

CAKE & COCKHORSE

The Magazine of the Banbury Historical Society



Broughton Castle Banbury

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1961/1962

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The Magazine of the Banbury Historical Society
 Issued to Members four times a year

 VOLUME I.

NO. 11

JANUARY, 1962

 P R O G R A M M E 1962

IMPORTANT CHANGE. It is regretted that yet again it has been necessary to change the date and subject of a meeting. Dr. W.O. Hassall is not after all able to come, and instead the next meeting is on

Friday, 2nd February - "Bicester Wills and Inventories", by Miss G.H. Dannatt. The speaker, who is Hon. Secretary of the Bicester Local History Circle, has made a special study of these all-important social documents, which reveal many fascinating details of life over three centuries in a small North Oxfordshire market town that must have had great similarity to Banbury itself. We are most grateful to Miss Dannatt for agreeing to come at such short notice, and are very glad that an opportunity has arisen for us to be able to invite her.

At 7.30 p.m. in the Court Room of the Town Hall.

Friday, 30th March - "Local Church Architecture". An illustrated talk by Mr. G. Forsythe Lawson.

At 7.30 p.m. in the Court Room of the Town Hall.

Saturday, 5th May. Annual General Meeting. Followed by a talk by Dr. E.R.C. Brinkworth on "The Norths of Wroxton and their Local Influence", at 3 p.m. at Wroxton Abbey, by kind invitation of Lady Pearson. This meeting will be an innovation which it is hoped will prove popular. More details will be given in the March issue.

NOTES AND NEWS

We are sorry to record the death of Dr. Maurice Frost, late Vicar of Deddington, who was one of our earliest members. On the other hand, we are very pleased to welcome His Worship the Mayor of Banbury, Alderman J. Portergill, as a new Life Member. We were also most honoured by his choice of our print of Banbury Cross in 1860 as the official Mayoral Christmas Card.

NOTES AND NEWS (Contd.)RECORD PUBLICATIONS.

We are again experiencing delays in the production of the 1961 Records Publication, Banbury Marriage Register, Part Two, 1724-1790. However we hope that these will not be unduly protracted, and meanwhile can report substantial progress also on the 1962 publication, "Clockmaking in Oxfordshire, 1400-1850", which is already at galley proof stage.

A RELIC OF OLD BANBURY CHURCH.

Mr. Basil South has recently presented to St. Mary's Church a pair of wooden candlesticks which were left him by Mr. George Hazlewood, who died at the age of 93. Mr. Hazlewood's mother, who had had these candlesticks for many years, always said that they had been made of wood from the old pews in the medieval church. An architect to whom the Vicar showed them said that in his opinion they were Georgian in design and workmanship: the old Church was pulled down in the reign of George the Third. If, as seems probable, this is their origin, we have another relic from the interior of the old church; part of the existing organ being the only other. They are being placed on the new altar in the Lady Chapel.

DEVELOPMENT PLANS.

The various plans proposed by the Civic Trust for the long-term development of the town-centre do apparently seek to preserve most of those few old and picturesque buildings that still remain, as the High Street and south and west sides of the Market Place are not interfered with. However we regard with alarm the suggestion that the north side of the Market Place should be removed, and with particular dismay the proposed destruction of Castle House. No case can be made out for the preservation of the north side of the Market Place on the grounds merely of architectural importance or antiquity. However the buildings are by no means objectionable, they represent the traditional bounds of the Market Place, and much of its character would be lost if any drastic change was carried out. Moreover Castle House itself is a very fine example of 18th century domestic architecture, thought by many to be the best in Banbury, and its loss would be serious. We are glad to see that our views coincide with those of the Banbury and District Civic Society, whose reasoned and ably presented objections and suggestions will we are sure be given careful consideration.

LECTURETHE BLOXHAM FEOFEEES AND THEIR ACTIVITIES.

On Nov. 27th., Mr. Butler came up to all expectations by providing us with a very enthralling talk about the Bloxham Feofees, on their history and his personal experiences as a member of this strange body and later as the townsman to the Lord of the Manor. We were very honoured to have the President and Lady Saye and Sele among the audience.

Mr. Butler began with a brief summary of the three proclamations made in 1602, 27 and 35. These regulations and their amendments are still adhered to today. The Feofees are a body of sixteen men whose duty is to receive the income from their property, mostly allotments, and distribute it - one third to the poor of the parish, another to the upkeep of the church and bridges and the last third to town charges. Money is still sent every Christmas to each pensioner and others in need. This gathering met several times a year and the Court Baron four times a year, over which the Lord of the Manor presided to hear offences. The earliest minute book is dated 1674. Other concerns of the feofees were to keep all public Rights of Way open and to preserve the rights of the common land. During the troubled times after the Enclosure Act in 1801 they did much to relieve the suffering. In 1869 a gas works was started and with the aid of 24 gas lamps the village streets lit at the expense of the feofees until 1937. By 1900 all the streets had been drained and paved with York Stone by the Feofees.

Having given us the historical facts, Mr. Butler went on to relate his personal experiences. As a young man he was formally installed a member and he related all the rituals involved and how he was privately sworn in by two older feofees with an oath which finished 'fail not at your peril, so help you God'.

Finally Mr. Butler described how, at the most recent election of Feofees many traditions were revived.

The President afterwards thanked Mr. Butler for a very interesting evening.

CASES FROM THE PECULIAR COURT OF BANBURY.

The Dean and Chapter of Lincoln's peculiar or exempt jurisdiction of Banbury comprised the parishes of Banbury (with Neithrop and Grimsbury), Cropredy, Great and Little Bourton, Claydon, Mollington and Wardington, Horley and Hornon, and King's Sutton, known for centuries rather as Sutton Regis.

Many of the records of this jurisdiction are now in the Bodleian Library. They are full of material for the church and social history of this locality, particularly during the 17th and 18th centuries.

To illustrate this I will give some examples from the visitation and court records. In quotations the spelling and punctuation are modernised.

The regular place for holding the court was the parish church of Banbury, very likely at the west end of the north aisle, where 'consistories' were often situated. But, as the 125th canon of 1604 directs, the places for the keeping of courts shall be such "as shall be convenient for the entertainment of those who are to make their appearance there and most indifferent for their travel". Thus it was that local inns sometimes served the purpose: the Brazenose at Cropredy, for example, where on 5 June, 1702, the two churchwardens Thomas Haselwood and Justinian Hunt appeared and handed in their presentment stating that "Our church and bells are in good repair and most of our seats are in pretty good order. Therefore there is nothing presentable according to our knowledge".

The office of churchwarden was 'honourable but onerous' and the holders of it in most parishes had to face criticism and not infrequently abuse, especially when making presentments or collecting church rates. Five people at Banbury were reported at the Michaelmas visitation in 1619 for "railing upon the churchwardens and abusing them with evil terms when they came to gather the assessment".

In common parlance the court was called "the bawdy court" and certainly the majority of cases (and generally the least interesting and historically instructive) concerned sexual immorality of one kind or another. The punishment in the more serious cases was public penance, performed in the church during service time, standing before the congregation, clad in a sheet and holding a white wand, as one Margaret Gold did at Banbury on 8 September, 1615. Her partner in sin, John Taylor, escaped detection, as the man often did. It was to pin down the fathers and so save the parish expense, that midwives were ordered to get the mother

to name the man responsible. Here, for example, is the oath which a Cropredy midwife, Bridget Kirby, took in 1726 :

"You shall swear you will faithfully and truly execute the office of midwife ... If you help to deliver any whom you suspect to be unmarried, you shall acquaint the ecclesiastical court of this jurisdiction therewith, and before you yield your assistance to help you shall persuade and by all lawful means labour with them to declare who is the father of the said child".

Penances were very frequently imposed and until the end of the 17th century at any rate there can have been few Sundays when this spectacular interruption of the service after the Second lesson did not take place in the parish churches of this neighbourhood as they did elsewhere.

A late example comes from Wardington where Samuel Gubbins who confessed to fornication was ordered to do penance on 6 June 1731. By this date public penance was becoming rare, though it is found in some parts of the country very occasionally down to the 1840's.

Those who ignored orders to do penance (and other court orders) were excommunicated. Many were content to remain in that state for long periods, sometimes years; but in the end they usually had to submit for the sentence carried inconvenient civil disabilities such as being unable to sue for debt; and there was always the fear of being buried without the rites of the church. "We present Robert Horwood for his wife being interred in the churchyard and being excommunicated": thus runs a presentment of 1610 at Cropredy. And in 1619 the wardens state that they had "divers excommunicated persons ... and none such are buried with us in the church or churchyard". The implications of the sentence were sometimes ignored. Two instances come from Kings Sutton, one in 1612 where the vicar, Mr. Smithe, was before the court for admitting Mrs. Pilt, of Adderbury, "being excommunicated, to divine service and to the communion, and to the communion standing", and the other in 1619 when John Yeomans of Charlton was accused of "receiving an excommunicated known person into his house at a private communion".

Regulations concerning marriage were enforced with especial strictness. But evasions were possible, notably in peculiars, which had a reputation for general slackness. Thomas Holloway, Vicar of Cropredy, in a report sent to the Registry in 1606 stated "I doubt not but Mr. Houghton (the vicar) at Banbury, if he keepeth a register of those he married without barns, as also at times inhibited by law, but that he will be accounting unto you for good score of money, the church by a curious proverb (both in respect of the giving and

ministration of the sacraments, as also for a number of marriages without banns) is called a lawless church".

References to the church fabric and furniture are frequent in these records. They reveal in most parishes a continual struggle to keep things in order. Banbury was no exception, especially after the batterings of the Civil War. Before that, it seems that all was well apart from the chancel, for which Lord Saye and Sele as lay rector was responsible. In common with lay rectors almost everywhere he neglected it and was presented in 1610 for not doing repairs. Things had come to a pretty pass with the whole church by 1685, when in their report the wardens say "We present the town and parish of Banbury for not consenting to make an assessment for the necessary repairs of the church, so that unless it is timely prevented it is like to become an heap of rubbish". Twenty years later the wardens assert that "the church is in good repair". This is either a typical fob-off (and certainly the whole presentment reads like one) or there must have been gross neglect during the rest of the century, for those who clamoured for its demolition in 1790 declared that it was in such a bad state that it ought to be pulled down: as, of course, it was.

At King's Sutton the beautiful spire with its delicate pinnacles was an ever-recurrent anxiety and expense. The wardens there reply on 9 April, 1622 : "We present dangerous decays about our steeple top: with the pinnacles, some of the steeple being fallen down, and the pinnacles ready to fall, which if they do fall they will beat down some part of the body of the church to a far greater charge; and these two next months are the time of the year to mend them; which if they pass it will be dangerous to come near the steeple". Again in 1685 : "We present the spire to be out of repair".

Another duty of the churchwardens was to allot the seats in church. People were placed according to their social position, men on one side, women on the other. Much heartburning resulted if changes were made. An undated sheet of paper (probably its date is 1610) plaintively and somewhat incoherently runs : "Thomas Bennett am sore abused in my pew in the church in Banbury by the vicar and churchwardens who have translated my pew and set me sit there and put me out of it by one Wesley, a shepherd, and one John Watson, a tailor". This is endorsed, "Banbury - a very dire note". At a visitation in 1610 Fulk Parish and the wife of Humphrey Walker were reported "for refusing to be ordered by the churchwardens to their seats".

The whole bill of this year has, apart from the usual crop of immorality, a refreshing variety. "John Ball for procuring the bell to be knolled for John Smith in mockery"; "Epiphan Bird for unseemly speeches to Barth Nayler, churchwarden"; "Humphrey Devis for sicking in the church on the 5th of November"; "John West and John Greeves for company drinking in their houses on the Sabbath day in time of divine service"; "James West for working on St. Michael's day".

Sundays and holy days at this date still had to be observed by abstention from all non-essential work and particularly in service-time. People could play games and recreate themselves to their heart's content. Holy days were observed in this way until the time of the Commonwealth. After the Restoration they were very generally ignored.

Puritans regarded the keeping of saints' days as among the things they called popish: like episcopacy, the Prayer Book, the wearing of the surplice, the sign of the cross in baptism, the ring in marriage and kneeling for the reception of holy communion. As may be expected there was trouble in plenty over these things in Banbury. In Vicar Whateley's time he led the way: "I present Mr. William Whateley for not praying for the bishops in his prayer before the sermon... for not reading divine service... not administering the sacrament of baptism... for administering the communion to such as would not kneel... for preaching against the ceremonies". Thus ran the answers for 1606. When the vicar came to sign the bill he added a special note, "I set mine hand to all these, but against them that are presented for sitting I will have no hand." In this he was joined by two of the sidesmen.

The high regard in which Whateley was held is apparent in the wardens' replies for 1619: "Our minister liveth orderly and conformably amongst us, but because he preacheth twice each sabbath he cannot catechize the youth of this great parish... also because our parish bounds are sufficiently known and it hath not been of long time accustomed here to perambulate, he hath not done it, but sayeth he is ready to do it if it be thought needful." Rogationtide perambulations or processions were insisted upon everywhere; so were the customary obligations to provide refreshment by certain occupiers at certain points on the route. At Wardington in 1610, John and Thomas French and John Gardner were in trouble "for absenting themselves from the accustomed place and not bringing provision for the procession". Three people from Cropredy were before the court for not supplying drink at their mills. One of them suggested to the vicar that instead he should read some part of the scripture. "What", exclaimed

Mr. Holloway, "shall we say prayers to a mill?"

All matters to do with education came under ecclesiastical jurisdiction, including the licensing of schoolmasters. From these records we can recover welcome names and other details for the as yet unwritten history of education in Banbury. In 1607, for example, the wardens present "Mr. Gee and Mr. Benboe and Mr. Shorte for teaching school in Banbury without licence." And in 1662 we find a testimonial to Alex. Weekes, bachelor of arts, signed by the mayor, Thomas Robins, the minister, Samuel Wells and five prominent burgesses who certify that he is "of a pious, sober and unblamable conversation, and that he is one that hath given good account of his abilities for teaching school".

Defamation cases are nearly always amusing - and for students of language and legal history they are of some value. From Claydon in 1609 we get a typical rigmarole about a defamation "done by Frances Carter... this misfame the words delivered unto Margaret Payes. Then Margaret Payes came to deliver these words unto Goody Polly. Then Frances Carter would have seemed to deny it and said unto Margaret Payes 'Will you prove yourself a brazen-faced queen?' 'No, that I will not, I have spoken no more than I have spoken before all my neighbours'". In the next year there was more slanderous abuse at Claydon. The wardens write "There is naught to be presented in their knowledge". Then they have an afterthought and add: "Summon Thomas Peckover at the suit of John Garner - Thomas Peckover for saying to John Garner 'Thou art an old suck-badger knave'".

Sorcery was still prevalent in the 17th century and it is found in isolated cases much later. It was mostly of the comparatively innocuous rural kind that had gone on since time out of mind. It was supposed to be reported but in fact it was rarely brought to the notice of the authorities. The cases which do occur are all the more interesting even though they are tantalizingly shorn of detail. At Horley in 1620 the presentment asserts that "Thomas Burt by report of neighbours useth charming." Other instances come from King's Sutton at the Easter visitation of 1619. "For sorcery... some are suspected to have sought to such and to have entertained such for things amiss, which may easily be proved, but that such profess they have £40 and such large sums of money to spend to riddle the minister out of town for so joining in the presentment. Wherefore to answer this we crave further respite until the next court". These gentlemen were good at evasion. In the same bill they plead for time and advice for "we cannot define a

blasphemer, swearer or drunkard". At the Michaelmas visitation the same tactics were adopted: "For witchcraft, sorcery, charms for help for people and cattle, we can say somewhat, but for the more perfecting of our presentment we beg time till the next visitation".

For further examples of cases from the Banbury Peculiar and from the Peculiars of Thame and Dorchester, the reader is referred to Dr. Peyton's volume in the Oxfordshire Record Society series (no. 10 : 1928) : Similar cases from the Diocese of Oxford may be found in the present writer's two volumes in the same series (nos: 23 and 24.), entitled "The Archdeacon's Court: Liber Actorum, 1584".

E.R.C. Brinkworth, M.A.

EXCAVATIONS AT RAINSBOROUGH CAMP, 1961

In Rainsborough Camp at Charlton the Banbury district can boast one of the most finely preserved and beautifully situated Iron Age hill-forts in the South Midlands. It was here that the Oxford University Archaeological Society, thanks to the willingness and helpfulness of Mr. Bull, the owner of the site, began excavations in the summer of 1961. The following is a brief account of the results so far obtained.

Rainsborough's defences enclose an area of 6 acres, which is quite an average size for this district. We were fortunate in having the interior surveyed by the protonmagnetometer, a machine that makes a great difference in excavating sites of this sort, though, it must be emphasized, requiring a competent operator and much time and patience in the taking and interpreting of the readings. The results of the survey were encouraging, and selective cuttings revealed grain-storage pits, water-gullies, post-holes and a hearth belonging to a crudely built house, and a large covered working and cooking hollow. These features and the material found with them suggest a farmstead, or at least an agricultural rather than a military settlement. Further some of the pottery, the earliest belonging to the fifth or fourth century B.C., showed that Rainsborough began as an undefended settlement, for the defences were not erected before the first century B.C. Some hill-forts, like Maiden Castle in Dorset, were tribal centres if not capitals; others, it has suggested, were constructed as camps of refuge for their surrounding districts in case of

emergency, by labour obtained by strong tribal organization. But many smaller hill-forts, like Rainsborough and others in the district, are more likely the result of just the opposite, built by local magnates commanding local labour for prestige as much as defence around the head-farms of their estates to assert their autonomy. In the same way mediaeval barons, especially in the reigns of weaker kings, built their own motte and bailey castles, of which a number exist around Banbury.

Though still impressive, as they stand now Rainsborough's defences are only a shadow of what they originally were. A cutting laid through them soon revealed a second ditch, 12 feet deep, which is now completely filled, and that the outer bank, though very much lowered by ploughing, had originally been an imposing laid and revetted outer rampart. But the inner defences were larger still. The inner ditch had been dug to a depth of 15 feet through the limestone, thus serving the dual purpose of an obstacle to attackers and a quarry for building the inner rampart. For though now completely turf-covered, this had originally been a thick and massive wall, faced sheer at front and back with limestone slabs and blocks which held a core of packed rubble. More unusual was it to find that the wall had been strengthened against assault by battering-rams by layers of inter-laced timbers whose ends were bonded into the stone facings. There had clearly been more timber high on the wall and open to the air, for though ram-proof the wall was not fire-proof and had been destroyed by a violent conflagration. The front facing had collapsed into the ditch, whose sides showed marks of scorching by the hot stones. Much of the back had fallen inwards, but we were fortunate to find beneath this debris the lower 5 feet of the coursed back facing intact. What remained of the rubble core was a vitrified mass, while the interlaced timbers showed as charcoal bands. (It needs mentioning that a few courses of dry-stone walling visible around part of the Camp on the outer slope of the inner bank are not of Iron Age date, but were erected late in the eighteenth century to hold the beeches then planted on the crest. These have been recently felled.)

No direct evidence of siege or battle has yet come to light. There are, however, strong indications of who destroyed the ramparts and when. Thrown into the outer ditch was a thick layer of rubbish, obviously from some settlement just outside the gates of the destroyed hill-fort. This contained pottery of the first century A.D., of which the soft Belgic wares are probably a decade

or two earlier than the Roman Conquest. So Rainsborough attests, it would seem, Belgic expansion from the East, very probably by the kingdom of Cunobelin (Shakespeare's Cymbeline). The Belgae rarely resorted to hill-fort defence and Rainsborough's walls remained in ruins, but the conquerors seem to have been interested in the land and probably re-built the farmstead outside. This exterior settlement survived the Roman Conquest but not by long; by the end of the first century A.D. Rainsborough appears to have been deserted.

J.E.G. Sutton.

C O R R E S P O N D E N C E

214 8th Line North

Oakville, Ontario, Canada.

Dear Sir:-

A few weeks ago I received a copy of the "Banbury Guardian" on the front page of which is shown a sketch or map of the proposed changes and alterations to take effect in the Town of Banbury during the next five years. I see you have the same sort of councillors or aldermen whatever you call them as we have in this town of Oakville. They are all devotees of the phrase "you cannot stop progress" omitting the word "orderly". Historical buildings or beauty spots mean nothing to them; they are all enthused over the prospect of being able to preside over and direct the civic affairs of an enlarged town which they hope will eventually aspire to the status of a City.

I wonder what steps will be taken to preserve the historical buildings on Parsons Street which literally breathe the history of 1664. This is only one spot, what about the other buildings in various parts of the Borough?

I do hope your Society will keep a watchful eye on this so-called modernization or, what I call acts of vandalism which can be perpetrated by people who have no thought or eye for the past or the preservation of any buildings which played a part in the years of the Parliamentary Wars and the reign of Charles II.

For the love of Heaven let us keep some of the historical past. You have a sample of the destruction of the Old Red Lion Posting Inn a few years ago. What have you got now in its place? A modern store.

I have spent the last five years in Banbury and its vicinity and no doubt you will think I am a crank writing this letter but unless someone starts to agitate for the preservation of the things I have cited above then the modern vandals will have a field day and tear down everything that stands for the historical past of Banbury.

(26.12.61) J.S. Emery.

LIST OF MEMBERS, 31st DECEMBER, 1961

F = Founder Member. L = Life Member. R = Records Member.

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- 1959 The Lord Bishop of Dorchester, c/o Ivy Cottage,
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- R 1958 The Rt. Hon. Lord Elton, Adderbury, Banbury.
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- F 1958 Bromley, V., Sunbeams, Broughton, Banbury.
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- R 1961 Brown, D., Redroof, Lower Tadmarton, Banbury.
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- 1958 Brownett, C.E., St. Mary's Lodge, Bloxham, Banbury.
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- 1959 Chaplin, O., 33 Pinetrees Estate, Weston Favell, Northampton.
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- L 1958 Cox, S.D., "The Sollers", 41a Kings Rd., St. Neots., Hunts.
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- 1961 Dewdney, Mr. & Mrs. A.W., 79 Courtington Lane, Bloxham,
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- 1959 Edgson, R.G., Kendall, Weeping Cross, Bodicote, Banbury.
- L 1958 Eglesfield, G.F., 60 Buckingham Av., Feltham, Middx.
- LR 1958 Elkington, A.E.H., Greenfields, Oxford Rd., Woodstock, Oxford.
- R 1958 Ellacott, G.J.S., 40 Bloxham Rd., Banbury. (Chairman of C'tee)
- 1959 Ellacott, Mrs. S.T., 40 Bloxham Road, Banbury.
- 1959 Farwell, C.G.B., 161 Broughton Road, Banbury.
- 1958 Fearon, J.H., Fleece Cottage, Main St., Bodicote, Banbury.
(Committee Member)
- 1959 Fearon, C., Fleece Cottage, Main St., Bodicote, Banbury.
- 1958 Fearon, R.D.J., Magdalen College, Oxford.
- 1961 Fiennes, The Hon. N.T.A., Terry's House, Milton, Banbury.
- R 1961 Filby, P.W., c/o Research & Reference Library, Peabody
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- FLR 1958 Fillmore, Mr. & Mrs. L.J., 11 Lancaster Rd., St. Albans, Herts.
- 1958 Gardam, Dr. & Mrs. G.E., 116 Bloxham Road, Banbury.
- 1959 Gibson, Mrs. F.A.S., Humber House, Bloxham, Banbury.
- FLR 1958 Gibson, J.S.W., Humber House, Bloxham, Banbury. (Hon. Sec.)
- R 1961 Gilkes, R.K., 75 Four Acre Rd., Downend, Bristol.
- R 1959 Gillett, Miss M.M., 19 Rothsay Road, Bedford.
- 1961 Glynne Jones, The Rev. C.E., Middleton Cheney, Banbury.
- F 1958 Goodway, A.J., 9 Albert Street, Banbury.
- 1958 Goodway, G.N., 32 Queensway, Banbury.
- 1959 Green, Miss P., 67 Oxford Road, Banbury.
- 1960 Grimsley, Mr. & Mrs. W.C.L., 57 Grange Road, Banbury.
- R 1960 Hahn, Mrs. R., Lexton House, Middleton Cheney, Banbury.
- 1959 Hanscomb, Mr. & Mrs. W., Chapel House, Overthorpe, Banbury.
- 1961 Harper, Miss E., The Rectory, Tysoe, Warwicks.
- 1958 Hartland, G.C.J., 19 Beesley Rd., Neithrop, Banbury.
- F 1958 Hawley, Miss D.M., 19 Marlborough Road, Banbury.
- 1961 Heald, Mr. J.B., 2 Addison Road, Banbury.

- 1959 Herrington, P.F., Wynford, Deddington, Oxford.
- F 1958 Hibbert, Mrs. J., 38 The Green, Banbury.
- 1958 Hickman, A.W., Picket Post, Bodicote, Banbury.
- 1960 Hills, Mrs. R.N., Westbank, Adderbury West, Banbury.
- 1958 Horton-Smith, R., 53 Bloxham Road, Banbury.
- L 1958 Jakeman, K.S.C., 53 Hightown Road, Banbury.
- R 1958 King, P.I., 55 York Road, Northampton.
- 1959 Kirby, H.T., Field End, Gaydon, Warwick.
- F 1958 Langley, J.L., 14 Broughton Road, Banbury.
- R 1958 Lawson, G.F., Woollen Hale, Bloxham, Banbury.
- 1961 Lilley, Mrs. M.E., Amber Thatch, Shenington, Banbury.
- 1958 Lobel, Mrs. M.D., 16 Merton Street, Oxford.
- 1961 Longden, Prebendary A., 33 Park Rd., Banbury.
- R 1960 Loveday, Dr. T., Williamscothe, Banbury.
- LR 1958 Mackay, Miss C.H., 55 Hightown Road, Banbury.
- 1958 McLuckie, D., 74 Gillett Road, Banbury.
- R 1961 Madden, I.B., Roslea, 11 Mount Hobson Road, Auckland
S.E.2., New Zealand.
- R 1959 Marshall, E.R., 23 Warwick Street, Rugby, Warw.
- R 1961 Miller, Mrs. D., 47, Broughton Road, Banbury.
- 1958 Miller, R.B., 2 St. John's Road, Banbury.
- 1961 Monk, Mrs. V.F., Halfway Cottage, Upper Tysoe, Warw.
- 1960 Moreton, The Rev. E.S., 24 Elizabeth Rise, Banbury.
- 1961 Morris, Miss M., Whately Hall Hotel, Banbury.
- 1961 Mulley, P.D., Little Bourton House, Banbury.
- 1958 Neal, J.M., Crossways, Wroxton, Banbury.
- 1958 Neal, R., Crossways, Wroxton, Banbury.
- FR 1958 Pain, Mr. & Mrs. A.W., 26 Miller Rd., Banbury. (Hon. Treas)
- F 1958 Partridge, D.A., 89 Bush Elms Rd., Hornchurch, Essex.
- 1958 Pearson, Lady, Wroxton Abbey, Banbury.
- LR 1961 Portergill, J., 69 Oxford Road, Banbury.
- 1961 Potts, Mr. & Mrs. A., 33a Crouch Street, Banbury.
- R 1960 Price, F.D., Lyndon, Wigginton, Banbury.
- R 1961 Prince, M.A., Box 63, RAF Croughton, Brackley, N'hants.
- 1960 Purdie, Mrs. E.K., c/o Morris & Harper, Lincoln Chambers,
Market Place, Banbury.
- 1961 Rainsbury, The Rev. E.J., Long Compton Vicarage, Warw.
- R 1958 Riley, K.E., North Newington, Banbury.
- 1958 Robinson, E.C., 72 Hightown Road, Banbury.
- 1961 Rogers, Mr. & Mrs. J.M., Milton, Banbury.
- FLR 1958 Rose, A.D., 120 Cedar Drive, Chichester, Sussex.
- 1958 Rushen, P.C., Charlbury, Oxon.

- 1961 Samuels, Miss E.J., School House, Cropredy, Banbury.
 1960 Saunders, J., The School House, Horley, Banbury.
 1958 Saye and Sele, The Lady, Broughton Castle, Banbury.
 R 1960 Shadbolt, Mrs. L.G., Penn Stowe, Penn, Bucks.
 L 1958 Shaw, Mrs. E.G., 1 Grimsbury Square, Banbury.
 R 1958 Shirley, Mrs. D.K., Adderbury West, Banbury.
 1958 Sibson, A.W., 62 Easington Road, Banbury.
 1958 Simms, Mr. & Mrs. C.J.W., 21 Elizabeth Rise, Banbury.
 1961 Simpson, Mrs. M., 17 Miller Road, Banbury.
 1958 Simpson, Mr. & Mrs. O.B., 32 Banbury Road, Brackley, N'hants.
 1960 Smith, Miss K.M., 46 Bloxham Road, Banbury.
 1961 Stanford, Mr. & Mrs. E.G., 100 Oxford Road, Banbury.
 1958 Stanley-Smith, Miss M., 12 Ship Street, Oxford.
 R 1961 Steed, Mrs. V.S. Wickham, Lovells II, Kings Sutton, Banbury.
 F 1958 Stevens, Miss M., 19 Marlborough Road, Banbury.
 1958 Stockton, Miss M., Wroxton Abbey, Banbury.
 R 1958 Stokes, Miss M.G., 63 Mount Drive, North Harrow, Middx.
 L 1958 Stone, Brigadier J.S.W., The Mill House, Kintbury, Berks.
 LR 1959 Stratford, I.W., 91 Bloxham Road, Banbury.
 R 1958 Taylor, Miss A.M., Gillett Bros. Discount Co.,
 52 Cornhill, London, E.C.3.
 1961 Tempany, Lady, The Grove, Seal, Kent.
 L 1958 Thacker, Professor T.W., School of Oriental Studies,
 Elvet Hill, Durham.
 R 1961 Tibbetts, G.R., 43 Church Street, Kidlington, Oxford.
 FR 1958 Trinder, B.S., 90 Bretch Hill, Banbury. (Committee Meeting)
 1961 Turburfield, E.E., Greenhill House, Adderbury, Banbury.
 R 1960 Wallin, P. Olof E., 14 Floragatan, Stockholm, Sweden.
 1961 Watts, Mrs. E.P., 61 Queens Road, Banbury.
 1959 West, Mrs. R.G., 22 Banbury Road, Brackley, N'hants.
 FR 1958 Whitehorn, Miss M. 2 Crouch Hill Road, Banbury.
 L 1958 Withey, S.A., 16 South Bar, Banbury.

Corporate Members:

- 1960 Banbury Advertiser Press Ltd., Gatteridge St., Banbury.
 1960 Banbury Guardian Ltd., 51-52 Parsons Street, Banbury.
 1958 Banbury Public Library, Marlborough Road, Banbury.
 1960 Birmingham Public Library, Reference Library, Birmingham, 1
 1960 Birmingham University Library, Edmund St., Birmingham, 3
 1960 All Saints' School, Bloxham, Banbury.
 1960 Buckinghamshire County Library, Highbridge Rd., Aylesbury.
 1960 Coventry City Library, Cow Lane, Coventry.
 1961 The Heraldry Society, Swalcliffe, Banbury.

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- 1960 The College of Arms, London, E.C.4.
1960 The Guildhall Library, London, E.C.2.
1960 Institute of Historical Research, London University,
Senate House, London, W.C.1.
1960 The London Library, St. James's Square, London, S.W.1.
1960 The Society of Antiquaries of London, Burlington House,
Piccadilly, London, W.1.
1959 Northampton Central Public Library, Abington St., Northampton.
1960 Northamptonshire County Library, Angel St., Northampton.
1960 Ashmolean Museum, Oxford.
1960 Bodleian Library, (Department of Printed Books), Oxford.
1960 Oxford City Libraries, Central Library, St. Aldates, Oxford.
1960 Oxfordshire County Library, 14 Norham Gardens, Oxford.
1960 Oxfordshire County Record Office, County Hall, Oxford.
1960 Shakespeare's Birthplace Library, Stratford-upon-Avon, Warw.
1960 Tudor Hall School, Wykham Park, Banbury.
1960 Warwickshire County Record Office, Shire Hall, Warwick.

U.S.A.

- 1960 Henry E. Huntington Library, San Marino, Cal.
1961 Los Angeles Public Library, 630 West Fifth St.,
Los Angeles 17, Cal.
1961 Library of Congress (Order Division), Washington 25, D.C.
1961 Indiana University Library, Bloomington, Indiana.
1961 The Newberry Library, Chicago, Illinois.
1961 The Peabody Institute, Baltimore 2, Maryland.
1961 Harvard College Library (Serial Division), Cambridge 38, Mass.
1960 Harvard Law School Library, Langdell Hall, Cambridge 38, Mass.
1960 The New England Historic Genealogical Society,
9 Ashburton Place, Boston 8, Mass.
1961 Michigan University Library, (General Library T26 - 231441),
Ann Arbor, Michigan.
1960 Cornell University Library, Ithaca, N.Y.
1960 Genealogical Society, 80 North Main Street, Salt Lake City 11,
Utah.
1960 Virginia Historical Society, 428 North Boulevard,
Richmond 20, Virginia.
1960 Virginia State Library (Serials Section), Richmond 19,
Virginia.
1961 University of Wisconsin, Serials Dept., Memorial Library,
Madison, 6., Wisconsin.

OXFORD ARCHITECTURAL AND HISTORICAL
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The Society is concerned with the archaeology, history and architecture of the Oxford region. Its activities include lectures, excursions and the publication of an annual journal, Oxoniensa. The Society also endeavours to preserve and safeguard local buildings and monuments. Full membership (to include Oxoniensa) one guinea. Ordinary membership ten shillings. Apply Hon. Treasurer, O.A. & H.S., Ashmolean Museum, Oxford.
