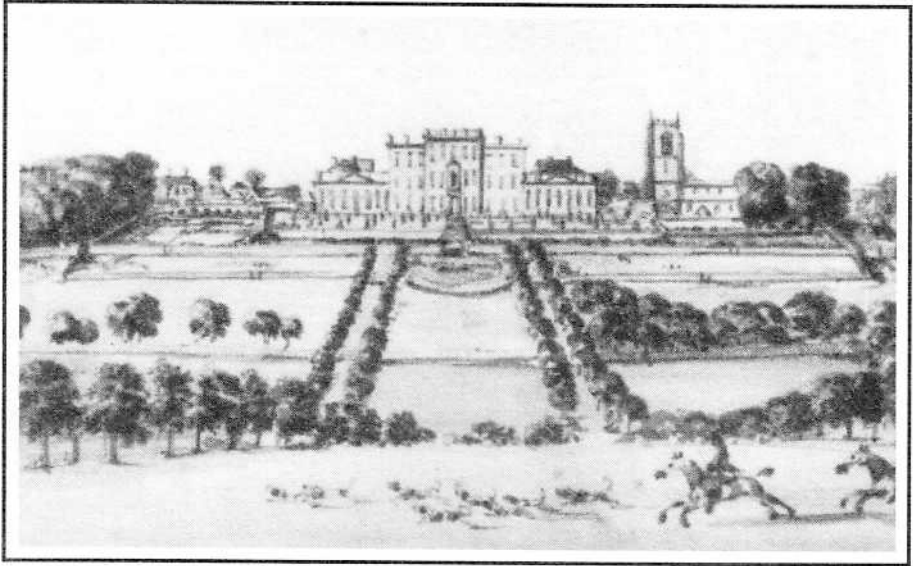


# CAKE AND COCKHORSE



## BANBURY HISTORICAL SOCIETY

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**Details of the Society's activities and  
publications will be found inside the back cover.**

*Cover:* Aynho: A view of the House Gardens and Park of Tho Cartwright Esqr taken from the Hill at the further end of the Elm Walk 12 July 1721 [by Peter Lillemans] (see review, page 207; the location of the 1997 A.G.M., see page 206).

# *Cake and Cockhorse*

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**The magazine of the Banbury Historical Society, issued three times a year.**

**Volume 13                                      Number Six/Seven                                      Summer/Autumn 1996**

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First, a deep apology from your 'production editor'. The computer on which we were geared up to prepare the summer issue late last July was suddenly out of commission for three weeks, by which time a crowd of other commitments and activities demanded precedence and shouldered *C&CH* out of the way. Also, most contributions required typing from scratch rather than transfer from disc. As was the case three years ago, in no way could this be presented as 'Summer', so once again an extended double issue answers for that and Autumn combined.

This is overwhelmingly a 'Northamptonshire' issue, but it must be remembered that the southern tip of that county looks to Banbury just as much as north Oxfordshire. Also, our 'commissioning editor' lives there! This should merely put Oxfordshire (and Warwickshire) researchers on their metal. We certainly don't practise county discrimination, and are only too keen to receive contributions relating to anywhere in 'Banburyshire'.

Whilst we cannot believe our impassioned cry in the previous issue played any part, we are relieved to say the *Victoria County History* has not been axed, though further weakened in staff; the County Museum has not been closed; but record office and local history centre hours have been seriously reduced.

**THE REVEREND JOHN LISTER,  
RECTOR OF CROUGHTON 1848-1891,  
and his work for the poor in Croughton**

*A.J.B. Hawkins*

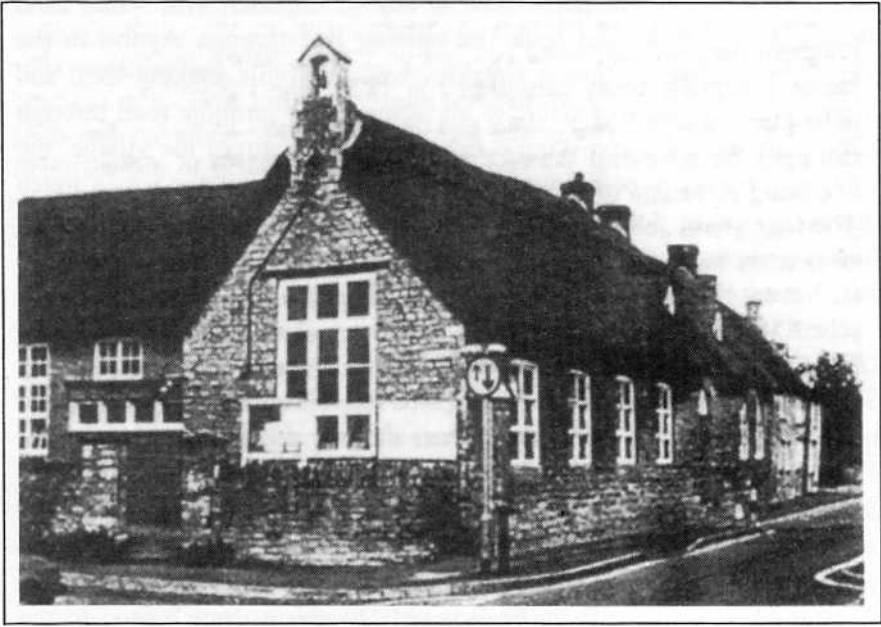
The Reverend John Lister was not a local man. He was born in 1805 at Stockbridge near Doncaster, the year that Nelson won the battle of Trafalgar in the long drawn out wars between England and Revolutionary/Napoleonic France. He came to Croughton in 1848, when Chartist agitation was at its height in England and revolution was causing upheaval in many parts of Europe. By that time John Lister had taken the senior optime degree at St. Catherine's College, Cambridge, served his apprenticeship in the Church at Doncaster and gained more experience as vicar of Stanley, Wakefield and Thorpe in Surrey. At the age of 43 he arrived in Croughton, occupying the Rectory and remaining there for 43 years. He died in 1891 and is buried on the north west side of Croughton Church with his wife, who predeceased him. His resting place is marked by a massive granite plinth and cross, a fitting monument for a man who became a pillar of Croughton in the second half of the nineteenth century and did so much for the villagers in his care.

By the time John Lister came to Croughton there had already been many changes in the life of the villagers. The parish had been inclosed in 1808 and the majority of the people of Croughton were farm labourers - they no longer had strips in the open fields, but were mostly wage earners, dependent on larger landowners and the prosperity or otherwise of a more capitalistic system of farming. They had lost their traditional rights, like the cutting of furze on common land for fuel, a right that had been replaced by the setting aside of an area of land called "the Poor's Allotment" which was looked after somewhat chaotically by the vestry and used to help the poor; the inefficiency of the "Poor's Allotment" administration was one of the matters that John gave his attention to in the 1860's. Transport improvements were gradually to open up Croughton to products and influences from outside the village. Already, long before 1848, the building of the Oxford Canal had made coal

available to those who were able to buy it, together with slates from Wales. The G.W.R. had built the railway line through Aynho in the 1850's. The lower station at Brackley was also built, making local and more extensive travel possible to all classes. The turnpike road through Croughton declined and stage coaches no longer stirred the village, the turngate eventually being demolished in 1870. The village was a much quieter place in John Lister's time, and did not become a through highway again until the advent of the motor car, the first sounds of which were being heard at the end of his life.

The Croughton John Lister came to in 1848 had grown in population considerably in the previous 50 years. In 1801 the population was only 301, but by the time of the much more reliable census of 1851 it had reached 582. During the next 40 years the population stabilised, as the 1891 census shows 598 people living in Croughton. Lister was perhaps fortunate to obtain the living of Croughton (see conclusion of this article), which in 1874 brought him £650 per annum and, although he was always resident in Croughton, he was helped by a series of curates. This probably explains why he was able to give so much time to the education, clothing and general care of the poor villagers in the parish.

His years at Croughton coincided, firstly, with a period of great debate in the Church. The Oxford Movement sought to bring High Church practices into services and revitalize worship. Darwin's *Origin of Species* was published in 1859 and caused great consternation. This article does not investigate his thoughts on these matters, as I have found no evidence on these. His years at Croughton coincided with considerable advances in the country's elementary education. They also coincide with a period at first of great prosperity in English farming (approximately 1848-1874) and then one of growing depression. I shall deal here with his work for the poor in the parish - poor who on the whole were getting poorer. His work for the school, for the Clothing Club, the Croughton Benefit Society and the improved administration of the allotments for the poor is fairly typical of the kind of work being done in other villages but, although the clergy were often involved in these matters, he is unusual in the amount of time and the amount of his own money that he expended on these areas of village life at a time of considerable poverty amongst a large section of his parishioners.



*The building formerly occupied by Croughton School.*

### **Croughton School**

Although Croughton is first recorded as having a school founded in 1842, no records exist of the period between its founding and John Lister's arrival. Its foundation in 1842 was probably the local response to the increasing concern nationally about education and the role of the Church and State in that concern. There is a note that Lister's predecessor had been concerned with village education, in that in 1832 "The Rector, Henry Leigh Bennett, paid £5. 5s. 0d for 10 boys attending Aynho National School, also £5 to the Boys' Sunday School Master's salary and £4 to the Girls' Sunday School Mistress's salary" (Lister's account book). Mr Bennett must have been instrumental in founding the school in the village. It is not clear whether the Sunday Schools referred to were at Aynho or Croughton.

The school, when Lister came to Croughton, existed in a cottage on glebe land bordering the High Street in Croughton. At that time there was no state funding for schools, which were developed and run by

private enterprise and charity; pupils, if they wished to go, had to pay for their education. It was in the development of the school that John Lister made his contributions, paying to expand the school by adding a cottage in 1862 at a cost of £60, in 1865 another cottage at £34.16s.4d and in 1873 another at a cost of £12.8s.0d.

The running costs of the school throughout this period were met by the goodwill of local inhabitants. The accounts for 1850 show that children's payments amounted to £13.6s.11d. Donations received were; W. Ramsey £5, Miss Ramsey £5, Magdalen College £2.2s.2d, W. Hopcraft 10s., children's work 11s. and donation J. Lister £5.11s.5d, giving a total income of £32.1.1d. Payments for this year amounted to £32.1s.4d, the school mistress's salary being £25 and her rent £2.12s.0d.

In after years the Rector's contributions were as follows:

1851	£15.13. 7d	Cost of school	£32. 4. 6d
1852	£16. 6.10d		£34. 6. 4d
1853	£11.13. 4d		£32. 2. 3d
1854	£14. 1. 0d		£31.17. 4d
1855	£19.10.10d		£35. 2. 8d
1856	£22.14. 6d		£44.14. 6d
1857	£9. 4.10d		£50.13.10d
1858	£6.13. 8d		£47. 8. 4d
1859	£8. 2. 0d		£47.14. 8d
1860	£7. 7. 5d		£48.13. 2d
1861	£7. 3. 0d		£52.10. 0d
1862	£9. 9. 1d		£44. 3. 1d

In 1855 there is a note that Miss Lind, not being efficient in the management of the school and being inclined to Methodism, was dismissed and the school placed under government inspection.

In 1856 the new mistress had her salary raised to £35 and her house furnished for her at a cost of £6. From 1857 the school received a government grant and the amount of John Lister's donation decreased. The school now had to meet certain government standards of building, thus a new floor was laid at a cost of £4.12s. 0d.

In 1858 a new payment appears for a Sunday School Master £2.12s. 0d

In 1861 two teachers were appointed: Miss Schulze at £17.10s.0d and Miss Alton at £20, lodgings paid £4 and coals £1.

*Sampler made  
in Croughton  
School by  
Martha Smith,  
aged 11,  
completed  
July 9th 1867.*





1862 was the first year under the revised code and the government grant was expected to amount only to a sum sufficient to pay the pupil teacher.

With the increased government interest, the school became part of the developing state education system and Lister ceased to balance the books, but made, along with others, a regular donation of £5 to its running costs. This regular donation continued until the year of his death.

The school in its early years owed a debt to the Rector through his contributions. It, in common with many village schools, owed its existence to the generosity of the local incumbent. The size of the Rector's contributions becomes apparent when one sees that an agricultural labourer was in Croughton receiving a weekly wage in 1846 of 9s.0d a week and his hours of labour were from 6 a.m. to 6 p.m. - an annual wage of £23. 8s. 0d.

The Rector had a direct financial interest in the school. As a Church of England minister he had an obvious concern with the beliefs and leanings of the teachers highlighted by the dismissal of Miss Lind for her attraction to Methodism. A Methodist chapel was active in the village at the time. One wonders if the phrase "not being efficient in the management of the school" was the excuse needed. The terms of the teachers' contract were, for the time, generous, being salary plus a house, furniture and fuel.

The School Log Books exist from 1863 and from these it is possible to glean the degree of interest the Rector took in the welfare and education of its pupils.

The Log Book opens on the 1st November 1862 and the entries are made daily. In the November entries the following are made that refer to the Rector:-

2nd November. The Rev J. Lister gave Sec II a reading lesson

6th November. The Rev J. Lister visited

12th November. Mrs Lister visited the school, heard scripture lesson

26th November. The Rev J. Lister visited the school.

Thus the time passed, with the Rector and his wife visiting, taking occasional lessons in scripture, reading and examining the needlework. There are extant in the school two pieces of needlework made in 1851

and 1860 by pupils in the school; one wonders if this work was praised by Mrs Lister. The children who made these samplers obviously treasured them and handed them down, the samplers eventually returning to the school through the generosity of a descendant in 1977.

A school log book was a place for recording events, not for expressing opinions, and the entries give no insight into the Rector's dealings with the children until an entry on 5th April 1876: "Rev Lister came this morning and ordered all who came late to be returned home in future for a fine of one half penny, to be given back again as reward to those who have attended most regularly during the quarter."

There is no reference as to whether this dictate was effective, only that on 10th April "Attendance was slightly improved."

On 19th June an entry occurs: "Rev Lister appointed Annie Hinston as monitor for one week."

5th Oct: "Spoke to the Rev Lister as to the prevalent illness, advising the information be brought to the notice of the Education Dept through the district inspector."

9th Oct: "Rev Lister has caused the sewing class to be removed from the Infant Room to the Mixed School owing to want of room in the other school."

20th Oct: "Rev Lister visited today and spoke about R. Taylor's absence, ordering that his weekly fees be doubled."

11th Dec: "Rev J. Lister came in and wrote to Mr R. Taylor about Robert's attendance and informed him about a double fee per week being charged."

15th Jan 1877: "R. Taylor still absent, The Rector has sent word that unless he comes more regularly he will be expelled."

30th April: "Introduced new rule of 1/2d fine for late comers. Five in afternoon fined."

7th May: "Several returned for the fines according to rules of 1st May. Mrs Turner came this afternoon and threatens to withdraw her child and Mrs Smith also refuses to pay."

11th May: "The new rule is working well, no late comers during the past 3 days. Some of those who objected to pay have since returned the fines."

23rd July: "Three boys returned for fines. Ernest Ayriss, Harry Payne, and Sam Moss. Rev Lister came in to enquire the cause of their being away, justifying the steps I had taken."

The whole school was kept in to 5pm for making a noise during my absence at the door."

Around this time School Attendance Officers were appointed and attendance problems were passed to him. The Rector ceased to take an active part in ensuring good attendance.

However he and his curate continued and in fact increased their religious input into the school, being in school for an hour on an almost daily basis. The behaviour of the village young continued to be his concern.

22nd July 1878: "Rev J. Lister severely reprimanded the children for bad behaviour in the village on occasion of a wedding on Saturday last."

26th Feb 1880: "Rev Lister visited this morning and gave sixpence each to those who had attended the greatest number of times during the past year."

30th July 1880: "Rev Lister visited this morning and cautioned the children about plucking flowers from graves in the church yard, quoting the case of punishment of a little girl for plucking a rose bud."

9th Dec 1880: "Rev S.H. Shedden (Curate) complained of John Gurden telling lies wishing me to make an example of him. He was not allowed to sit with his class during the remainder of the day and on my requesting him to hold out his hand he obstinately refused to do so whereupon I gave him five or six sharp strokes of the cane across his shoulders."

On 20th Nov 1891 Mr Lister visited for the last time the school in which he took such an interest.

On 24th Nov the following entry occurs: "It is my painful duty to record the sudden death last evening of the Rev J. Lister, Correspondent and Chief Manager of this school."

27th Nov: "Today the late manager is laid to rest. A number of the children attended the funeral, the school therefore was not in session. The school loses a faithful supporter, the teachers a warm and sympathizing friend and the children a beloved pastor.

"Lord all pitying Jesu blest, Grant him thine eternal rest"

John Lister could not have had for his work in the school a more fitting epitaph. He was, as far as schools go, a man of his time. He had supported the school as it struggled to establish itself and continued to support it as the dual system of Church and State education developed.

### **Clothing Club and Croughton Benefit Society**

However, Lister did not confine his interest to the running of the school; he helped the village in other ways. He attended many vestry meetings at the period when the vestry ran the Parish. It had among its concerns the welfare of the poor and appointed parish officers in the days before parish and local councils.

At the same time he ran a Clothing Club for the village. The accounts for this Club exist from 1848-1887, a period that covers most of the Rector's incumbency.

The Clothing Club seems to have worked on the following lines:

People deposited so much a week for a year and then placed orders with a tailor. This bill often came to more than the amount deposited and this was again made up by the Rector and a few other donors. Thus the first account for 1848-49 is as follows:

35 depositors	@	3d	£22.15.0
27 "	@	2d	£11.14.0
11 "	@	1d	£2. 7.8
35 "	@	4d	£7. 0.0
27 "	@	2.8d	£3.12.0
11 "	@	1.4d	<u>14.8</u>

Depositors' Contributions £36.18.8

W. Hopcraft £1. 0.0

W. Bartlett £1. 0.0

Rev J. Lister £9. 4.8

W. Bartlett's Bill for clothing £48. 3.4d

The amount of the above bill settled by Lister.

Depositors received interest. Hopcraft I feel made a donation, as in following years the names of wealthy villagers appear, together with the Earl of Effingham (Lord of the Manor) and Magdalen College, Oxford. Bartlett was the tradesman and the £1 was his discount. It is unlikely that John Lister bought his clothes in this way so one must assume that when people had taken their clothes he made up the difference.

Twenty years later the accounts show both an increase in the number of depositors and in the number of contributions.

*Clothing Club Accounts 1868-9*

41 contributors at 3d	£26.13. 0	
47    "        at 2d	20. 7. 4	
12    "        at 1d	2.12. 0	
Total contributions by the poor themselves		£49.12.4d
41 contributors rec 4d each	£8. 2. 0	
47    "        rec 2s.8d each	£6. 5. 4	
12    "        rec 1s.4d each	16. 0	
		<u>£15. 3.4d</u>
The amount of clothing		<u>£64.15.8d</u>
Contributions		
In hand	17.10	
The Earl of Effingham	£5. 0. 0	
B.Ramsey (Squire)	£2.10. 0	
F.Ramsey	£2.10. 0	
Magdalen College	£1. 1. 0	
Fines	5. 3	
W.Bartlett	£1. 0. 0	
Rev J. Lister	£2.10. 0	
W.Hopcraft	<u>10. 0</u>	
		£16. 4.1d
The Poor themselves	£49.12. 4	
Subscriptions	<u>£16. 4. 1</u>	
		<u>£65.16.5d</u>
Clothing Bill		<u>£64.15.8d</u>
In Hand		<u>£1. 0.9d</u>

The fines are interesting. In the absence of written evidence one can only surmise that they were imposed on late depositors.

Membership of the club declined over the years until the last entry in the book indicates 34 members only, paying in 4d. Membership dropped to a low of 22 in 1877-78 and Mr Lister made his last contribution of £2.10s. in that year.

This decline is, perhaps, a reflection of labourers' poverty as the depression started. The Rector had begun by subsidising both the school

and the Clothing Club heavily. When donations from others increased he decreased his own. This I feel may have been related to a considerable drop in his income from glebe land. In 1874 the living was rated as worth about £650 per annum. In 1849 it was rated as being worth £400 and in 1864 £324 according to the Whellan and Kelly directories. These figures would indicate considerable fluctuations in income from the Parish.

In the Inclosure Act of 1808 some 305 acres of the Parish were allocated to the Rector in lieu of tithes. The income from this in times of agricultural prosperity must have been considerable; in times of depression, the drop in income must have called for considerable belt-tightening on the part of the Rector.

However, he had used this glebe land for the benefit of the labourers. The present playing field and much of what is now Home Farm was divided up into allotments and let out on tenancies to the landless workers of the village. These allotments were close to the village and better land than that allocated to the Poor at the time of enclosure. The Rector at the same time maintained the Rectory Farm situated where the American Base is now. This farm, in 1851 let to William Nichols, was 284 acres in size and employed six men and five boys. It was known to local inhabitants at the beginning of this century and probably before as "Starvcall Farm" because of the extremely poor quality of the land, a nickname that is said not to have amused the Rector. (This farm was later sold to the County Council and let as 50 acre small holdings and at the beginning of the Second World War became an air base.)

It is said, however, that Mr Lister always preached his Sunday sermons before rent day on the text "Owe no man anything". It could be taken from this that his letting out of the glebe lands was not entirely altruistic.

He also originated the Croughton Benefit Society and was President of it until his death. This society was basically a sick club to which members contributed, and survived in the village to the 1920's. No written records of it appear to exist although there is an unpublished article on it written in the 1930's on its later years.

### **John Lister and the Poor's Allotment**

John Lister was, from an account of a meeting held in the school room on 3rd Nov 1862, also involved as chairman of the committee formed at that meeting, to create a much tighter organisation of the administration of the "Poor's Allotment" created by the 1808 Enclosure Act. From

1862 up to 1891 the Allotment seems to have both flourished (there were 72 tenants in 1890 paying 2 shillings each, raising a sum of £7.4s.0d for distribution to the poor) and been well administered. Proper accounts were kept and the help given to the poor regularized.

The committee established in 1869 that Thomas Smart and George Wells (respectable labourers) could be helped even though they had not been born in the parish - they had after all lived in Croughton for 20 years. In 1877 they made a rule that "Every stranger coming to reside in the Parish and being in the judgement of the trustees a fit and proper person to participate in the benefits of the allotment land, shall after 3 years residence become entitled to do so." Are the rules and careful administration the result of the guiding influence of the Rev John Lister? All that he did suggests that he did have the typical Victorian liking for clearcut, well organised help for the poor.

The Rector was married, had no children and employed an average of three house servants. He had at least one full time curate to help him. He came from a church family. At his funeral among the mourners were the Rev J.M. Lister, Vicar of St. Andrew's, Newcastle and the Rev E.C. Lister, Rector of Stanningley, Leeds.

The Lister family held the gift of the living for a number of years and John Lister probably came to Croughton through this right. In doing this he followed the pattern of many of his predecessors at Croughton. He was called to the Church and was given the living when it became vacant. On his death the gift of the living was left to his Trustees.

John Lister, although privileged by birth, did not let others take on his responsibilities. He took a great deal of interest in, and laboured to promote the well being of, his community through his activities at the school and in societies that promoted the welfare of the less affluent members of the parish.

### *Acknowledgment*

I would like to thank Mr C.K.M. Isaacs for his assistance with this article.

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Whellan F., *History, Topography and Directory of Northamptonshire*.

Documents in Northamptonshire County Record Office.

The Poor's Allotment Account Book.

***An Account of Croughton Poor's Allotment beginning with the year 1862***

At a meeting held at the School Room on 3rd November 1862, Mr Sheppard (late Church Warden) attended and gave up his books to the Reverend J. Lister (Rector).

It did not appear that any regular accounts had been kept either of receipts or expenditure. The following rules and regulations were agreed upon by the Trustees.

1. The yearly meeting for payment of rent and auditing, the accounts shall be the first Monday in November in each year.
2. All allotment(s) whose fee(s) have not been paid on time of the Annual Meeting shall be declared vacant and let to others.
3. All vacant allotments shall be let to those married the longest.
4. The rent shall be regulated as to give each family entitled in the Judgement of the trustee to participate in the benefit of the charity land a gratuity every year.
5. No tenant shall underlet his land and any land so underlet shall be considered vacant at the Annual Meeting.
6. Any Tenant ceasing to reside in the Parish for six months previous to the Annual Meeting shall be considered to have vacated his allotment, which shall be relet accordingly.
7. No building shall be erected upon the allotments and any tenant infringing this rule shall vacate his allotment.

J. Lister Chairman

***Allan Hawkins*** was Headmaster of Croughton Church of England School from 1971 until his retirement in 1991.

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The [Brackley and District History] Society wishes to record its grateful thanks to Barbara Saunders, Jacqui Simpson and Julia Taylor for their invaluable help with the initial typing of the material contributed.

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## WITHIN LIVING MEMORY

*An interview on 25th October 1991 with  
Mrs Annie Jarvis (née Seeney) of Middleton Cheney*

I was born on 3rd February 1900 and I believe I was the first baby to be born in Middleton Cheney this century. My father was Frederick Seeney, his family had lived in the village for generations. My mother was Elizabeth Seeney (née Neville) and she came from Wroxton.

My father was the elder son of Prudence and John Seeney. His father died when he was only twelve years old and he had to go out to work to support the family of six (four boys and two girls) and his widowed mother. He worked as a plough-boy at Middleton Lodge Farm along the Astrop Road; the farmer was a Mr Jones. Dad stayed at this farm for the whole of his working life, retiring at the age of seventy. It was here that he met my mother, who was employed as a maid on the farm.

I was born in a house along Church Lane, opposite Churtons Farmhouse - near to the old Co-op. It was a detached house with two bedrooms but it has been demolished now. We lived there until I was about six years old but then my parents decided we needed a bigger cottage. We moved to a cottage further down Church Lane, next to the bakehouse near the south gate to the churchyard, and I lived there until I left home to get married.

In those days we used to play in the fields all day. My friend used to take one of the babies (a younger brother or sister) in the pram and I used to take another. We'd take a basket with bread and butter and perhaps a bottle of lemonade and go to a field along the Astrop Road. We'd pick buttercups and make daisy chains and stay all day. We didn't have much in the way of material possessions but we had such a happy childhood.

To supplement the family income I remember that my mother had a sewing machine and would sew for other families. They would bring in an old pair of trousers and ask her to make a smaller pair for one of their boys. Mum would unpick the old pair and use the best parts of the material to sew a new pair. For this time-consuming job she charged 3d.

We always wore thick, black stockings, long-sleeved dresses so our arms were covered to the wrist, none of they summer dresses like nowadays. We



Outside Middleton Cheney Post Office, Queen Street, 1910. The flags were to celebrate the coronation of King George V. Those known, left to right: Sue Jerrams (in big hat); Muriel Jerrams (tall girl in pinafore); Marjorie Brownsill (in doorway); George Davies (standing behind); Annie Sceney (tall girl, dress but no hat); Doris Jerrams (white blouse, dark skirt, with Fred Jerrams); Olive Holtom (tallest girl, with Gilbert Holtom); Funicie Waters (2nd right); Lucy Jerrams (extreme right).

were always bundled up in clothes. We always wore a pinny; if you went to school without your pinny they sent you home again. We used to wear boots, not shoes. The higher your boots came up your legs, the more fashionable you were, but I never got to that degree. Occasionally we went to Banbury to buy a new coat, but otherwise Mum made all our clothes, mostly out of cut-down dresses - we didn't have new material.

I remember the photograph being taken in Queen Street (see opposite). My mother sent me on a message to my granny and I saw all the children lined up outside the post office. The photographer asked me to be in the picture. I didn't even have a hat or coat on. I'm in the middle of the photograph, in the dress. My mother never went out unless she was wearing a hat.

The first post office was in Rectory Lane. Miss Watkins ran it. Of course it wasn't so busy in those days, not like now. The next post office was [the house called Ramlah] in Queen Street. Miss Prior kept it; she had an invalid son.

We used to have skipping ropes, stood each side of the road to turn the rope. We could play in the street, there was no traffic then. We also had hoops, wooden hoops for the girls, iron ones for the boys. We bought the hoops in Banbury but we called them 'Bowlers' (pronounce the 'owl' as in 'Owl'). At Maytime we used to dress the hoops with flowers and sit a doll in the middle - just for fun, we didn't parade them for money or anything.

Sometimes my mother took us to Banbury as a special treat, but not often. We went on the carrier's cart; I think she gave him a few coppers to take us. Sometimes we walked. We used to go on Mr Bonham's carrier's cart - he lived opposite us (see page 182). Harry Bonham later emigrated to Canada, I think it was about 1911. Later on a bus ran from Middleton, the fare was 5d. return.

We never knew where babies came from in those days; now they know it all when they're so high. My mother was expecting a baby but I didn't know. My Dad came back from Church, it was Sunday and he rang the bells. 'Get your hat and coat,' he says to me and my sister, 'You're going on a little holiday to Granny Wroxton' (my Mum's mother lived at Wroxton). As it was a Sunday there was no carrier so Dad took his bike and my sister sat on the handlebars. I had to walk [a distance of about six miles]. When it was time to come home we came on the carrier's cart. I can't remember if someone met us in Banbury. We travelled from



Harry Bonham's carrier's cart *circa* 1900. Harry Bonham (who later emigrated to Canada) is standing at the horse's head. His wife is sitting on the cart with her daughters Rosie and Millie. Harry's father, John Bonham, is standing in front of the cart with two other village residents, Mr Jim Pinfold and his wife Rachel Minnie Waters.

Wroxton on the cart on our own, me and my little sister. My mother told me the doctor brought the baby in his black bag. After that I used to watch out for Dr Dwyer and follow him to a house, then run home to tell Mum who he had taken a baby to. It was a long time till I found out!

I'll tell you a story now. Mrs Stuchbury used to come in and help deliver the babies; she lived in the village. Well just after I had been born, Lottie Spencer-that-was [Mrs Charlotte Bricknell, who ran a pub called the Snob and Ghost, near the Church] had a baby boy - Cecil. Well Mrs Stuchbury asked my mother if she could borrow me to show the men in the tap-room, to kid them that Lottie had had twins! Of course I was much bigger than the other baby as I was two weeks older. My Dad was very cross when he got home, he didn't think it was funny that I had gone to the pub!

I went to school when I was three and left school when I was thirteen and went to work at Lord's Farm in Middleton [Appletree Farm], looking after the children mostly. I only worked in the house, not outside, from seven in the morning until seven at night. There was another lady, older than me, she did the heavier jobs, scrubbed the floor. Well, I was only thirteen. I think the farmers used to go to the school when they were looking for someone to work for them. I stayed there for about three years and then I went into service at Croughton.

I came back to Middleton in 1917 and worked at the rectory for Reverend [Harold Pearce] Brown until his wife died in 1920 [1919]. Then the Reverend Tuke came and asked if I would work for him. I stayed with him and did the cooking - I've always enjoyed cooking. I left when I got married in 1925.

My husband and I went to live in lower Middleton, next door to the butcher, opposite the police station. It's part of another cottage now. In those days coal cost 2s. a cwt., our rent was two or three shillings a week. Of course the wages weren't much, I should think my father earned about sixteen shillings a week, some only had ten. They kept a family on that, but the vegetables in the allotment helped and they kept a pig. Bread was 2d. a loaf, a pound of sugar was 2d. A big joint of beef was about 1s.6d.

When the war broke out two of my brothers went into the army; another younger brother joined later but he was wounded and went to a hospital to get better. He didn't have to go back. One of my brothers was

working on the railways before he went into the army; they kept his job for him afterwards.

My Mum and Dad both looked after the church [All Saints' Church] for many years. Dad was a warden and also rang the bells - he rang the bells for fifty years. Mum used to look after the altar and I helped. Dad used to ring the dinner bell in the middle of the day. He used to be working in the fields at the farm but he used to take a watch and at five to twelve he'd ride his bike back to the church and then they'd know it was lunchtime. They didn't have watches you see.

On pancake day they used to ring the bells from 11.30 a.m. until 12.00 so that the mothers would know to start cooking the pancakes. We didn't have much but we liked to keep the old traditions [a book of local customs states that the bells were rung to call the faithful to be shriven - an old term for confession].

At Christmas the bell-ringers used to go to the church every Monday morning at five o'clock in the morning and ring the bells until six, before going to work. They used to do this for a number of weeks before Christmas, for Advent. My father told us that Father Christmas lived up with the bells - it never occurred to us to question this, we just accepted it. We used to write proper letters to Father Christmas and give them to Dad to take to the church. We'd hang our stockings by the fireplace, not in the bedroom - we daren't have him in the bedroom! I remember one particular Christmas morning, my Dad was up early getting ready to go to work to tend his horses and he heard me and my sister talking. 'Be quiet,' he said, 'He's coming!' We hid under the bedclothes and Dad must have got a stick and rattled it up the chimney so we'd think Father Christmas was on his way down. 'He's gone', Dad would call, 'He's gone over the fields to Purston.' We'd look in our stocking and there'd be an apple, an orange and a few sweets and always a doll. My sister always had the same as me. If we were very lucky there would be a new school bag or satchel.

My father used to go and muffle the bells ready to ring the old year out at the end of December - he had to climb up the bell tower to do this. Then the bell-ringers rang a muffled peal. Come midnight, he'd go up the bell tower again, take off those muffles and they'd ring the new year in.

My mother used to cook on an open fire, potatoes, meat and vegetables, yes and the pudding in a bowl or cloth, all in the same pot. The potatoes and veg. were cooked in a string net to keep them separate. Sometimes, if the chimney hadn't been cleaned, the soot would fall down into the dinner. My mother told me about this but I don't remember it happening to us.

We used to get our water from a pump in back yard. The toilet was at the bottom of the yard as well.

On Sundays we took the joint and Yorkshire pudding next door to Mr Reid the baker and he'd cook it for 2d. But he wouldn't cook the potatoes because he said they took the heat from the oven. My brothers used to collect the joint and sometimes they fetched the wrong one. 'Take it back, that's not my pudding,' my mother would shriek at them.

I was twelve years old [1912] when I saw my first motor car. It came from the Brackley direction and went towards Banbury. I don't remember anyone in Middleton having one at the time.

\* \* \* \* \*

Annic's father Frederick was born in 1871; at that time his father, John, was a labourer in an iron works, according to the national census taken that year. The census was taken on 8th April when Frederick was just sixteen days old. He had three older sisters, Elizabeth, Ruth and Mercy.

Ten years later the family had two more children, Minnie Jane and William Blencowe. Two of the older sisters had left home, so Frederick would probably only have had to help support the two children younger than himself: nevertheless, a tall order for a twelve year old boy.

Sadly, Annic, who had been a member of our W.I., died just five weeks after this interview. I only met this remarkable lady once, but she shared her memories with me and told me her story with amazing clarity for a lady of 91 years. Her daughter has given permission to use the transcript of the interview as the Middleton Cheney contribution for the W.I. book. I hope it will be suitable.

Extracts from this interview were published in the W.I. book of Northamptonshire called *Within Living Memory*. The full interview is now published for the first time, and we are most grateful to Nancy Long for making it available to us.

# CHACOMBE ARCHAEOLOGICAL FIELD SURVEY

*David Hall*

A fieldwork survey of Chacombe was made in 1991 and the findings are summarized below, along with some historical notes.

## **Fieldwork**

The higher parts of the parish have exposures of ironstone and the lower ground is Jurassic Clay. Towards the Cherwell, on the west, are fairly extensive meadows.

An Ironstone field west of Chacombe Hill Farm produced a Bronze Age scraper along with a few other background flints. Near Castle Farm, a Roman site yielded building stone and sherds of pottery dating to the second and third centuries A.D. Another smaller Roman site on a hill top west of Chacombe Lodge was probably a barn or look-out for shepherds and herdsman.

East of the church lie the earthworks of a fine medieval manorial site, forming an approximate ringwork. The remainder of the same field contains other earthworks. The site of Chacombe Priory lies west of the church under the present Priory house gardens, but no ancient remains are visible.

Ridge and furrow, the remains of medieval strip-farming, are well preserved on the west of the village. Mapping of the complete system was one of the main objectives of the survey. Seal's Hill Farm has fine examples of ridge and furrow, and the valley or combe on this farm is very dramatic, gouged out of the hillside. It probably gave rise to the 'combe' part of the place-name 'Chacombe'. In modern arable fields, medieval fields can be seen in outline as furlong boundaries surviving as linear earthwork banks: most of them are fairly clear and were mapped at the 1:10,560 scale.

Some of the hedges, set at enclosure when the open-field ridge and furrow system was abandoned, are placed on high banks (about 3 feet high). This method of construction seems to be characteristic of early enclosures in south-western Northamptonshire, and can be seen at Charwelton, enclosed c.1480. The present Banbury Road crosses over



several furlongs and therefore does not follow its medieval course; presumably the original road lay nearer the meadows, avoiding arable land. The change of course was probably made to keep the road out of the wet meadow ground and move it farther away from the Priory.

Not all the hedges are the same date: there would have been infilling during the eighteenth and nineteenth centuries to make smaller fields of c.20 acres. Some hedges have been pulled up in recent years: those at Chacombe Farm were removed in 1962.

### **Historical evidence**

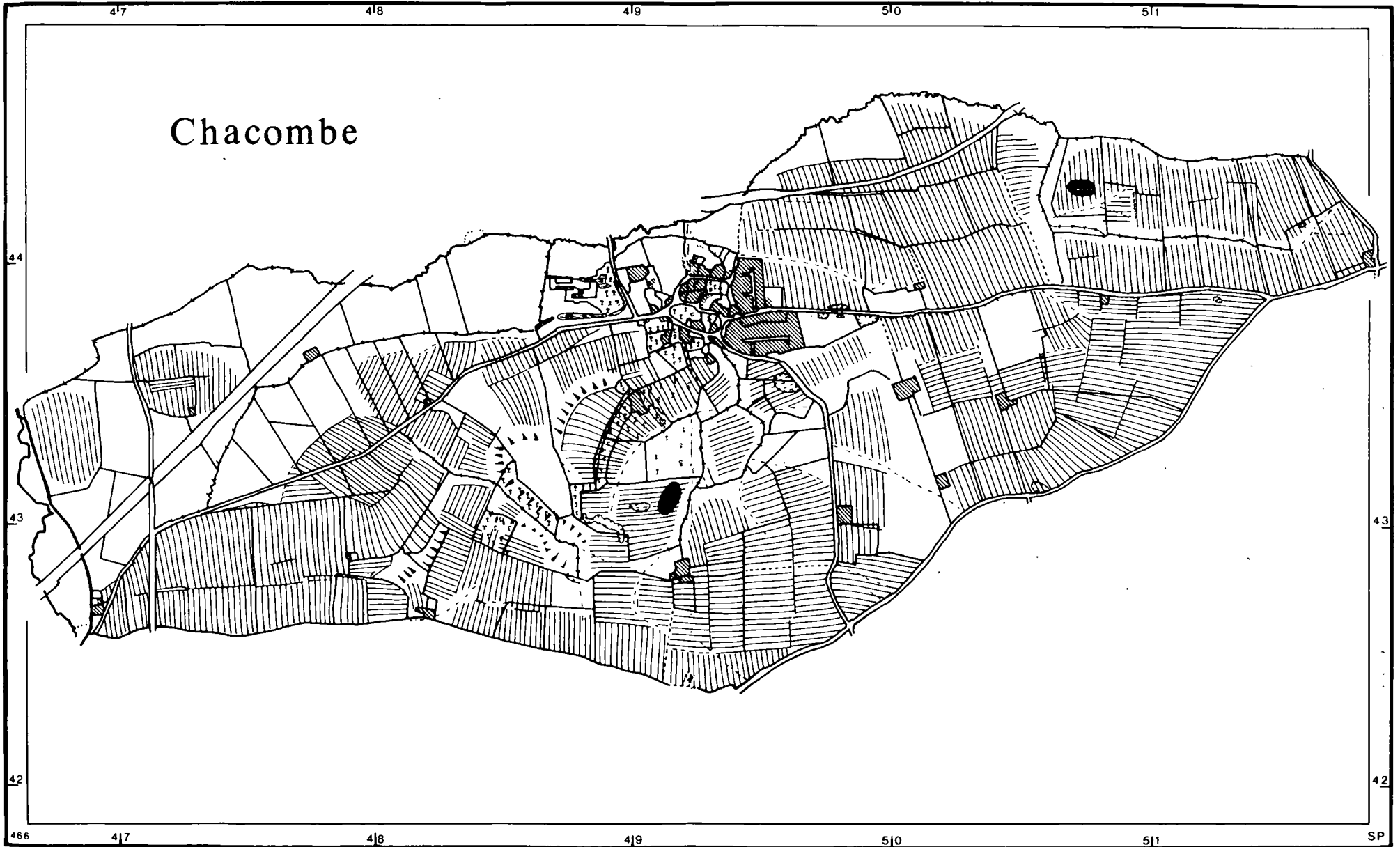
The manorial history is described by the county historians (Bridges, I 153-8 and Baker, I 587-97).

The overlordship was in the hands of the bishop of Lincoln in 1086 and until 1253. The resident holder in c.1200 was Hugh de Chacombe, the manor passing to the family of de Segrave of Segrave, Leics., in the thirteenth century, and then to the Mowbray family, later Dukes of Norfolk. In 1581-6, it belonged to Richard Fox, who already possessed the site of the priory, bought by his father, Michael Fox, grocer of London, from the Crown, in 1543 (*Letters and Papers of Henry VIII* 18 (1910) ii 107 (53)). The family of Fox were resident possessors until 1810 and descendants were in possession until 1894.

The manorial property is described in several valuations made at the time of death of members of the Segrave and Mowbray families. In 1325 there were meadows called Estmede, Southmede, le Hammes, and pasture called Oxeye and Radeclyve by the Cherwell (*Calendar of Inquisitions Post Mortem* vi (1910) 699 p. 428; 700 p. 430). The meadows were again mentioned at the death of John Mowbray in 1368 along with a park and small garden, and more meadow at the Combes, Smalmede, Stoffald, Slade, Stenford, Gorewells, Ferthings and Fishwere (*Calendar of Inquisitions Post Mortem* xii (1938) 397 p. 382).

The site next to the church is likely to be the manor of the Chacombe and Segrave families. They would not have been in residence since the time of Gilbert de Segrave (d. 1254) because they had other properties.

The Priory was founded in c.1200 and its history is outlined by Baker (I 591-4). Its landed properties are described in detail in a fourteenth-century cartulary (PRO E 315/378). Soon after the Dissolution the lands and site were leased to Sir Edmund Knightley before the sale to Michael Fox in 1543.



## Open fields

Chacombe furlongs were cultivated in a two course rotation, named in the priory cartulary, in the fourteenth century, as the East Field and West Field. They contained an equally balanced distribution of lands, 78.375 and 77.875 acres respectively (PRO E 315/378 f62d).

In c.1300 lands in the following furlongs are mentioned, granted to the priory by Amice Densy widow (*Ancient Deeds* I B370): mercumbehull abutting mereweaye, sheppenbutts, kekput, longesmale, edwinwelle, overbanlond, estmannlonde, estnotchulle, witenhulle, hegforlong, cumbeforlong, eneteforlong, flexlonde and mixewell. Many other furlong names are listed in the priory cartulary. A map of the village made in 1632 shows part of the fields (NRO Map 5401).

## Enclosure

Chacombe had an early enclosure, said to have been 'recently' in 1636 (NRO SSF LXXIV). Bridges (I p. 153) says 'near an hundred years', so therefore c.1630. Baker (I p. 590) says Chacombe was enclosed by Michael Fox. Deeds of Thorpe Mandeville refer to Chacombe common fields in 1614 and 1634; in 1647 they had become 'Chacombe pasture' (NRO Box X8477). The enclosure date appears to be 1635 from these pieces of evidence.

Some of the older hedges can be picked out because they have distinctive high banks. Many hedges are fairly straight, unusual for early enclosures which often have hedges following the curves of the open fields. There are other exactly straight hedges without obvious hedgebanks, and it is likely that there was infilling of the original enclosure.

I am grateful to all the farmers of Chacombe for willingly allowing access to their land: I. Adkins, R. Allfrey, Mrs A.J. Astell, Mrs M. Heseltine, J. Knott, R.E. Tustian and A.J. Watkins.

## Abbreviations and References

NRO Northamptonshire Record Office, Wootton Hall, Northampton.

PRO Public Record Office.

G. Baker, *The History and Antiquities of the County of Northampton*, London 1822.

J. Bridges, *The History and Antiquities of Northamptonshire* (ed. P. Whalley). Oxford 1791.

*David Hall* edited *The Open Fields of Northamptonshire*, see *C&CH* 13.5, p. 161.

# THE HISTORY OF THORPE MANDEVILLE

*Maurice Cole*

Thorpe Mandeville is a small rural parish of about 1,030 acres in the south-west corner of Northamptonshire - 'the county of Springs, Squires and Spires.' The parish has many springs, a manor house, a beautiful church but no spire. Spires are predominantly found in the east of the county.

Situated six miles north-east of Banbury, the parish is roughly rectangular, its short west boundary bordering Oxfordshire. A rounded hill rises to over 180 metres above sea level in the west of the parish giving fine views across the Cherwell valley. The village lies on the eastern slopes of the hill above a small stream. The stream flows north and then north-west in a deep valley where Lower Thorpe nestles, before the land climbs out of the parish towards Culworth.

In 1801 the population was 137, occupying 34 houses, and it has not grown greatly since. In 1991 the population was 178, occupying 63 houses.

The earliest authentic record is obtained from the Domesday Book of 1086 where it is styled 'Thorp', the Danish generic name for a village. At the time of the Domesday survey it was tenanted by Ingelrann from the Norman, Gilo de Picquigney - the family name which was subsequently Anglicised resulting in the nearby village name of Moreton Pinkney. Domesday describes Thorpe as containing two hides - a hide being a measure of land estimated to support one family and dependants. The early descent of the manor is not clear. It was probably held by Simon St. Liz, Earl of Huntingdon and Northampton. He is recorded as giving the church advowson to Hugh of Leicester.

The manor passed from the Pinkneys to the Amundeville family in about 1243. This led to the parish being associated with their corrupted name, 'Mandeville'. In 1282 Richard de Amundeville and his wife Matilda had a grant for life of a weekly market and annual fair. These privileges were not renewed to the succeeding lords. The manor then passed to Richard de Whitacre who demised the manor for life to Walter de Langton, Bishop of Coventry and Lichfield. De Langton was Lord High Treasurer of England and chief adviser to King Edward I.



The Manor, Thorpe Mandeville - west front, 1995.

Various families held the manor over subsequent centuries but it is worth noting the Kirtons. Thomas Kirton held the manor in the late 1500s. He was Common Sergeant in the City of London. His marriage and twelve children are commemorated by an impressive wall monument in Thorpe church. His grandson, another Thomas Kirton, held the manor in the 1620s. In 1621 he married Mary, daughter of Sir William Dunch of Little Wittenham, Berkshire, whose wife Mary was daughter of Sir Henry Cromwell, and aunt of Oliver Cromwell, Lord Protector. John Bridges, the eighteenth century county historian, refers to the manor being garrisoned by Cromwell, with earthworks being thrown up as protection from the Royalists. However, this would appear to conflict with an account of the events leading up to the Battle of Cropredy Bridge in late June 1644. King Charles is reported to have stayed overnight at the next village of Culworth; his Troop being quartered at the manor house Thorpe Mandeville. The account suggests that Thomas Kirton was a captain in the Royalist army. The manor house stood in the field west of the church which still bears interesting earthworks.

An article in *The Gentleman's Magazine* in 1791 suggested that 'about twenty years since'...the old Manor... 'having become ruinous, was taken down and the spot is now grown over with grass' and the new Manor built east of the church by the roadside looked sixty to eighty years old. This building still graces the village. Originally it was a simple cube built of local yellow ironstone with a double-hipped roof. Although the main entrance is now on the west of the house, the principal front faces southward. This is crowned by a curved pediment, broken in the centre to admit a large curved urn. The facade is likened to the facade at Upton House near Banbury. The open pediment is also regarded as being in the strong style of Thomas Archer who was responsible for the wings at nearby Aynhoe Park. The Manor was extended in about 1852-53 to provide boarding school accommodation in readiness for its tenancy by the Rev. W. T. Browning who ran the school from 1854 until shortly before its closure in the mid 1880s. Records show that in 1871 there were thirty-four pupils boarding there. Additionally, there were twenty pupils boarding at the Rectory school run by the rector, the Rev. Algernon Humfrey. The pupils must have made a material impact on the village by way of employment and church services.

At the foot of a hillside field with pronounced ridge and furrow, the Manor has three ponds which are believed to be post-medieval. They are shown on a map dated 1774. The main flow of a stream is diverted by a sluice gate from the largest pond to flow along a leat. This powered a long-disused watermill still situated within an outbuilding of the farmhouse at Lower Thorpe. Interestingly the twenty-two acre field north of the farmhouse was called Windmill Field in 1774, aligning with the view of the 1982 Royal Commissioners on Historical Monuments. They concluded that a mound to the north-west of the ponds was not a Bronze Age burial site, being more likely to be a windmill mound.

The parish registers date from 1559. The records reflect the rural livelihoods over past centuries, being mainly labourers and farmers. There are references to masons, blacksmiths, waggoners and more rarely, butler and gentleman. The census of 1881 refers to the cottage industry of lace making, particularly in Lower Thorpe, or Duck End as it is known colloquially! A wealth of farming, social history and weather records are reflected in the daily diaries kept from 1880 until 1957 by a local farmer, Jim Gibbard. They are held at Northamptonshire Record Office. The following extracts illustrate his lifestyle around 1900:

- |      |            |   |
|------|------------|---|
| 1888 | 11 January | Fetched half ton of coal for threshing machine.         |
|      | 25 January | Went to smoking concert at Town Hall.                   |
|      | 13 March   | Went to Brackley steeplechases.                         |
|      | 26 April   | Shooting practice at Crouch Hill Butts.                 |
|      | 1 May      | Troop drill - met at Banbury and marched to Swalcliffe. |
|      | 23 May     | Horse-hoeing peas with young black horse.               |
| 1900 | 5 February | Killed two pigs for house.                              |
|      | 30 March   | Went to Liverpool by excursion to see Grand National.   |
|      | 14 July    | Rode to Banbury and got school accounts audited.        |

Records indicate the existence of a church in the parish around the mid 1100s and its appropriation to the convent at Daventry. It is believed that the church as it now stands dates from about the thirteenth century. The churchyard has a yew tree of exceptional size and uniformity, being over 1,000 years old. The tower is capped by a gable or low roof, generally styled as saddle-back. The belfry contains three bells. One bell is inscribed 'Henry Bagle made mee 1636, God Save King Charles.' This was cast at a foundry in the adjoining parish of Chacombe, the earliest recorded bell foundry in Northamptonshire. After Sunday morning service in the late 1800s it was customary (when evensong followed) to



Bell ringing by candlelight, early 1900s. St. John the Baptist Church, Thorpe Mandeville *(by courtesy of Miss J. Humfrey)*.



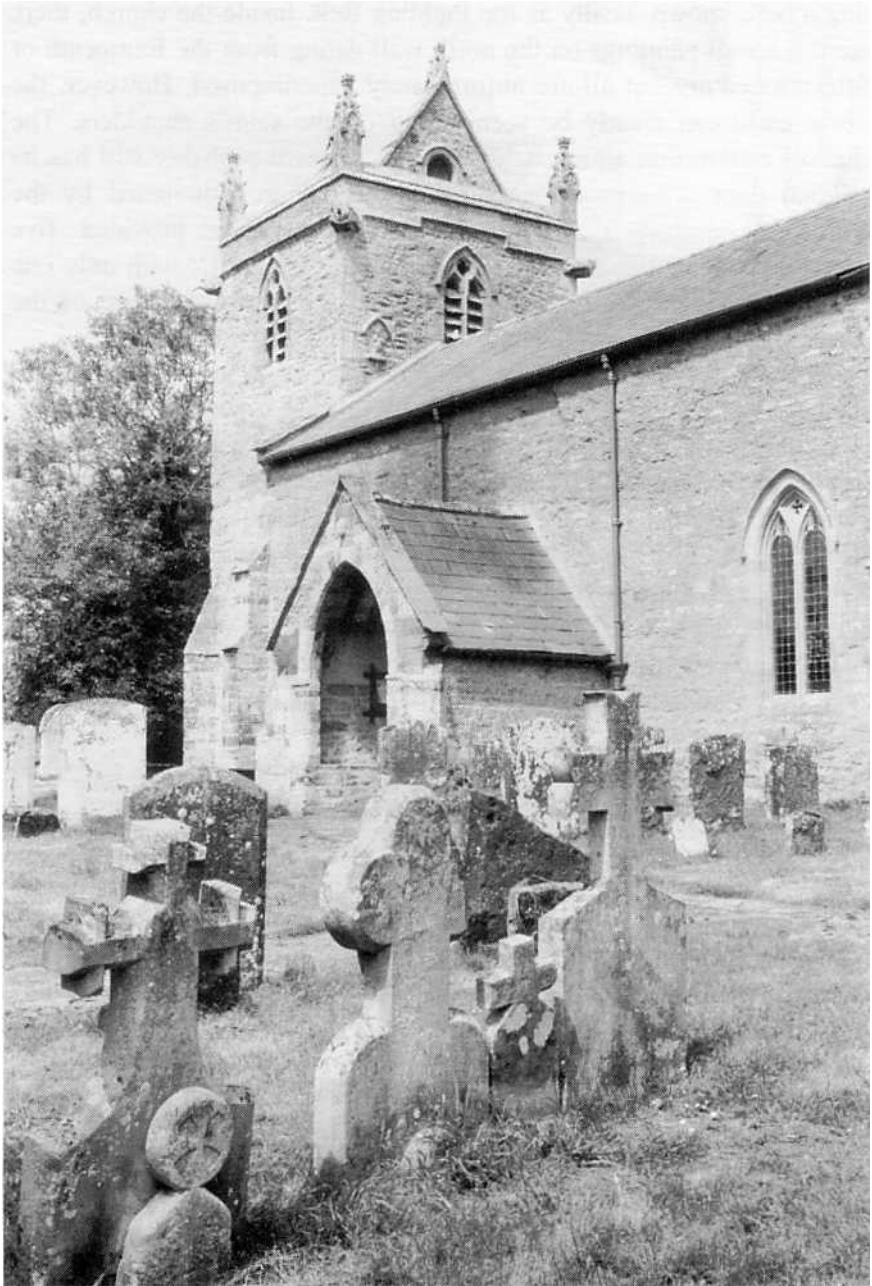


The Humfrey family at the Rectory, Thorpe Mandeville, Christmas 1907; Mrs C. Humfrey on the left  
*(by courtesy of Miss J. Humfrey).*

ring a bell, known locally as the Pudding Bell. Inside the church, there are three wall paintings on the north wall dating from the fourteenth or fifteenth century but all are unfortunately superimposed. However, the Christ-child can clearly be seen sitting on the saint's shoulders. The chancel contains an almshouse which is unusual as it probably still has its original door. The memorials in the chancel are dominated by the remarkable record of the Humfrey family. They provided five generations of rectors for 157 years from 1727 to 1902, with only one gap of nineteen years. A descendant, David Humfrey, is one of the current patrons of the benefice.

There is a record of virtually all the parish rectors from the thirteenth century. The record is mainly factual, leaving us to paint their lifestyle. However there are some insights: in 1693 there is reference to 'a fever' and the rector in his annual return in Easter 1693 stated: 'This year past buried in Thrup Moundevile, Jane the wife of Rob. Wainewrighte (rector), Dorothy, Jane, Margery, Elizabeth, daughters and Zachariah, son of Rob. Wainewrighte, all buried in wool according to the Act.' In later years, the census return of 1891 shows that the rectory household had five servants: cook/domestic, nurse/domestic, under nurse, parlour maid and housemaid. The parish lost its resident rector in 1922 when the parish joined with Sulgrave to form an enlarged benefice. Thorpe's rectory was then sold by the Church Commissioners

The parish lies on the route of the important drovers' road known as Banbury Lane. It was still in use in the early nineteenth century, covering 22 miles from the south-west of Banbury heading towards Northampton. Banbury Lane crossed another drovers' road, the Welsh Road, at Culworth. Thorpe's inn, the Three Conies, is a seventeenth century drovers' inn. Often found in remote countryside, the inns provided overnight accommodation for the drovers and pasture for their livestock. The inn's name is unusual, probably relating to the abundant rabbits found in the Warren fields nearby. The name has remained unchanged from at least the eighteenth century. Unfortunately it is left to the imagination to picture the ironstone inn with its former thatched roof. The inn used to provide sub-kennels for the Bicester Hunt when it met in the locality. For many years the landlords also ran a smallholding to supplement their income. A large dovecote once stood in a field by the inn. The current row of terraced stone-fronted cottages called Dove



St. John the Baptist Church, Thorpe Mandeville, 1995.

Cottages reminds us of the times when doves or pigeons were a common part of the diet for at least the wealthier households. Apparently when these cottages were built in the early 1900s no doors were provided facing the street; the lady of the manor did not want to see village folk sitting outside their homes!

One of the finest houses in the parish is the Hill, built in 1898 for John Hope-Brook of the family of the Rajahs of Sarawak. The design was by the internationally renowned British architect Charles Voysey (1857-1941) who had considerable influence on contemporary architectural thinking. Voysey's style was 'before his time.' His houses were often asymmetrical with massive buttresses, long sloping roofs and roughcast walls. The Hill has been described as typical of his work, having a 'happily informal composition.'

A school was built in the centre of the village in 1864 having church-endowed status. School records help build the picture of village life. On 1 May 1877 - 'One day holiday because the children are accustomed to go around the village with a garland.' In the same year, a boy 'kept at home to fetch his mother's clothes, she being laundress.' In November 1914 there was reference to acceptance of Belgian refugees; no doubt extending the welcome to war refugees which had started earlier in Northampton. It should be remembered that for most of the school's life lighting was by oil lamp. Whilst telephone had come to the village by the 1880s electricity did not arrive until 1949. The school closed in July 1967 and it is now the village hall. The head teacher's poignant record closed another chapter on parish life, 'I shut the door of this little school with much sadness. I do not think it is realised how much a small school gives in experience of human relationships. The younger ones striving to keep up with the older, and the older ones taking thought and responsibility for the younger. It is teaching in its ideal form.'

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The above history is based on a recently published book on the history of Thorpe Mandeville (ISBN 0-9528291-0-X); over 110 pages including 14 photographs and 2 maps: price £10 (p&p £1), from Maurice Cole, Dormer House, Thorpe Mandeville, Banbury, OX17 2HR - telephone (01295) 711042.

# THE BANBURY GRAMOPHONE SOCIETY

*Walter C. McCanna*

The Banbury Gramophone Society was formed fifty years ago, when on Thursday 19th September 1946 a group of enthusiasts met in a room in Banbury Town Hall at 6.15 p.m. We met more or less as strangers to each other, but as we all had acquaintance with Mr William Trinder, he was invited to take the chair.

Apart from Mr Trinder the only other person present that I knew was Jim Russell, who was in business as a photographer with a studio over the Fifty Shilling Tailors in the High Street. We used to meet at Trinder's radio, gramophone and model railway shop at 84 High Street.

A Mr Turner was, I think, the motivating force behind the venture. I must be the sole survivor of that group.

One of the problems then (and I understand it is the same to this day) was in finding a suitable venue to hold the meetings; it had to be of a size to take a maximum of forty persons, it had to have A.C. Mains electricity for the gramophone gear - there was still in 1946 a lot of D.C. Mains about in Banbury which posed many problems. The place had to be near the town centre and the hire charges had to be low.

A few days after that informal meeting Mr Turner rang to say he had found a place - what did I think? It turned out to be ideal - it was the Friends' Meeting House, off Horse Fair. They were friends indeed, as they only charged us 5s. an evening and that included electricity.

On Tuesday 8th October a meeting was called at the Friends' Meeting House to inaugurate the Society formally and to select officers and a committee to run it. Naturally, Mr W. Trinder was the unanimous choice as Chairman - it was something William did extremely well.

The first concert took place a week later on 15th October. I don't remember what was played or who did the honours, but the second concert was given a fortnight later by myself and I chose a programme of newly released records. It must be remembered that we were still in the days of the 78 rev shellac record which was about to reach its peak as a high quality means of storing sound, as I was able to demonstrate that evening.

The reproducing machine used for the first concerts belonged to Mr Trinder's senior repair man, which he had designed and built himself. It could perform very well but was a difficult apparatus to use, not for the unwary.

That brings me to one member of the committee who went on to become an important person in the Hi-Fi industry that expanded rapidly in the 1950s. He was an unassuming young man named Donald Barlow, later to be Dr Barlow. He was a friend of Mr Turner and both were at the Northern Aluminium Company. Donald was often at my house for I was at that time building for my own use a radio/record player which was intended to be 'state of the art'. He was very interested and we spent long hours in discussion of ways and means (he was picking my brains, which I used to have). Later on he joined the Harold Leak Electronic Company and became their chief boffin. Several of his introductions did remind me of ideas that had been born in the lounge of my house in Timms Road.

**Autumn Concerts 1946**

**Sunday October 27th (Last of Series)**

A Programme of Orchestral Records issued during 1946  
to be given before  
The Banbury Gramophone Society on Tuesday October 29th

<i>Overture Leonore No. 2</i>	Beethoven
(The Concertgebouw Orchestra con. Edouard v Benium)	
<i>Symphony "Harold in Italy"</i>	Berlioz
(Koussevitzky & Boston Symphony Orchestra, with viola abb. by William Primrose)	
<i>Nights in the Gardens of Spain</i>	Falla
(National Symphony Orchestra con. Eriqve Jorda <i>[sic]</i> , solo piano Clifford Curzon)	
<i>Till Eulenspeigels Lustige Streiche [sic]</i>	R. Strauss
(Koussevitzky & Boston Symphony Orchestra)	

## EARLY DISSENT IN HORLEY, HORNTON AND KING'S SUTTON

*Jeremy Gibson*

The more conscientious of the ecclesiastical hierarchy have always been concerned to have detailed information on what may be going on in the parishes within their care. In particular, in past centuries, they wanted to know how much dissent their clergy had to contend with. To gather this knowledge they would from time to time circulate questionnaires, perhaps combined with physical visitations. The replies to such questions, when they survive, can provide a partial snapshot of a parish, albeit as viewed through clerical eyes.

For the diocese of Oxford, two such episcopal visitations have been published by the Oxfordshire Record Society: Bishop Secker's of 1738 (vol. 38, 1957) and Bishop Wilberforce's of 1854 (vol. 35, 1954).

Horley cum Hornton is missing from the 1738 visitation. The reason is shown in an answer to the first of Bishop Wake of Lincoln's visitation questionnaires, in 1706. Buckingham archdeaconry, which claimed jurisdiction over Horley, and King's Sutton, lay in the diocese of Lincoln.

These questionnaires were published in 1993 by the Buckinghamshire Record Society (vol. 28), entitled *Buckinghamshire Dissent and Parish Life 1669-1712*, edited by John Broad. As historians of Horley cum Hornton or of King's Sutton would probably not expect to examine Buckinghamshire records, we reprint (by kind permission of the Society) the relevant answers in a more local context. The returns themselves are discussed very fully in the introduction to that book (which may be obtained from Society, price on request, at the Buckinghamshire Record Office in Aylesbury). The actual questions are not given here, as the answers make clear what was asked.

*Answers to Archbishop Sheldon's Questions to the clergy concerning non-conformists, 1669.*

**Horley and Hornton, Oxfordshire**

Sir, It hath pleased the Bishopp of Oxford to send his letteres to Mr Crofts, Curate of Horley, requiring him to give in his answer concerning the articles against conventicles, which he hath accordingly done. Therefore I thinke it not necessary to trouble you with the same. Lett this satisfye you herein from him who is your humble servant.

Stephen Goodwyn, Vicar, Horly and Hornton

*Bishop Wake's Summary of the response to his Visitation Questionnaires from Buckingham Archdeaconry, 1706-12.*

**Horley cum Hornton, Oxfordshire**

- (a) Mr Stephen Goodwin, Vicar. The patronage is in the Crown.
- (b) It is an appendant to the prebend of Buckingham, Kings Sutton, and Horly and Thornton [sic], formerly belonging to the church of Lincoln, but alienated by the attainder of Somerset who had a lease of it, and IV Edward 17th was swallowed up by an un-printed Act of Parliament. So it is now called a lay fee, visited yearly by Dr Bourchier. It contains about 100 families. Out of these there are two or three Quakers and more Anabaptists, but not so many as formerly, who have a meeting house which they use once a month, going elsewhere the other days.  
The Vicarage is somewhat better than £60 per annum with a church and chappel belonging to it, where the Vicar officiates 3 times every Sunday.
- (c) There is no lecture, hospital, or almes-house endowed. There is a free-school to teach poor children, endowed with £10 per annum.  
There live in this parish two or three gentlemen and attorneys who have about £1,000 per annum here; what they have elsewhere is not knowne.  
No monuments of note in the church nor antiquities in the parish.  
Exhibit in Visitation AD 1706.

Visitation AD 1709

- (a) Ordination [blank]. Institution 4 January 1668.  
Families 150; souls 400; of these some few Anabaptists, and 4 or 5 Quakers. The former have a monthly meeting here, in a small number; one Coleman teaches.
- (c) The schole is endowed with a quarter of a yard of land; one Nicholson teaches it. No other chartiable benefaction to church or poor.  
None un-baptized come to church; many of the oldest parishioners never confirmed.  
Communicants at Easter last 30; many of years of discretion seldome or never receive at all.



Visitation AD 1712

Families: 50 of which 10 of dissenters, Anabaptist and Presbyterians.

The number of scholars small; all (except the children of dissenters) instructed in the religion of the Church of England. Some grasses sold yearly for the repair of the church. The Vicar resides in his Vicarage house.

None come to church un-baptized, many not confirmed. Divine Service twice every Lord's Day, sometimes on the week-days. Catechizing of late intermitted. Communions 3 times a year. Of 80 communicants, about 40 regularly receive. Notice duly given. No penances nor commutations since my last Visitation.

**King's Sutton**, Northamptonshire (Sutton Regis)

(a) Mr William Bradley Vicar.

It is a peculiar: Coll ffawleigh [unknown - possibly Col. or Carey Rawleigh] Patron.

(b) There are 130 families in it. Among these are 3 papists and one Anabaptist; no meeting house in the parish.

The value of the Vicarege is £20 per annum.

(c) There is no lecture, school, almes-house, or hospital endowed in this parish.

George Kenwick [Kenwick], Esquire, has an estate, and house in it. Lord Guilford an estate, but no house.

No monuments of note in the church or antiquities in the parish.

Exhibit in Visitation AD 1706

Visitation AD 1709

(a) [blank]

**Notes.**

**Stephen Goodwin**, of a prominent local family, was vicar of Horley from 1669 until 1722, and rebuilt the vicarage-house. He was probably the last resident incumbent (*V.C.H. Oxon.* vol. 9, p. 133).

**William Bradley** occurs at King's Sutton in 1695 and was buried there in 1710 (Baker, *History of the County of Northampton*, vol. 1, p. 699).

**George Kenwick** (not Kenwick) was lord of the manor of Sutton, which had been purchased by his grandfather Robert in 1598. George died 1716. His son, also George, married Elizabeth youngest daughter of Shreeve Paynton of Banbury, sold the manor in 1735 and was buried there the following year. For the Kenwick pedigree see Baker, vol. 1, p. 694.

**Francis, 2nd Baron Guilford** (1673-1729), son of Francis, 1st Baron, Lord Keeper of the Great Seal, of Wroxton Abbey (*Complete Peerage; Burke's Peerage*).

# Lecture Reports

*Brian Little*

**Thursday 12th September 1996.**

***The Story of Early Posts - Derek Smeathers.***

An interest evolved over 35 years was an excellent foundation for a well illustrated introduction to the pre-railway age postal service.

In its earliest form, this was all about the monarchy keeping in touch. From 1635, anyone could use the service though in reality it was down to people who could write.

The workhorses were the post boys but it was difficult for them to do well given the physical conditions. There was poor signposting and maps tended to be inadequate. To make matters worse, many post boys gambled too much, drank heavily and often were accused of having sex.

Basing his remarks especially on Northamptonshire, David Smeathers showed how management of post offices was very female orientated, how long established was the pigeon hole system for letter sorting and how exciting were the processions of mail coaches. These dominated the letter business whereas goods and parcels depended on other carriers. Sometimes their journey could be complicated by having to negotiate water areas or more frequently the bad weather occurrences.

Derek concluded his talk by referring to the sources of those letters he had acquired. Dealers made this a costly hobby but at least there were some very good sources, notably bodies such as insurance companies. Quite often though letters were extremely mundane so other aspects could assume importance such as the value of a stamp. All in all we were left wondering how many people must have discarded letters received and given little thought to their coming under the hammer at auction.

**Thursday 10th October 1996.**

***Roman Engineering - Andrew Baxter.***

A bumper audience was treated to an evening rich in content and practical by nature. Those who witnessed the speaker's arrival could have been forgiven for thinking that the boxes of associated shapes and materials were all part of an embryo car boot sale! Soon however they were marvelling at the way these were transformed into mirror images of the Roman world.

Given the scale of that Empire it was no surprise that some really excellent examples of engineering feats were given prominence. Notably these included the bridge at Salamanca and another across the Danube at the Bulgaria/Rumania interface.

High on the list of demonstrations was how to put together a bridge which hinged around an archway on a semi-circular frame. Aided by two members of the audience and willed to succeed by the rest, Andrew Baxter slotted in the final block in a moment of unparalleled hush and admiration.

Equally attractive were his presentations about aqueducts and especially Segovia in Spain. Whilst it is known that the water came fifteen miles from the Rio Frio, what is less clear is how many contractors were involved in the massive undertaking.

The Romans were obviously good at many skills, one of which appears to have been cementing. By this process many and diverse constructions were made possible.

In an age when the professional stage is quite often filled by Lamb, Beefy and Bird, it is good to know that more amateur haunts such as the North Oxfordshire College Lecture Theatre can put on such an excellent farago of Roman enterprises.

### **Past and Future Happenings**

Although now they are merely happy memories, we should not forget the summer excursions to Middleton Cheney, with the revealing talk about the pre-Raphaelite windows in All Saints' Church; and to moated Baddesley Clinton.

The A.G.M. at Chacombe Priory will not only be memorable for Mrs Schilizzi's welcome and hospitality, and tours of the house, but also for the glorious weather with a 'first' for our Society, in that the meeting was held out of doors in deck chairs!

Then we had a repetition of the reception at Banbury Museum on the first Thursday of September, to introduce our current programme and thank local societies for their co-operation, once again an enormous success thanks to Simon and his dedicated staff.

Now, two important dates for your 1997 diaries:

**Saturday 19th July**, 5.00pm for 5.30, at Aynhoe Park (see front cover), when, after the A.G.M., Ptolemy Dean, the expert on eighteenth century architect and designer Sir John Soane, will guide us around the house showing us just where his work still remains. Viewers of the TV programme 'One Foot in the Past' on 13th June will recall his absorbing but all too brief commentary on Soane's influence.

The Society's 40th anniversary falls late in 1997. To commemorate this, on **Thursday 11th September**, 7.00pm for 7.30, at Broughton Castle, by kind invitation of our President and Lady Saye and Sele, Irene Lizzie Jones, of 'History Alive', will present her cameo or dramologue, people from history telling their own story, in 'Unwilling Soldier', a poor woman following the civil war armies trying to find her husband. Not to be missed! More details later.

## Book Reviews

**Northamptonshire in the Early Eighteenth Century: The Drawings of Peter Tillemans and Others**, edited by Bruce A. Bailey, Northamptonshire Record Society, vol. 39, 1996. x, 222 pp. 272 plates, index of places. Available from the N.R.S, Wootton Hall Park, Northampton NN4 9BQ. £15.00 + £4 p&p.

This is one of the most ambitious and splendid volumes to be produced by the Northamptonshire or any other record society. The collection of over 200 drawings, commissioned in the second decade of the eighteenth century, were intended for John Bridges' projected History of the county. However, Bridges died before he could publish his *History*, which finally only appeared in 1791, incorporating only a few of the illustrations which had already been engraved. Fortunately the whole collection of original drawings ended up in the British Museum, now the British Library. Their existence has been relatively well known and the occasional drawing reproduced, for instance those of Aynhoe Park and the former mansion at Greatworth.

The idea of publishing a selection was first conceived by the late Sir Gyles Isham, bart. It is sad that he did not live to complete his intended work, but the delay has had one important advantage, in that, under Bruce Bailey's supervision, the project was enlarged to cover the whole collection.

As nearly all the illustrations are 'landscape', the book, sensibly, is that also, pages being 12in. wide. It may therefore stick out of the bookshelf, but in no other way could the drawings be shown to good advantage. Apart from the first, a wonderful panorama of the Nene valley which stretches the full two page width, they are arranged (as were the originals) alphabetically. Below each is the relevant text from Bridges' *History* together with a modern commentary. As is pointed out, this latter is inevitably of limited extent, and much more could have been said about many of the illustrations. It is hoped that future historians will be encouraged to do further research.

To show the potential for those with interests local to Banbury, the places illustrated nearby are listed: Aynho (house, church and two memorials); Brackley (two panoramic views, St. Peter's Church, St. John's Hospital); Culworth (Danvers House); Edgecote (house and monument); Evenley (monument); Greatworth (house); Rainsborough Camp; Steane (house and monument); Warkworth (monuments). However, these are only a very few of the drawings that happen to relate to the southern tip of the county. For any Northamptonshire historian the book is a treasure house of wonderful pictures and fascinating detail.

The illustrations are preceded by a tribute to Sir Gyles Isham and an introduction charting the history of the drawings, with a short general discussion of background features, incidental at the time of drawing, but of absorbing interest now: trees and hedgerows, field strips, windmills, architectural details. The book concludes with an index of places.

Altogether this is volume of which the Northamptonshire Record Society can be very proud, and which will give great pleasure to its members. Recognising its wider importance an extended print run has allowed a very reasonable retail price to non members - an ideal Christmas present to yourself or a friend!

**Jeremy Gibson**

**Brackley Cottage Hospital 1876-1996**, by Donald Smith, Brackley and District History Society, Occasional Paper No. 2, 1996. 124 pp., illustrated, indexed. £7.00 (+£1.00 p&p), from The Old Hall Bookshop, The Market Place, Brackley, Northants. NN13.

This is an extremely interesting and well produced book recording the birth of Brackley Cottage Hospital through local initiative. It describes its growth in Victorian times, then the next difficult half century, with recurring shortage of funds before the start of the NHS in 1948. It then charts its progress in the Health Service, and finally, under threat of closure, the formation in 1991 of the Brackley Hospital Trust.

The author, Donald Smith, was appointed physiotherapist to the hospital in 1953, and retired in 1989, so had an inside view of NHS affairs for over 35 years. In addition, he has obviously taken immense trouble in ferreting out available references in NHS archives and library services, and recollections of local people. For general perspective he acknowledges Emrys Roberts's *The Cottage Hospitals 1859-1990*, especially, amongst other authoritative sources.

He tells a good story, full of local personal detail of the establishment and of the working of various management committees; and he has a dry sense of humour. Vignettes of the medical men and nursing and other staff abound.

Of the twenty-seven matrons during the 120 years covered by this book, three were in post for over fifteen years. A fourth, after five years working at the hospital, left in 1937 in an extraordinary mass resignation of staff when the rival Park Hospital was set up a short distance away. (Read all about the medical squabble: I should have welcomed a note at the back about how the Park Hospital fared.)

Noticing this book on publication, the *Banbury Guardian* referred to another occasion when Brackley Hospital affairs were brought to their then readers' attention by the arresting headline 'The Extraordinary Death of the Matron of the Hospital' and the account of the resultant inquest in 1911.

Staffing was a great difficulty over the whole period, and it would appear that only a minority of matrons could take the strain of the work and the financial

stringency. Much ingenuity was used in fund raising, e.g. from the sale of produce. If you ask for contributions, what do you do with 39 vegetable marrows?

The original rules prohibited admissions for confinement, but gradually, nationwide, confinement at the local hospital became more popular, which sharpened staffing difficulties. Locally, Oxford Health Authority recommended transfer of maternity cases to Banbury. Later, closure of Brackley Hospital altogether was mooted. The story of the local community's reaction and the formation of the Brackley Hospital Trust is well told. As its chairman writes in the foreword to this book, 'With the formation of the NHS in 1948 everyone assumed that facilities like cottage hospitals would be available to all people for all time, but how wrong that assumption proved to be.'

Here this enjoyable book ends, but the story continues.

**John Rivers**

**Oxfordshire at School**, Malcolm Graham, Sutton Publishing, 1996. Illustrated, £8.99.

Books of old photographs loom large on the shelves of the numerous outlets. They appear to be part of a growing interest in the life and times of those who were brought up in Victorian and Inter-War Britain.

Latest of these volumes is about Oxfordshire Schools and ranges widely through the different facets of the educational experience. Support pictures are taken from across the whole county and so any one area inevitably has a limited representation. For all this, there are some fascinating illustrations.

In the section entitled 'The Learning Process', Graham includes scenes from East Adderbury, Banbury, Bicester, Cropredy, Hook Norton, Chipping Norton and South Newington. Some pictures are very obviously poses for the cameraman - Cropredy's cookery class is ready to cook in 1930. The difficulties of coping with several groups in a large space are beautifully illustrated from Adderbury. Preparation for domestic life beyond school is featured in shots of paper-hanging and hoovering taken at Bicester and Chipping Norton.

Section two of Malcolm Graham's portrait of education is called 'Arts and Music'. It seems that the annual pantomime was not just a Christmas phenomenon in the later twenties, at least not in Hook Norton Church School! At Banbury County School still life appears to have been the predominant art interest. That ever popular instrument the recorder is seen in group performance at St. Leonard's, Grimsbury.

Hook Norton gets in frame again for 'Sporting Life' memories. It's hands up all those in the P.E. class but watch out readers for the granny-type spectacles and boots! Breasting the tape at Chipping Norton in 1932 are competitions in the three-legged race whilst in the same event a march past the officials comes complete with a Nazi-type salute.

What do you remember from your schooldays? I wonder if it equals Graham's snapshots. From our corner of Oxfordshire there are arrivals at Deddington in 1904 including one little boy who nearly didn't because of camera curiosity. The wait to go in at Enstone offers a reminder of separate entrances for the sexes and age groups. In the more rarified atmosphere of Bloxham's Reading Room scholars of 1910 sit studiously on the benches.

Teacher/pupil relations form the grand finale to this kalaidoscope of Oxfordshire memories. Banbury School head greets his visitors in a 1930's set-piece, the only northern area offering. Perhaps we can forgive such under-representation for the stunning shot of a Radley prefect doing a perfectly legal window bunk.

Overall I found this publication a good miscellany of glimpses into a world that has gone or largely so.. One note of caution though - the book is paperback; my copy is pulling apart and this is only the review stage!

**Brian Little**

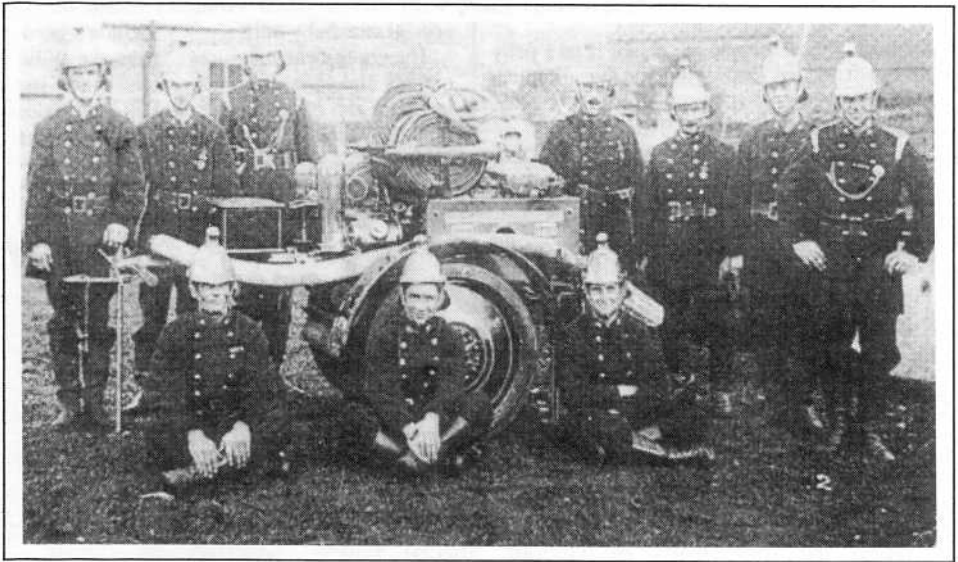
**Hook Norton Fire Brigade - A Celebration**, 1996. £4.00 from Joyce Hinton, 4 Brookside, Hook Norton, Banbury OX15 5NS.

The year is 1896, the place Hook Norton. And do we hear Captain Flack's call to duty, 'Pugh, Pugh, Barney McGrew, Cuthbert, Dibble and Grubb.' It was ever thus at Trumpton but what about John Harris and his team of volunteers? Certainly they looked the part in their uniforms and striking brass helmets and their coming together marked the official formation of the village brigade - one of the many fascinating facts recorded in *Hook Norton Fire Brigade - A Celebration*.

In every sense this is a local publication. It is well produced, profusely illustrated and, above all, takes the reader back to the kind of water engine which served the village up to the late nineteenth century and which can still be seen in St. Peter's Church.

The vestry committee purchased this Newsham model between 1725 and 1735. Indeed, the role of the church and its wardens appears to have been crucial to early fire fighting facilities. Within the space of four years during the eighteenth century the wardens had paid for the repair of a fire bucket and for a hook to help remove roofing before it caught fire. Purchase of a second fire fighting machine had to wait the brigade's formation. Even then the £71 cost of a Shand Mason could not be met from a tiny rate and insurance companies were invited to help. With the delayed arrival of this machine came the need to cost the process of fighting a fire.

Page 10 of the booklet has the scale of charges agreed by the parish council. A six-hour period was adopted as the unit of operation. If the brigade services could be held within that length of time then the overall costs were made up of 2s.6d. for the first hour, 1s. per man per hour thereafter, a pro-rata sum for the



*New pump: Firemen with the Merryweather Hatfield Motor fire pump, bought for £400 after an appeal in 1928*

work of the pumpers and water carriers, a charge for the use of horses, two guineas or three guineas according to the appliance used and, last but not least, 2s.6d. for ringing the alarm. Did the pumpers and water carriers also get free beer? Certainly this was not an uncommon custom of the time.

By 1929, the schedule of charges had changed into a more sophisticated and complex tariff. The whole operation of fire fighting ranged through the involvement of men, machines and horses and was costed in terms of time and resources.

In the days before fire fighting became more organised, as the writer of this booklet points out, villages like Hook Norton must have been disasters waiting to happen. The closeness of properties, the use of thatch and the adoption of certain farm practices relating to hay and straw, meant that they could easily endure mini and local repetitions of the 1666 Great Fire of London.

This not to say the risk of a severe conflagration did not persist until much more recent times. The 1935 Burdrop rick fire necessitated help from Banbury brigade and was a good example of water problems in the days before piped supply. It had to be fetched from Gower Pool.

Chapter Five, the final part of the booklet, probes the social aspects of fire fighting. Typical was the 1911 Coronation carnival which had a procession headed by the brigade resplendent in their uniforms topped by the brass helmets which 85 years on are much sought-after collectors' items.



Outside of such exclusive events there were times when villagers could let their hair down but also contribute to the worthy cause of fighting fires. One was a memorial hall evening during the Second World War. Two hundred people danced to music from a radiogram and helped raise money for stirrup pumps.

Although this celebration is taking place in 1996, I cannot help but conclude this review by referring to Bill Clarke's retirement dinner of 1959. Bill had been chief officer for 31 years. The picture on page 45 shows the raising of beer glasses. Sadly two bottles of the best have their labels turned away from the camera. I'll bet it was Hooky ale - a brew to match the strength and fortitude of Hooky Brigade!

**Brian Little**

**The Trumpets Sounded**, Patricia Utechin, published by Robert Dugdale, 1996. Illustrated, £3.50.

In preparation for writing her booklet, Patricia Utechin visited every Anglican parish church in Oxfordshire. Her mission was to discover the memorials to the fallen, be they Rolls of Honour, special tablets, windows or indeed commemorative gifts. Most memorials relate to the two World Wars but north Oxfordshire has some rarer references to other conflicts, notably Barford St. Michael's record of a death in the 1882 Zulu War.

Quite rightly Patricia refers to the sheer impossibility of listing all those names on the Rolls of Honour. Mention of Banbury alone would have contributed 341 names.

Overall this publication is sub-divided into six sections, according to the type of memorial. For instance Chapter 4 covers Commonwealth War Graves Commission headstones of which she discovered 39 at Upper Heyford. By contrast Chapter 5 is about inscriptions and includes one which strikes a note of great hope: 'On, straight on, towards a better world' - an inspiration to us all from South Newington.

**Brian Little**

*Note.* The book reviews by our Chairman, Brian Little, first appeared in the *Banbury Guardian*, and are reprinted here by kind permission.

# BANBURY HISTORICAL SOCIETY

The Banbury Historical Society was founded in 1957 to encourage interest in the history of the town of Banbury and neighbouring parts of Oxfordshire, Northamptonshire and Warwickshire

The magazine *Cake and Cockhorse* is issued to members three times a year This includes illustrated articles based on original local historical research, as well as recording the Society's activities Well over a hundred issues and some three hundred articles have been published Most back issues are still available and out-of-print issues can if required be photocopied

Publications still in print include

*Old Banbury - a short popular history*, by E.R.C. Brinkworth  
*The Building and Furnishing of St. Mary's Church, Banbury*  
*The Globe Room at the Reindeer Inn, Banbury.*

Records series.

*Wigginton Constables' Books 1691-1836* (vol 11, with Phillimore)  
*Banbury Wills and Inventories 1591-1650*, 2 parts (vols 13, 14)  
*Banbury Corporation Records: Tudor and Stuart* (vol 15)  
*Victorian Banbury*, by Barrie Trinder (vol. 19, with Phillimore)  
*Aynho: A Northamptonshire Village*, by Nicholas Cooper (vol 20)  
*Banbury Gaol Records*, ed. Penelope Renold (vol. 21)  
*Banbury Baptism and Burial Registers, 1813-1838* (vol 22)  
*Edgehill and Beyond The People's War in the South Midlands 1642-1645.*  
by Philip Tennant (vol. 23, with Alan Sutton).  
*Oxfordshire and North Berkshire Protestation Returns and Tax Assessments 1641-1642* (vol. 24).  
*Adderbury: A Thousand Years of History*, by Nicholas Allen (vol. 25, with Phillimore).

Current prices, and availability of other back volumes. from the Hon Secretary, c/o Banbury Museum.

In preparation.

*Turnpike Roads to Banbury*. by Alan Rosevear  
*Act Book of the Peculiar Court of Banbury and Cropredy 1625-38*, ed. R.K Gilkes  
Selections from the *Diaries of William Cotton Risley, Vicar of Deddington 1836-1848*

The Society is always interested to receive suggestions of records suitable for publication, backed by offers of help with transcription, editing and indexing

Meetings are held during the autumn and winter, normally at 7.30 p.m. on the second Thursday of each month, at the North Oxfordshire College, Broughton Road, Banbury Talks are given by invited lecturers on general and local historical, archaeological and architectural subjects Excursions are arranged in the spring and summer, and the A.G.M. is usually held at a local country house.

Membership of the Society is open to all, no proposer being needed The annual subscription is **£10.00** including any records volumes published. or **£7.50** if these are not required: overseas membership. **£12.00.**

