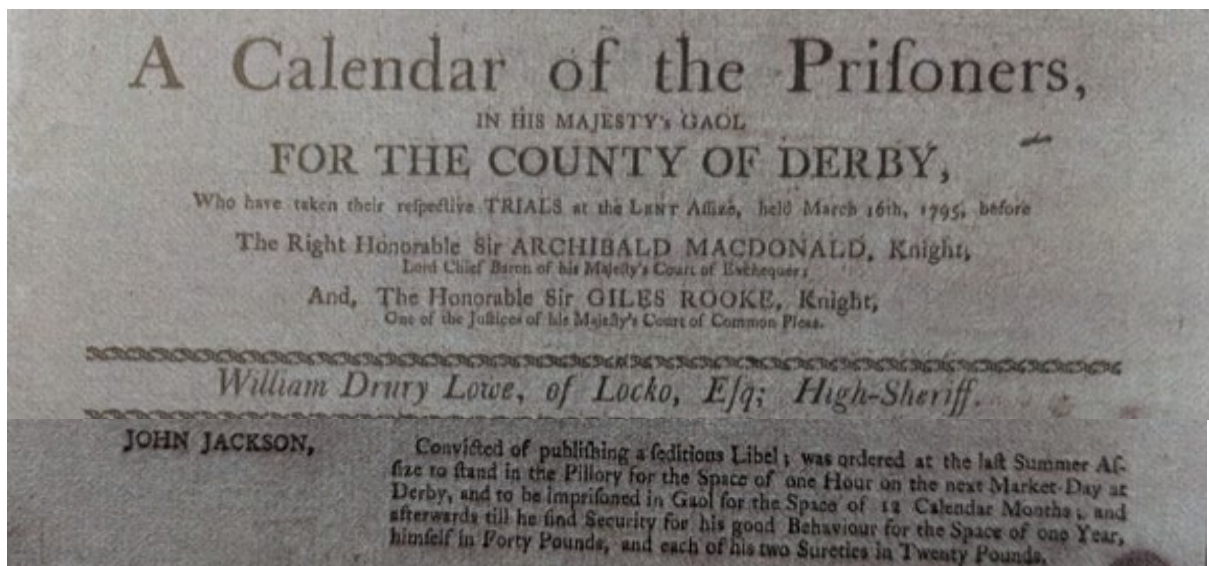
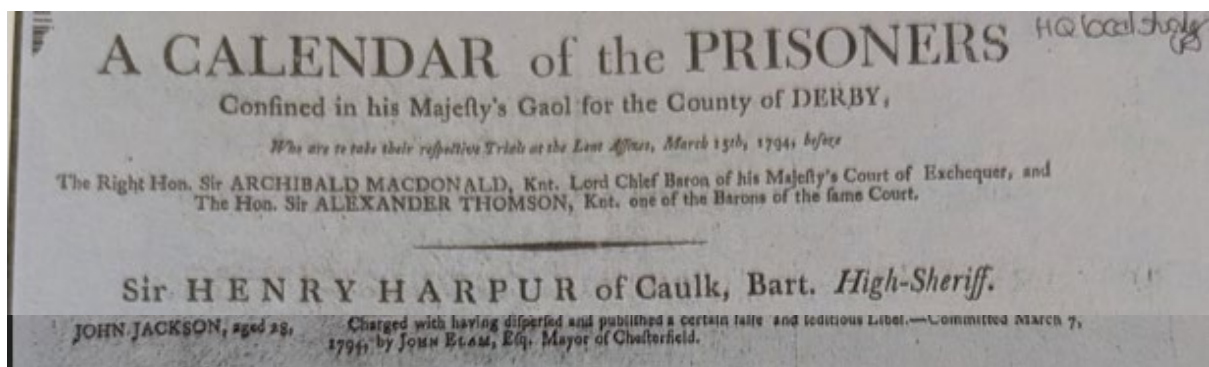
It was probably George who alerted the authorities. Constables arrested John in the nearby village of Brampton and he was most likely held in the town's Bridewell (lock-up) for two weeks before transfer to Derby County Gaol on 13 March, to await trial at Derby's Summer Assizes in August 1794.<sup>28</sup>

The Crown prosecutors brought several indictments against him from the single Handbill presented as evidence, a document which he did not even author. It had been reprinted locally (Joseph Gale the radical printer of Sheffield was suspected) from an original written by Radical Dissenter "Citizen" Richard Lee<sup>29</sup> in London. John Jackson's copies were identical to Lee's except for a different header and no name at the bottom claiming authorship.

Richard Lee used allegory and metaphor of the most savage kind to describe the "Tythe and Tax Club", ie. the duo of Church and Parliament (who imposed parish tithes and an extra array of taxes to finance the French war).

It may seem strange and innocuous now, but this Handbill was extreme, urging others to stand as well against the Church and Government. It was sedition, incitement to sedition and, importantly for John Jackson's case, blasphemy. For him to choose to distribute something as fierce as this Handbill is a clear indication of his dissenter faith and radical political principles.

He paid a high price for it, higher than most others who were brought to trial under Pitt's oppressive laws of the 1790s, designed to quell the slightest whiff of revolution.<sup>30</sup> At the Assizes, he was convicted, sentenced to an hour in the pillory (carried out the next day in Derby Market Square) and a year's imprisonment in the County Gaol.<sup>31</sup> Calendars of Prisoners show how John was held at Derby Gaol for five months before trial at the Summer Assizes of 1794 and was still there in March of 1795, possibly longer.<sup>32</sup>





## Enterprise and bankruptcy

On the banks of the Erewash Canal which opened in 1779 and ran to the east of Ilkeston close to the Erewash river was a row of small buildings and a large new Cotton Mill. (Plots 316, 315 and E323).<sup>33</sup>

It seems that the Mill never properly got going – the building, the water wheel and other equipment were advertised for sale over several years. John Jackson was named as the person who would show potential buyers round.<sup>34</sup>

In 1806, we find from manorial records that he had been a tenant of this group of premises and had demolished the unsaleable mill, erecting warehouses in its place at his own expense, to establish a ropewalk along the canal. He was granted a mortgage loan by William Needham, farmer of Watnall in next-door Greasley to purchase the ropewalk for himself.<sup>35</sup> Two of the sellers of the premises – Henry Hollins and Thomas Oldknow - were prominent non-conformist manufacturers in Nottingham, well-known for their successful cotton-mill in Pleasley, Derbyshire.<sup>36</sup>



In May 1806, the prospects of an expanded ropery may have looked good enough to risk, even though Britain's economy was suffering from the French War. There was always a demand for ropes in all aspects of life and industry, but especially for a British Navy that ruled the waves and armies deployed in Europe against Napoleon (to June 1815) and in America (1812-1815 War).

But in 1816 there was trouble. The London Gazette of 23 March 1816 listed John Jackson among 'Bankrupts', with Commissioner's meetings lined up in April and May at the Flying Horse Inn in Nottingham.<sup>37</sup> Many small businesses faced the same fate in the post-wars economic slump. But John was helped out. On 7 May 1816, the London Gazette listed him as 'Bankruptcy Superseded'<sup>38</sup> which means he had found a way to satisfy his creditors without experiencing full bankruptcy.

Manorial records suggest that his support network rallied round. On 22 December 1817, James Potter, of one of Ilkeston's wealthiest families, also members of the

Independent Chapel, purchased the ropery from John for £145 "in hand" and paid off the mortgage to William Needham.<sup>39</sup>

John was saved but he was no longer a business-owner. It's reported that he continued to work at the ropewalk perhaps running it under a lease, and this may have served to support his family until the children were full-grown, with work for his ropemaking sons as well. But then, more trouble.

In December 1825, the newspapers announced that John's eldest son, John junior, Ropemaker of Ilkeston was also bankrupt.<sup>40</sup> For that to happen, he had probably taken over the ropewalk lease from his father, who was 61 by this point.

Once again, there appears to have been a saving friend, one of junior's creditors, offering money to pay off the others, though the London Gazette entry in May 1826 does not give their name.<sup>41</sup> At any rate, John jnr was able afterwards to work and support his family, though he lost touch with Thomas in America, as he several times bemoaned.

PULL-OUT QUOTE: *In 1860, Thomas wrote: "My brother John has taken upon himself to be offended at me too, & got his head full of all manner of ridiculous notions, how and for what cause I know not. But at all events, he has not written to me these two years..."*<sup>42</sup>

## **Emigration to America**

In his letter of 3 June 1856 to cousin Caleb Slater<sup>43</sup>, Thomas speaks of having been "driven by misfortune" from his native country as a young man. The two bankruptcies of father and half-brother plus an ailing British economy in the 1820s could easily add up to that.

Thomas and brother Edward departed for America in 1829<sup>44</sup>, after Thomas had married Matilda Hayward on 13 April that year at Birmingham St Martin<sup>45</sup>. He then left her behind to sail to the hoped-for "land of milk and honey" his father had applauded. The brothers found it hard work but settled well enough for Thomas to return to Britain and bring Matilda home in 1831. Their five children (Thomas jnr, Henry (died young), Matilda ("Tillie"), Henry Hayward and John) were all then born in Reading, Pennsylvania.

Thomas' mother Ann and the rest of her children also emigrated to join him in America, arriving on 2 September 1833 and settling in various locations nearby. Some of the Watson cousins (from his sister Sarah's marriage to William Watson<sup>46</sup>) were also a short distance away. Three weeks later on 21 September 1833, John Jackson joined them all in Reading.<sup>47</sup>

PULL-OUT QUOTE<sup>48</sup>: *In 1861, Thomas wrote: "When I brought my mother and the whole of that second family to America, [half-brother] John's father was entirely rid of us. But he would not stay rid of us. He*



*did not like the riddence. He followed us to here and we made his last years comfortable."*

[This comment is oddly worded, which could be affectionate family irony but also perhaps ill-feeling between father and son.]

John Jackson died in June 1844 in Reading, Pennsylvania and was buried in the Charles Evans Cemetery with other members of his family.



### **Assessment of John's influence on Thomas**

All we know of John are the impersonal records of his own and his family's births, marriages and deaths, the Crown's case papers for his arrest and trial, which tell us very little about him, manorial records logging his ropery enterprise and sale, plus bankruptcy notices and a passenger list to America.

But even this slender dossier of facts indicates the formative events his son Thomas lived through and heard about as a child and young adult (1806-1829). They show the radical character of his father - a man committed to his non-conformist, evangelistic faith and the principles of freedom and liberty, a man who passionately advocated to his young son for the Republican form of government in America. A man who faced prison for his beliefs, welcomed industrial progress and narrowly avoided ruinous bankruptcy.

We can perhaps respect the courage and strength of John Jackson to face punishment and oppression for his faith and principles and for instilling the core of son Thomas' beliefs in justice and liberty, germinating the outrage at the horror of slavery and determination to aid its abolition. And we can also see the signs that John was a hard man to live with or live up to.

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## END NOTES

<sup>1</sup> Chesterfield is a town in north-east Derbyshire in the English Midlands, immediately south of Yorkshire, 150 miles north of London and just 22 miles north of Ilkeston. As the central market town for its district, there were many pubs there in 1794.

<sup>2</sup> National Archives ref. TS 11/1071/5058 (1794) Treasury Solicitor & HM Procurator General Papers – Rex v John Jackson

<sup>3</sup> Thomas Jackson Letters website. Letter Article\_1844-10-26, by Thomas Jackson to his local newspaper Berks & Schuykill Journal, 26 October 1844, shortly after his father John's death.

<sup>4</sup> National Archives ref. RG4/3535 Ilkeston Old Meeting House (Presbyterian) Births & Baptisms 1735-1820 (Online at Ancestry – England & Wales, Non-Conformist & Non-Parochial Registers 1567-1936)

<sup>5</sup> Chandlers were originally candle-makers who by the 18<sup>th</sup> century retailed a range of household goods including candles, oils, soap and paint. Many also supplied ropes and equipment for vessels on rivers and canals and for sea-going vessels. It is possible that ropemaking was one of Charles Jackson's activities which his son and grandsons continued after him.

<sup>6</sup> Nottinghamshire Archives: Selston St Helen Parish Register (online at Ancestry – Nottinghamshire Church of England Baptisms, Marriages & Burials)

<sup>7</sup> National Archives ref. RG4/3535 Ilkeston Old Meeting House (Presbyterian) Births & Baptisms 1735-1820 (Online at Ancestry – England & Wales, Non-Conformist & Non-Parochial Registers 1567-1936)

<sup>8</sup> Derby Local Studies & History Library: MSS 9237 Derbyshire Horse Tax Register (1785), entry no.998. Viewed 20 February 2025

<sup>9</sup> Derbyshire Record Office: Ilkeston St Mary Parish Register (online at Ancestry – Derbyshire Church of England Deaths & Burials 1813-1991)

<sup>10</sup> Dave Johnson's post to Ilkeston & District Local History Society Facebook Group, 11 August 2023

<https://www.facebook.com/groups/ilkestonhistory/posts/2426507074194141/>

<sup>11</sup> Old Ilkeston website: The Sunday School Movement, by Dave Johnson. <https://www.oldilkeston.co.uk/the-sunday-school-movement/> Accessed 5 February 2025.

<sup>12</sup> Encyclopedia.com. <https://www.encyclopedia.com/history/applied-and-social-sciences-magazines/sunday-school-movement>. Accessed 13 Feb 2025

<sup>13</sup> Derbyshire Record Office, ref. D536/4 Ilkeston Manor Court Book (1786-1811) pp202-4.

<sup>14</sup> Aris's Birmingham Gazette, 25 Jan 1813 (Online at British Newspaper Archive)

<sup>15</sup> National Archives ref. RG4/3535 Ilkeston Old Meeting House (Presbyterian) Births & Baptisms 1735-1820 (Online at Ancestry – England & Wales, Non-Conformist & Non-Parochial Registers 1567-1936)

<sup>16</sup> Ibid.

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- <sup>17</sup> National Archives ref. RG4/3535 Ilkeston Old Meeting House (Presbyterian) Births & Baptisms 1735-1820 (Online at Ancestry – England & Wales, Non-Conformist & Non-Parochial Registers 1567-1936)
- <sup>18</sup> Thomas Jackson Letter (TJ\_Letter\_1863-08-05) to cousin Caleb Slater referring to 'John Mason's School in the yard by the malt-house.'  
[https://thomasjacksonletters.com/letters/letter\\_1863-08-25/](https://thomasjacksonletters.com/letters/letter_1863-08-25/)
- <sup>19</sup> *Non-conformity in Derbyshire – A Study in Dissent, 1600-1800*, by Stephen Orchard (Wipf & Stock, Eugene, Oregon, 2009)
- <sup>20</sup> *History of the Congregational Church, Ilkeston*, by William Warren Gayton (1929) Photocopy of typescript held at Ilkeston Public Library
- <sup>21</sup> Notts Archives online catalogue: DD/TB/8/6/2 (18 Apr 1808) Turner, Barrow & Moss of Nottm, Solicitors – Indenture of Settlement
- <sup>22</sup> 'The Origins of British Radicalism: The Changing Rationale for Dissent' by Russell E Richey, in: *Eighteenth Century Studies*, Vol.7, No.2 (Winter 1973-4), pp179-192.
- <sup>23</sup> 'The Friends of America,' by H. T. Dickinson, in: *Radicalism and Revolution in Britain, 1775-1848 – Essays in Honour of Malcolm I Thomis*, ed. Michael T Davis (Macmillan, 2000), p11.
- <sup>24</sup> 'The foundation of the Sheffield Society for Constitutional Information', by F K Donnelly, University of New Brunswick in: *Labour History Review*. Vol.56. No.2. Autumn 1991, pp51-2
- <sup>25</sup> *The London Corresponding Society, 1792-1799 [6 vols]*, by Michael T Davis (London, 2002). Vol 6, p65
- <sup>26</sup> National Archives ref. TS 11/1071/5058 (1794) Treasury Solicitor & HM Procurator General Papers – Rex v John Jackson
- <sup>27</sup> *The London Corresponding Society, 1792-1799 [6 vols]*, by Michael T Davis (London, 2002). Vol 6, p257 [Author's notes for facsimiles of 'Fast Day as Observed at Sheffield 1794' pamphlets, pp259-61.]
- <sup>28</sup> Derby Mercury, 21 Aug 1794
- <sup>29</sup> *Print, Publicity, and Popular Radicalism in the 1790s*, The Laurel of Liberty, pp111-187 (Cambridge University Press, 2016) Accessed online, Feb 2025, at:  
<https://www.cambridge.org/core/books/print-publicity-and-popular-radicalism-in-the-1790s/radical-personalities/204AB06FF0BC539AC60AB142AFAAB862>
- <sup>30</sup> Source ref: 'An Aspect of Pitt's 'Terror': Prosecutions for Sedition during the 1790s, by Clive Emsley in: *Social History*, May 1981, Vol.6, No.2 (May 1981), pp.155-184.
- <sup>31</sup> Derby Mercury, 14 Aug 1794
- <sup>32</sup> Derby Local Studies & History Library: Folder of scanned copies of printed Calendars of Prisoners in Derby Gaol 1780s-1830s. Viewed 20 February 2025.
- <sup>33</sup> Dave Johnson's Old Ilkeston website, 'The Cotton Mill by the Canal', accessed 14 Feb 2025. <https://www.oldilkeston.co.uk/the-jackson-family-at-the-rope-walk/>
- <sup>34</sup> Derby Mercury, 17 Mar 1796, 14 Feb 1799, 5 Nov 1801 and 29 Apr 1802
- <sup>35</sup> Derbyshire Record Office ref. D536/4 Ilkeston Manor Court Book 1786-1811, pp202-4: Court of 27 May 1806 – Surrenders & Mortgage
- <sup>36</sup> *Hollins – A Study of Industry 1784-1949*, by Stanley Piggott, William Hollins & Co. Ltd., Viyella House, Nottingham (1949)
- <sup>37</sup> London Gazette, 23 Mar 1816. Issue 17121, p568. Accessed online 13 Feb 2025 <https://www.thegazette.co.uk/London/issue/17121/page/567>
- <sup>38</sup> London Gazette, 7 May 1816. Issue 17134, p858. Accessed online 13 Feb 2025 <https://www.thegazette.co.uk/London/issue/17134/page/851>

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<sup>39</sup> Derbyshire Record Office ref. D536/5 Ilkeston Manor Court Book 1811-1828, Court of 22 December 1817 – Surrender & Admittance

<sup>40</sup> London Gazette, 20 Dec 1825. Issue 18204, page 2329. Accessed online 13 Feb 2025. <https://www.thegazette.co.uk/London/issue/18204/page/2345>

<sup>41</sup> London Gazette, 20 May 1826. Issue 18249, page 1204  
<https://www.thegazette.co.uk/London/issue/18249/page/1204>

<sup>42</sup> TJ\_Letter\_1860-10-21, Thomas Jackson Letter to Caleb Slater.  
[https://thomasjacksonletters.com/letters/letter\\_1860-10-21/](https://thomasjacksonletters.com/letters/letter_1860-10-21/)

<sup>43</sup> TJ\_Letter\_1856-06-03 Thomas Jackson letter to Caleb Slater.  
[https://thomasjacksonletters.com/letters/letter\\_1856-06-03/](https://thomasjacksonletters.com/letters/letter_1856-06-03/)

<sup>44</sup> Ancestry.com, New York Passenger and Immigration Lists, 1820-1850: Arrival 2 Sep 1831: Ann Jackson, age 55, on the Ship Carroll (with children)  
<https://www.ancestry.co.uk/search/collections/7485/records/1466777?tid=55937841&pid=32026585526&ssrc=pt>. Accessed 14 Feb 2025.

<sup>45</sup> Warwickshire Record Office, Birmingham St Martin Parish Register (online at Ancestry – Birmingham Church of England Marriages & Banns, 1754-1939).  
[https://www.ancestry.co.uk/imageviewer/collections/4994/images/40458\\_316941-00225?queryId=bbaf4e1c-4af3-4249-b411-eb5ad518ee18&usePUB=true&phsrc=XCi5623&phstart=successSource&pId=1880037](https://www.ancestry.co.uk/imageviewer/collections/4994/images/40458_316941-00225?queryId=bbaf4e1c-4af3-4249-b411-eb5ad518ee18&usePUB=true&phsrc=XCi5623&phstart=successSource&pId=1880037) (Accessed 14 Feb 2025)

<sup>46</sup> Nottinghamshire Archives, Annesley All Saints Parish Register (online at Ancestry – Nottinghamshire Church of England Marriages & Banns 1754-1937: 12 December 1799 by banns.

<sup>47</sup> Ancestry.com, New York Passenger and Immigration Lists, 1820-1850: Arrival 21 Sep 1833, John Jackson, Ropemaker, age 60, on Ship Silvanus Jenkins.  
<https://www.ancestry.co.uk/search/collections/7485/records/1323079?tid=55937841&pid=32005205493&ssrc=pt> (Accessed 14 Feb 2025)

<sup>48</sup> TJ\_Letter\_1871-00-00 Thomas Jackson Letter to a recipient in England (isolated page). [https://thomasjacksonletters.com/letters/letter\\_1871-00-00/](https://thomasjacksonletters.com/letters/letter_1871-00-00/)