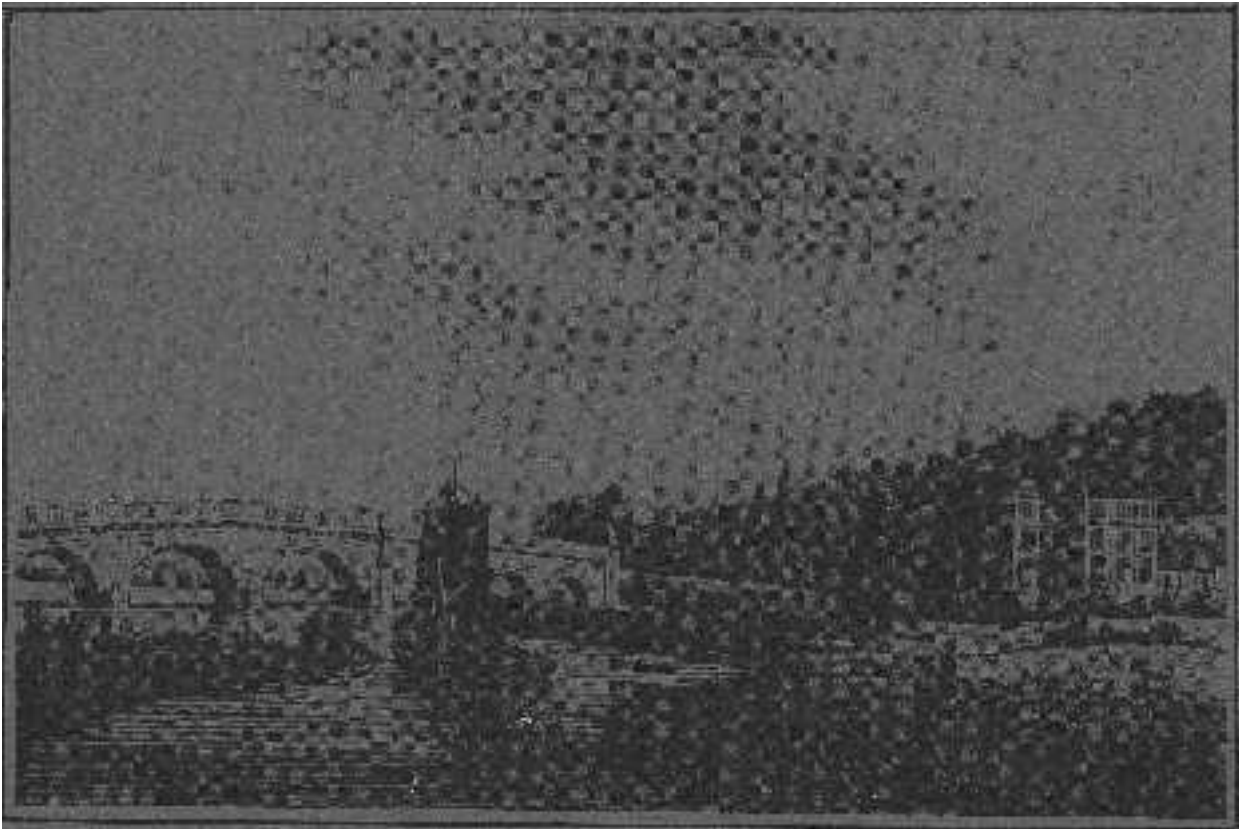


THE EYNSHAM RECORD



Number 13 – 1996

NOTES

1. Images have been optimised throughout for online viewing.
2. Typographic errors in the printed edition, where identified, have been corrected in this digitised version.
3. Errors of fact or interpretation in the original which have since come to light are repeated but followed by an amendment in curly brackets { thus }
4. The pages are not available for printing “as is”, though you may copy/paste sections into another document.
5. Back numbers of the Eynsham Record are available in **print** for £1 plus p&p.
6. Contacts:
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 - (b) Fred Bennett, 68 Witney Road tel 01865 880659

Note on abbreviations

Bodl.	Bodleian Library, Oxford.
Chambers, 1936	Chambers, E.K. <i>Eynsham under the Monks</i> . Oxfordshire Record Society, vol.18, 1936.
E.H.G.	Eynsham History Group.
<i>E.R.</i>	<i>Eynsham Record</i> .
<i>Eynsham Cart.</i>	<i>Cartulary of the Abbey of Eynsham</i> . Salter, H.E. (Ed.), (1 and 2) in 2 volumes, Oxford Historical Society, vol.49 (1907) & vol.51 (1908).
Gordon, 1990	Gordon, Eric. <i>Eynsham Abbey: 1005-1228</i> , Phillimore, 1990.
O.S.	Ordnance Survey.
Oxon. Archives	Oxfordshire Archives, (formerly Oxfordshire Record Office)
P.R.O.	Public Record Office.
<i>V.C.H. Oxon.</i>	<i>The Victoria History of the County of Oxford</i> .

FRONT COVER:

The Swinford bridge and the 'failed' inn to the south-east. The engraver was C. Rosenberg, and it was published for S. Ireland on 1st May 1799, only 30 years after the bridge was built in 1769. See p.19 for a 1790 reference to the inn.



The
Eynsham
Record

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Journal of the Eynsham History Group

ISSN 0265-6779

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EDITORIAL

The last year has seen an important victory for the village in fighting off the proposed sand and gravel diggings to the east. We may not yet have won the war but it was a triumphant battle.

On the subject of gravel, we much enjoyed a visit to the diggings at Stanton Harcourt, where Kate Scott gave members of the E.H.G. a guided tour of the site where she and a team are recovering large numbers of mammoth remains.

In the Autumn, I visited the new National Monuments Record centre at Swindon in the course of a meeting of the Oxfordshire Local History Association. It is an amazing resource for local historians. Maps, aerial photographs and ground-based pictures are there in their millions, and a surprisingly high proportion of material is available on open access shelves. During a very quick browse I found a large box full of Eynsham pictures, some of which I had not seen before. I thoroughly recommend the place, which is very user-friendly with helpful staff.

During the year the Oxfordshire Archaeological published a monograph (No.6 in their Thames Valley Landscapes Series) which deals with excavations adjacent to St Peter's Church, and of the moated site (Harvey's House) in the fishponds area. Copies of the publication were kindly offered to our members at a reduced price.

I'm grateful to a number of contributors to this issue; Lilian Wright and Helen Dearing for substantial articles; Joan Weedon for two obituary notices, Don Chapman and Pamela Richards for interesting snippets; and finally Sue Chapman and Daisy Grabsky for the loan of photographs. Apologies if I have overlooked anyone.

OBITUARIES

MRS BETTY FLOYD

It is with regret that we record the death of Mrs Betty Floyd at the age of 71. Betty was a native of Dorset, born at Folke, near Sherborne. She joined the Land Army during the war and was drafted to Woodstock in 1943. While working at Glympton she met and married Mr Ernest Floyd with whom she settled in Eynsham at the end of the war. For sixteen years from 1967 Betty worked at Eynsham Primary School; her cheerful kindness and help for the children in her charge is recalled by many people in the village who were pupils at the school, and by parents of former pupils. Betty was a popular member of the History Group for the last fourteen years and will be sadly missed.

MRS G.WHITLOCK

Gwen Whitlock, the oldest member of the E.H.G., died last year, aged 94. In the *Eynsham Record*, no.6, 1989, Gwen tells the story of her early life and of service at Eynsham vicarage from 1919 to 1928. She married Cyril Whitlock, a member of the old and respected Eynsham bakery family in 1932. Joyce Morris, who wrote Gwen's story for the *Eynsham Record*, had been abandoned in the village, and was adopted and brought up by the Whitlock family. Cyril died in 1968, but by then Joyce had returned and continued to live with Gwen until her own death in 1994. Gwen was a loyal member of the Eynsham Branch British Legion and her smartly uniformed, stoically upright figure, carrying the British Legion banner, was a comforting presence at many local ceremonies and church services. She will long be remembered.

MOLLIE HARRIS

Mollie Harris, who died on 2nd October 1995 at the age of 82, was surely Eynsham's most widely known inhabitant ever since 1970, when she began to 'commute' to Ambridge as Martha Woodford, the village shopkeeper in *The Archers*, playing this part for the rest of her life. Extensive obituaries in *The Times*, *Guardian* and *Independent* testify to her national popularity. But her fictional persona was by no means her only legacy. She wrote no fewer than 11 books, of which the most important for local historians are her autobiographical accounts of a childhood in Ducklington; and *From Acre End*, in which she records the recollections of some 23 old Eynsham folk. She was a natural public speaker, although it is said that writing was more of a struggle. What shines through in all her books is a deep affection for all the places and people she wrote about. She was a keen walker, dog lover, maker of country wines, and fund raiser for the Imperial Cancer Campaign. Her cheery greeting "Allo moy dear!" is sadly missed around the village.

Mollie's books (all published by Chatto & Windus)

A Kind of Magic (1969)

Another Kind of Magic (1971)

The Green Years (1976)

The Archers' Country Cookbook

From Acre End (1982)

Where the Windrush Flows (1989)

Wychwood: the secret Cotswold forest (1991)

A Drop o' Wine (with Helen Peacocke) (1983)

Cotswold Privies (with her neighbour, Sue Chapman) (1984)

Privies Galore (1990)

The Magic of the Cotswold Way (1987)

[Her publishers were Chatto & Windus]

THE VISION OF THE MONK OF EYNHAM: EASTER 1196

An octocentenary

Exactly 800 years ago, Edmund a monk of Eynsham, who had been ill for some 15 months, lapsed into unconsciousness on Good Friday morning, remaining so for some 24 hours. On his recovery he recounted his extended dream or vision of his tour of the next world and his conversations with many souls in purgatory.

His account was recorded by his brother Adam, the sub-prior at the time. This was the same Adam who later wrote the famous *Vita Hugonis* (The Life of St. Hugh), Eynsham's Abbot from 1213, responsible for the creation of Newlands, the establishment of the fishponds complex and the realignment of the road to the south, and other enterprises which seem to have resulted in his deposition in 1228.

Adam's account of Edmund's vision made a great impact. The news "spread rapidly across Europe and may even have affected Dante". Its influence persisted for hundreds of years. When printing began in London, one of its earliest products was an English translation of Adam's account (ca.1483).

Eric Gordon devoted a chapter to this story in his book on Eynsham Abbey. Salter had given it no fewer than 116 pages (full Latin text, with introduction, notes, and summaries of each chapter in English) in his *Cartulary*.

It was one of the most notable events, 800 years old this year, in Eynsham's long history,

Sources (see inside front cover for abbreviations)

Gordon, 1990, Chapter 23 and Appendix 9.

Eynsham Cart. Vol.2 pp.255-371

E.R. no.2, pp.4-9 & pp.20-21; no.3, pp.6-7 & pp.12-13; no.5, pp.8-13; no.9, pp.3-17.

FETCH A BUCKET OF WATER LADS, THERE'S FIRE

The Beginnings Of Eynsham's Uniformed Volunteer Fire Brigade

by Helen Dearing

At a Parish Council meeting on February 11th 1936 the Council heard a report of a fire which had occurred earlier in the month in Eynsham. The report, sent by Mr A.W.Valentine, the Chief Fire Officer of Witney, read as follows.

Report on fire at Watkins Farm, February 6th 1936. Fire Call received by phone at 12.55 am. Phone message started "I am speaking for Mrs Homey, Watkins Farm, Eynsham. There is an incubator on fire at Watkins Farm. Please send someone at once".

In response 2 officers and 1 fireman left immediately with 4 chemical extinguishers (2 large soda acid machines and 2 anti-fire guns) to the site of the fire in the Chief Officer's car and arrived at 1. 12am. On arrival we found the barn well alight. The slates were cracking with heat and dropping in the pathway. The fire engine and the remainder of the brigade were then immediately phoned for and arrived at 1.35am. The water was being played on the fire at 1.40am. While waiting for the fire engine we proceeded to get the stand pipes of the Eynsham Parish Council (and after some difficulty as to where the key was kept) obtained the key of your firestation. We removed the paper from the keyhole of the lock, obtained the stand pipe and water key and fixed same at the hydrant in readiness for the arrival.

The hose in your fire station was old and useless, and not adaptable (if it had been) to the standpipes (having screw fitting). The call was answered in accordance with the message received. No mention whatever was made of a barn or other property in danger or the engine would most assuredly have been sent and a great part of the damage would have been averted. It was extremely difficult for us to get your equipment, which should and could have been used if you had had any hose available or anyone on the spot who could use the same: The authenticity of the message has been confirmed and proved beyond doubt. We dealt with the message received not what the woman thought she said in her excitement. The brigade were on duty in all 7 hours.'

The report obviously shook the Council and the matter was looked into. Mr P.Blake reported that with extra appliances it would be possible to attend a fire when the call was made and in doing so possibly save a lot of damage being done

while waiting for the Witney Fire Brigade. He submitted a list of the minimum amount of gear required. The matter was brought to the Annual Parish Meeting on March 17th when the electors of Eynsham were asked to vote on whether or not they were dissatisfied with the present fire fighting appliances of Eynsham. They were not satisfied and eventually voted that, although the services of the Witney or Woodstock Fire Brigades be retained for the time being, £40 should be allocated for the purchase of new equipment during the ensuing year and that a local brigade should be formed.

A new Fire Protection Committee was elected: the Revd J L Lopes, Mr J.S.Pimm, and Mr B.M.Pimm with the Chairman, Mr W.J.Belcher, acting *ex officio*. After their meeting on May 28th they brought the following recommendations to the Council in June.

That a voluntary brigade be formed consisting of 16 members. That the Council should write to the National Fire Brigade Association as to particulars of affiliation and of forming a brigade, and that enquiries be made as to the possibilities of organising a training course in conjunction with the Oxford Fire Brigade. That Mr G Pimm be the Chief Officer of the brigade. That the Chief Officer should present a report at the next meeting of the Council about the key to the fire station; the method of calling Witney Brigade and the Wessex Electricity Co., and that he should take an inventory of equipment at the fire station. That the following purchases be made: 4 lengths hose 75ft and 1 length 50ft (£21 12s 6d); a Newcastle hand cart (£16 10s 0d); a Nozzle with instantaneous connection (15s 0d); making a total of £38 17s 6d.

This was mostly agreed, although the number of members of the brigade was left unspecified.

At the end of June the Chief Officer had presented an inventory of the Fire Equipment as follows:

Manual Fire Engine in working order with pair of shafts & pole

2 front & 1 rear lamps

3 lengths section hose & 2 strainers

4 lengths leather hose in good condition

2 18" & 1 6'6" screwed branch pipes

1 nozzle sprayer

4 reeling sockets screwed

1 canvas cistern

2 turn keys for hydrants

2 stand pipes screwed to instantaneous fittings

1 hand pump with length of suction & delivery hose & branch pipe
1 platform ladder
5 hurricane lanterns
4 buckets
several hose wrenches

With regard to the materials that they had on order they had discovered that the hose cart which was listed at £16 10s 0d could not be supplied for under £20. The council decided to cancel the order for the cart and try to obtain one locally. However, on the recommendation of the suppliers, two adaptors could be obtained at a cost of 9s 6d each which would mean that the existing branch pipes could be used.

At the end of July the Chief Officer reported that the new equipment had arrived and training drills had begun under the supervision of Mr C. Southern from Oxford Fire Brigade, but there were other complications. It was found that 3 second-hand pairs of instant couplings were necessary for drill thus keeping the new hose for fires. These would be fitted to the existing old hose at the station. Also when they had come to lift a hydrant cover no key could be found so that it would be necessary to obtain one or two of them. A lump hammer and a long cold chisel or two were also required. With regard to the keys of the fire station, it was suggested that one be placed in a glass fronted case on the door so that any fireman could get it; the Chief and Second Officers to hold the others. The notice board needed to be altered and brought up to date. It was also understood that to join the Fire Brigade Association it was necessary to buy uniforms for the brigade.

It was decided to send an appeal to all householders in Eynsham, and a collection made by the Brigade for the purpose of supplying these uniforms.

Another problem that the committee had to solve involved the ply of the hose. Mr P. Blake of the Council favoured a 24 ply hose stating that the 12 ply was not suitable and 'was only used for washing down decks and in cinemas'. However, in the end, the 12 ply hose was chosen *as* this was recommended by Mr C. Southern of the Oxford Volunteer Fire Brigade who said that anyone who claimed otherwise was 'not a practical person'. He said that it had been tested and was used by 14 large fire brigades, and recommended that if any fire was too big for the Eynsham Volunteers they should send for the Oxford Brigade at once.

The problem of the hose cart was solved by The Chief Officer who said he could make one for £10. This offer being promptly accepted.

By November the Council felt confident enough to give notice to the Witney Urban District Council that it was rescinding its participation in the Witney Fire Extinction Scheme *as* from March 31st 1937. It was found that there was a balance of £4 10s 0d left from the allocated £40 and the Revd Lopes proposed that this should be spent on the provision of the necessary oil, cleaning materials, fuel, electric light point in the fire station, altering the notice board, a new notice board, a new glazed case for the emergency key, hurricane lanterns with ruby globes, hammer and cold chisels, and any other necessary materials for keeping the appliances in working order!

In February 1937 the Fire Protection Committee asked the Council to again allow £40 for the year 1937-8 for the further provision of fire appliances, and that a letter be written to the Bartholomew Charity Trustees asking for permission to paint the door of the Fire Station red. This was granted on the 9th March.

The Annual Parish Meeting took place on March 8th when the Council were able to announce to the nine local government electors who were present that, during the past year, the Eynsham Volunteer Fire Brigade had been formed. The Chairman also congratulated the residents for the generous response to the appeal for funds for the purchase of uniforms. A total of £72 13s 1 1d had been raised. It can be seen from the book listing contributors that the donations ranged from 1d to £10, this most generous sum being given by Mr R.H. Donaldson, the elected President of the brigade. The list included such names as Lady Evelyn Mason, Sir Edmund Chambers, Maj. Sir James Edmunson M.P, Halls and Simmonds Breweries, Corpus Christi and Merton Colleges, and Messrs H Tuckwell & Son Ltd.

Sources (see inside front cover for abbreviations)

Oxon Archives: Eynsham Parish Council Minutes 1936-1937

Oxon Archives: Misc. Robbins I/1

Acknowledgement: Research Assistance from Pamela Richards.

THE BAPTIST CHURCH IN EYNSHAM

by Leslie Wenger

[Editor's note: What follows is an edited version of an unpublished article written in 1975 by the Revd E.Leslie Wenger, former Minister of Eynsham Baptist Church. His account deals principally with the revival in the 1880s of a church fallen into disuse and dilapidation, and is based on the Minute Books of the Trustees at the time¹. Earlier and subsequent events recorded here also draw heavily upon Alan Crossley's condensed history of the church²]

Establishment and decline: 1808-1884.

In 1808 a small meeting room or chapel was established in William Nutt's barn behind the White House in Mill Street. Some of the fittings survive. In 1814 the church was formally established with 15 members, many of them 'dismissed' from the New Road Baptist Chapel in Oxford, and the non-resident pastor was the Revd James Hinton of New Road. Twelve trustees were appointed in 1816, a resident pastor in 1817 and land off Lombard Street was acquired. Contributions from friends in Oxford and elsewhere amounted to more than £1000, and the present chapel was built in 1818. The stone building with its stone-slatted roof has domestic features such as sash windows with square hoods. At some stage a sconce which formerly hung from the ceiling of New Road Chapel was installed (replaced by gas lighting in the latter part of the century), and the chapel acquired the silver cup previously used by James Hinton at the Communion Service. At about this time there were 30 communicants and about 200 'hearers', and a flourishing Sunday school. After this promising start the next 65 years seem to have witnessed a general decline, although there were occasional revivals. Low attendances in the 1830s may be ascribable to the challenge of the Irvingites. The Revd Henry Matthews was appointed as resident minister at this time, and his incumbency, lasting for the next 50 years until his death in 1884, overlapped substantially with that of W.S.Bricknell as Vicar of St Leonard's (1845-88). Bricknell would not have made Matthews's ministry any the easier! Still, by 1851 the average attendance was said to be 20 in the morning, 50 in the afternoon and 70 in the evening, and the Sunday school was doing well with as many as 70 pupils at a time. Serious decline set in later. In 1866 it was reported that there were only five or six regular worshippers.

A major service took place on February 9th 1879 to commemorate the Eynsham dead of the previous year. Of the 27 who had died, 10 were under 1 year old, and 4 were between one and six years old. Large tablets of the dead were

ranged round the walls of the chapel. The Eynsham Band led the service of song which included Pope's Ode on Death, and the Revd. Matthews preached the sermon, taking as his text Let the dead bury their dead; but go thou and preach the Kingdom of God (Luke 9:60). It was reported that about 400 people attended. Could so many have crowded into the building, or was there a gallery in those days?

Revival: 1884/5

When Henry Matthews died on October 24th 1884, matters were in a very sorry state. The Trustees (3 survivors from the 1851 list and 14 new appointees) held a lengthy meeting on November 21st, where it was reported that the Communion vessels and the Church Book had been discovered in a cupboard under the pulpit, and the Book showed that there had been no corporate existence of a church, nor any meetings of the church for the past twenty years. By the Trust Deeds, "there being no Church at Eynsham", meant that the Trustees were themselves the only competent body to deal with the affairs of the chapel, and they therefore constituted themselves as a 'Committee of Management'. Several actions had to be taken immediately.

First, it was necessary to secure possession of the property. After her father's death, Mr Matthews's daughter continued to reside there, but shortly afterwards married a Mr Pimm. She moved to Ivy House and agreed to vacate the property as soon as "the younger daughter could be put out to a business". In the meantime she and her husband were appointed 'caretakers' of the premises under the Trustees. She claimed that her father had put in some fixtures, and the Trustees agreed to pay her £20 when she vacated.

Second, it was necessary to secure the rights to the income under the will of the late Mr Goring, by which about £12 came annually to the minister, but he must be a recognized minister 'who must have been appointed as preacher of the Gospel'. The Trustees appointed the Revd James Dann of New Road Church as 'minister of the Gospel at the Baptist Chapel at Eynsham. At a later date (July 19th 1885), when certain members of the Eynsham congregation had been admitted to membership of New Street Church, these members formally recognized Mr Dann as their Eynsham minister.

Third, repairs to the whole fabric were urgently needed. Roof gutters, windows, outer wall plinths, dado, pulpit, and the decoration of inside walls are all mentioned. The Trustees resolved to raise a loan of £100, and Mr Anderson offered to pay the interest for seven years. Mr W.H.Alden then offered to advance the money, and was appointed Treasurer.

Messrs Wilkins and Sons tendered £46.10.0 for the main structural work, and a further £20 to lay wood blocks over the entire floor area. Thirty seats were to be supplied at £1 each. The tenders were accepted with the hope that the contractor might make a reduction - which he did to the tune 2s per seat! When the bill was finally submitted extras amounted to £5.7.6. The Trustees agreed to pay but submitted "a counter-claim for gas consumed during the alterations etc.". There is no record of how successful they were! Gas-fittings, a stove and a street lamp over the entrance were installed for a total of about eight pounds. The Trustees arranged with the manager of the Eynsham Gas Company to pay 7s. per annum for gas supplied to the propane lamp over the entrance.

Fourth, the Trustees insured the property against fire, with cover of £200.

Fifth, one dozen more sixpenny hymn books together with a few shilling copies were obtained.

Services resumed at once. The Revd James Dann came out every Wednesday and some of the Trustees conducted the Sunday afternoon and evening services until the end of November. The chapel was then closed for the repairs. They took longer than had been anticipated so that the building was not ready for Christmas.

It was reopened on 4th January, when the minister preached in the afternoon, and on the following Monday there was a great public meeting. The GWR agreed to lay on a special train between Oxford and Eynsham for £5. In the event 100 persons purchased tickets at 1s 1d return. Mrs Pimm kindly lent her harmonium for the occasion. (Subsequently the harmonium from the New Road vestry was purchased for £5). The meeting was a great success and reported in the Oxford Times. "More than 200 people partook of tea, and at the subsequent meeting the chapel was crowded to excess".

Thereafter Sunday services would be conducted at 3 and 6 p.m., and the Sunday school, reorganized under Mr R.J.Grubb, would meet at 10 and 2. Meetings were arranged for Wednesdays, the first being a missionary meeting to be addressed by the Revd James Smith of Delhi, India.

The minute books of 1885 record other matters of interest. An infant child had been buried in the graveyard. As there was no scale of charges it was resolved to charge the parents 12/6. For the future a scale was agreed; for church members 12/6 for an adult burial, 7/6 for a child and 5/- for an infant; and 21/- for a non-member. This scale was adopted as that in use at Headington.

Problems of parking arose! Since no suitable stabling at a reasonable cost could be found in the village in place of that provided by the innkeeper, a proposal to

erect a stable on the ground adjoining the chapel was considered, but finally it was resolved that it be "not entertained at the present". We have no information on how the parking problem was solved!

The last minute in the 1885 records (October 22nd) refers to a request by a Mr Banbury "for use of the Chapel for a political meeting". Permission was not granted.

Postscript

A new Sunday school building was erected in 1907 and this attracted over 100 scholars in the next 15 years, during which time the chapel membership averaged 25, and a Band of Hope met there. Robert Alden, whose family had been connected with the church for over 100 years, sent meat from his Oxford shop to be distributed to the poor on Saturdays, and he preached on Sundays.

References (see inside front cover for abbreviations)

1. Eynsham Baptist Church Trustees minutes for 1884 and 1885.
2. *V.C.H. Oxon.* Vol.12, p.153, 1990.

Trustees

Original Trustees, 1816

John and William Tomkins (of Abingdon), John and Thomas Bartlett, Samuel Steane, Samuel Collingwood, Andrew Bridgewater, James Hinton and John Alden (all of Oxford), Robert Warner (of South Leigh), Richard Buckingham and Robert Ford (both of Eynsham).

Trustees appointed November 27th 1851

Thomas Alden, John Cox, Joseph and James Warne, Joseph Drew and Edwin Bennett (all of Oxford).

Trustees appointed November 1884

Two of the 1851 appointees, Drew and Bennett were re-appointed, and new appointees were Isaac, Edward, Robert, William, Frederick and Ernest Alden, John Anderson, Robert Campion, George Cooper, Thomas Eldrid, John Gardiner, Henry Greenaway, Robert Grubb, Alfred Bannister (all of Oxford) and Frank Martin (of Iffley).

It is interesting to note the involvement of the Alden family for such a long period.

Ministers

19th century; a very incomplete list!

James Hinton (1808-17)

resident pastor (who?) (1817-?)

Henry Matthews (1836 -84)

James Dann (1884 -?)

20th century.

For most of the first half of the 20th century, the ministry was provided by a succession of student pastors from Regent's Park College.

Richard J. Hamper (1952-56)

Arthur Grimshaw (1957-59)

[vacancy]

Ruth Matthews (1966-69)

Christopher Cunningham-Burley (1969-72)

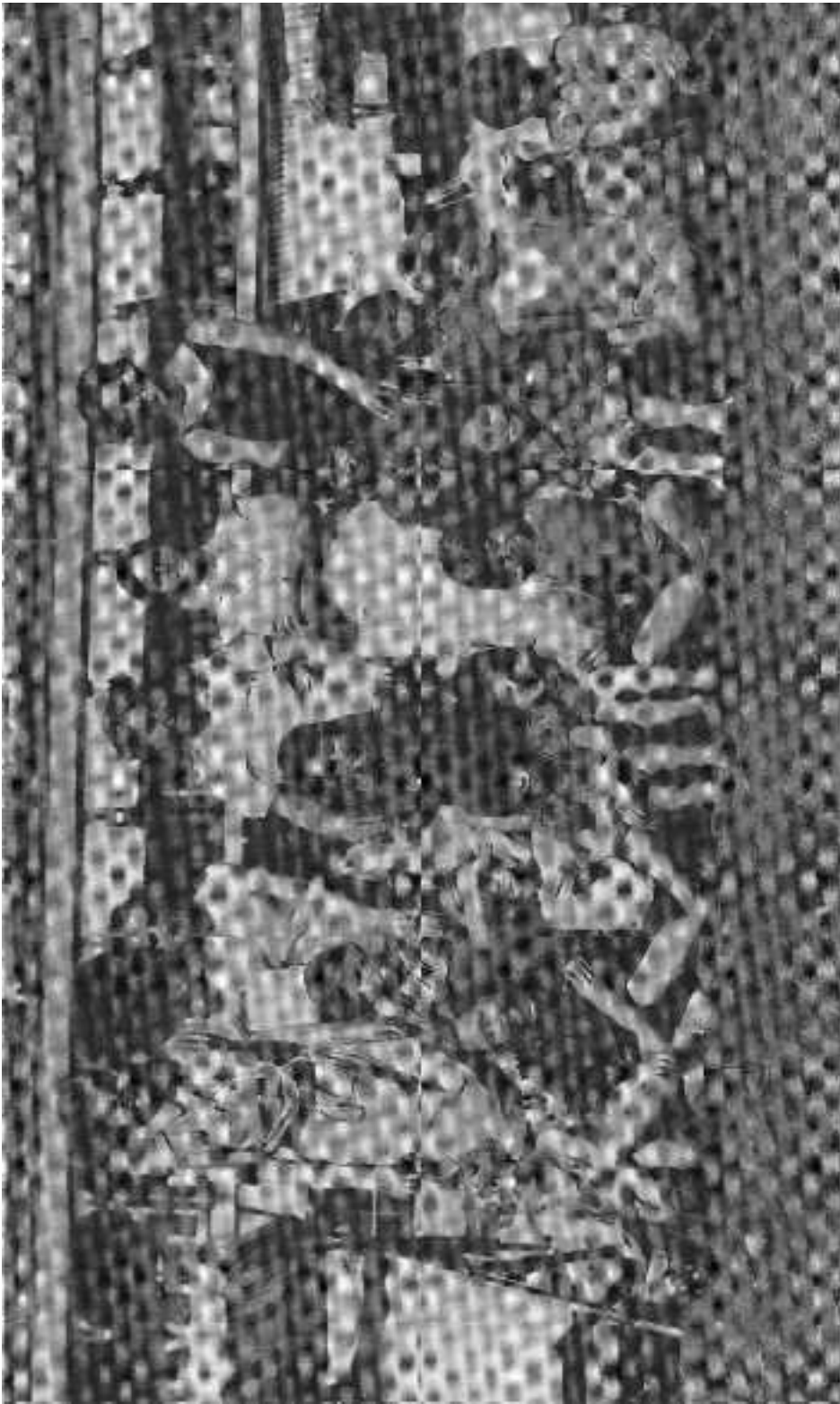
E. Leslie Wenger (1972-75)

Christopher Morgan (1975-85)

Peter C. King (1988 - 1996)

Peter King kindly provided some details, and points out that the Angus Library in Regent's Park College houses some original material relating to the Baptist church in Eynsham [Ed.]





EYNESHAM BROWNIES BEFORE THE WAR

The photograph shows the Eynsham Brownies and their adult leaders on a trip to Sandown, Isle of Wight in 1936. In each of the four years leading up to World War II Miss Mary Oakeley (Brown Owl) organised and led excursions to Sandown (1936), Burnham-on-Sea (1937), Minehead (1938) and Swanage (1939). For most of the girls it was their first sight of the sea.

The reward for gaining sufficient Brownie points during the trip was to travel home in Brown Owl's car rather than on the bus. A diary of each trip was kept, each day's events being written up by a different girl, and the diary was illustrated with snaps (taken by one of the grown-ups using a Kodak Brownie camera?). The 1939 diary, at least, has survived. It is delightful, and especially interesting in that Mary brought her flock home a day early owing to the outbreak of war. The diary records that the parents were pleased to see their girls back, but Mary now reveals that she was criticised by some of them on the grounds that they had paid for the full week and therefore had not had their money's worth!

Caption for photograph

Eynsham Brownie Pack at Sandown, Isle of Wight, 1936

From left to right:

Back row: Miss Mary Oakeley (Brown Owl); Marcelle Clarke; Mrs 'Boss' Perkins; Mrs G. Russell; Daisy Ainsley (aged 15), Pack Leader

Middle row: Vera Pimm; Hazel Blake; Pat Ayres; Kathleen Spicer

Bottom row: Regina Clarke; Marie Edgington; Alison Wastie; Josie Pimm; Joan Hedges; Barbara Howard; Barbara Russell; Sylvia Ayres; Audrey Perrin

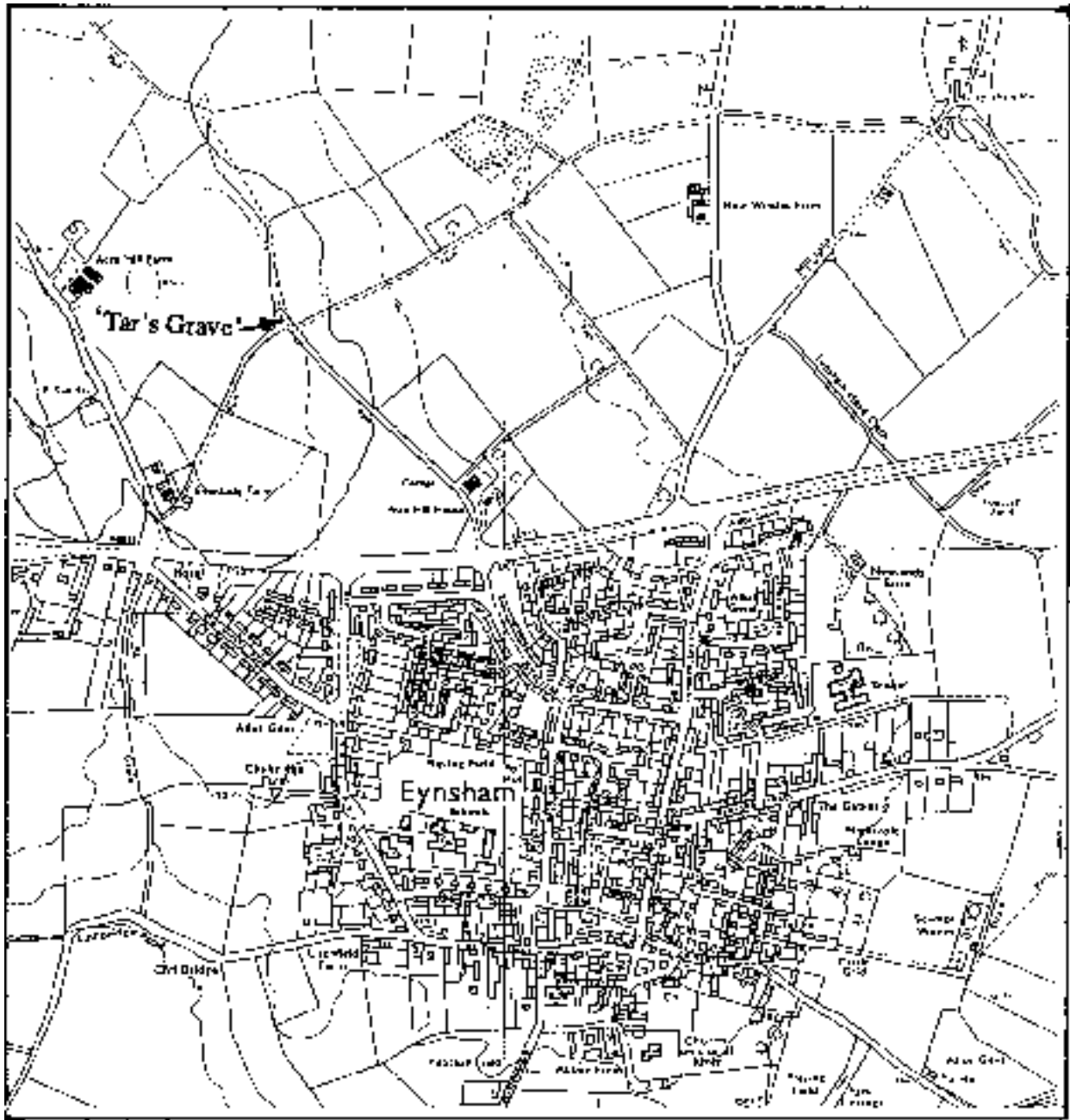
Acknowledgements

Daisy Ainsley (now Mrs Grabsky) provided the photograph and some identifications.

Mary Oakeley supplied many details.

Regina Clarke (now Mrs Regina Burden) completed the identifications.

Joan Winterbourne (now Mrs Joan Calcutt) kindly loaned the precious diary of the 1939 trip to Swanage.



'TAR'S GRAVE'

by **Brian Atkins**

An Old Eynsham legend, dating back to at least 1782, has it that a small triangle of land at the junction of two ancient features to the north of the village is called Tars Grave or Jack Tars Grave and marks the burial site of a travelling sailor who hanged himself there.

At this place (see map opposite) is the intersection of an ancient south to north lane from Eynsham to the likely location of the medieval village of Tilgarsley (near Bowles Farm), and an even older east-west boundary, clearly visible as a sweeping curve on modern maps and conspicuous in places on the ground in the form of a large ditch, or 'mere'.

This was labelled Torres Grave Mere on the Corpus Christi College estate map of 1615. Chambers¹ seemed to have been the first to suggest in print that 'Tar's Grave' was a corruption of Torres Grave, and that this in turn may have derived from Tilgar's.

Crossley, writing much more recently, concurs with this view². Tilgar was an early Anglo-Saxon, after whom the settlement of Tilgarsley was named. Tilgar's mere (= ditch) defined the boundary between Tilgarsley and Eynsham.

Recently, Don Chapman has come across an item³ written by Dr Lewis Fame11, Rector of Exeter College (1913-28) and Vice-Chancellor of Oxford University (1920-23), published two years before Chamber's interpretation. This is reproduced below. Essentially it adds weight to the modern interpretation. No mention is made of Tilgar. Instead we have an Anglo-Saxon settler named Thorgraf. Either way, it seems very unlikely that excavations at the site would reveal 'Jack Tar's' bones!

'[John Mowat, Fellow and Bursar of Pembroke College] made an interesting discovery which has never been published but which he communicated orally to me, as follows: on a farm belonging to Pembroke in the neighbourhood of Eynsham there had been an Anglo-Saxon holding close to the river called "Thorgrafsmere", meaning the boundary of Thorgraf, doubtless a real person of the pre-Conquest period: as part of it Domesday Book mentioned a wood which he was able to identify as a copse on the Pembroke estate; and he was anxious to know if any trace of this name survived in the local nomenclature which, as he knew, had often come down from remote ages; therefore he strode about the farm and opened conversation with an old labourer who was working near the copse.

He released his tongue with the offer of his tobacco pouch and asked him what he called the copse. At first reply the old man gave him some useless and uninteresting name. Before giving up Mowat probed him again. "Did you ever hear it called anything else?" The elder scratched his head and pondered, and then said "I seem to mind my feyther calling it Jack Tar's Grave." Catching at the sound Mowat quickly pressed him, "Oh what did he call it that for?" The answer was, "There was a story as 'ow a sailorman cum from Portsmouth and 'ung hisself in that wood; so they called it Tar's grave or Jack Tar's grave." The noble 'Thorgraf was thus buried in 'Tar's Grave', and here, as often in ancient mythologies, we have folk memory evolving foolish myths through foolish etymology. And apart from Domesday Book the sharpest investigator could never have discovered Thorgraf in Jack Tar's cenotaph.'

References (see inside front cover for abbreviations)

1. Chambers, 1936, p.103
2. *V.C.H.Oxon.* Vol.12, p.99
3. L.R.Farnell, *An Oxonian Looks Back*, 1943, Martin Hopkinson, pp.30-31.

Extract from the *Witney Gazette* June 30th 1883

HOW SOME PEOPLE SPEND SUNDAY

On Sunday 17th instant a party started from Eynsham and drove to the neighbourhood of Yarnton where a pitched battle took place between two of their number. We understand both of the pugilists were considerably punished. Having enjoyed themselves in this way as long as nature permitted, they were driven back to Eynsham and the services of a medical man were, we are told, procured, in order to alleviate the consequences of the day's debauch.

[This is obviously a reference to bare knuckle boxing but I have not come across any other example. Pamela Richards.]

Some account of Einsham, in Oxfordshire

About two years since, we visited this place from Oxford, from whence it is situate about four miles, on the Gloucester Road; the meadows we passed through are exceedingly pleasant and extensive, where we crossed six or seven stone bridges [Grandpont], thrown over the rivulets, which refresh, with their cool streams, the growing herbage, and from the summit of the vast hill beyond [Wytham], we have a fine prospect over the four adjoining counties. The back front [sic] of Blenheim, and the stately obelisk in the park, are great additions to this scenery; tho' they appear less to their own advantage from this point of view.

A little to our right we saw Witham, an old monastic looking edifice, belonging to Lord Abingdon; and as we approach the village of Einsham, this Earl has erected a fair stone bridge of 6 arches, in the place of a ferry, and a large square house intended for an inn, but never yet inhabited: the former pays a very profitable toll, but the latter is likely to continue an incumbrance to its owner.

Extract from *The Topographer* for the year 1790 (pub.1791) Vol.3 pp.111-114.



The Square: The occasion was probably a celebration of Edward VII's coronation, in August 1902. (Sue Chapman kindly loaned her copy of this photograph).



The house in the centre, Llandaff, dates from 1732. The circular window and crenellated bays were added in the early 20th century.

(The viewpoint differs from that of the older picture, taken from an upper window of Church Cottage)

NOTE: the images opposite
have been re-sized to reduce the overall size
of this .pdf file.

Back numbers of the Eynsham Record are available in print for £1 plus p&p.

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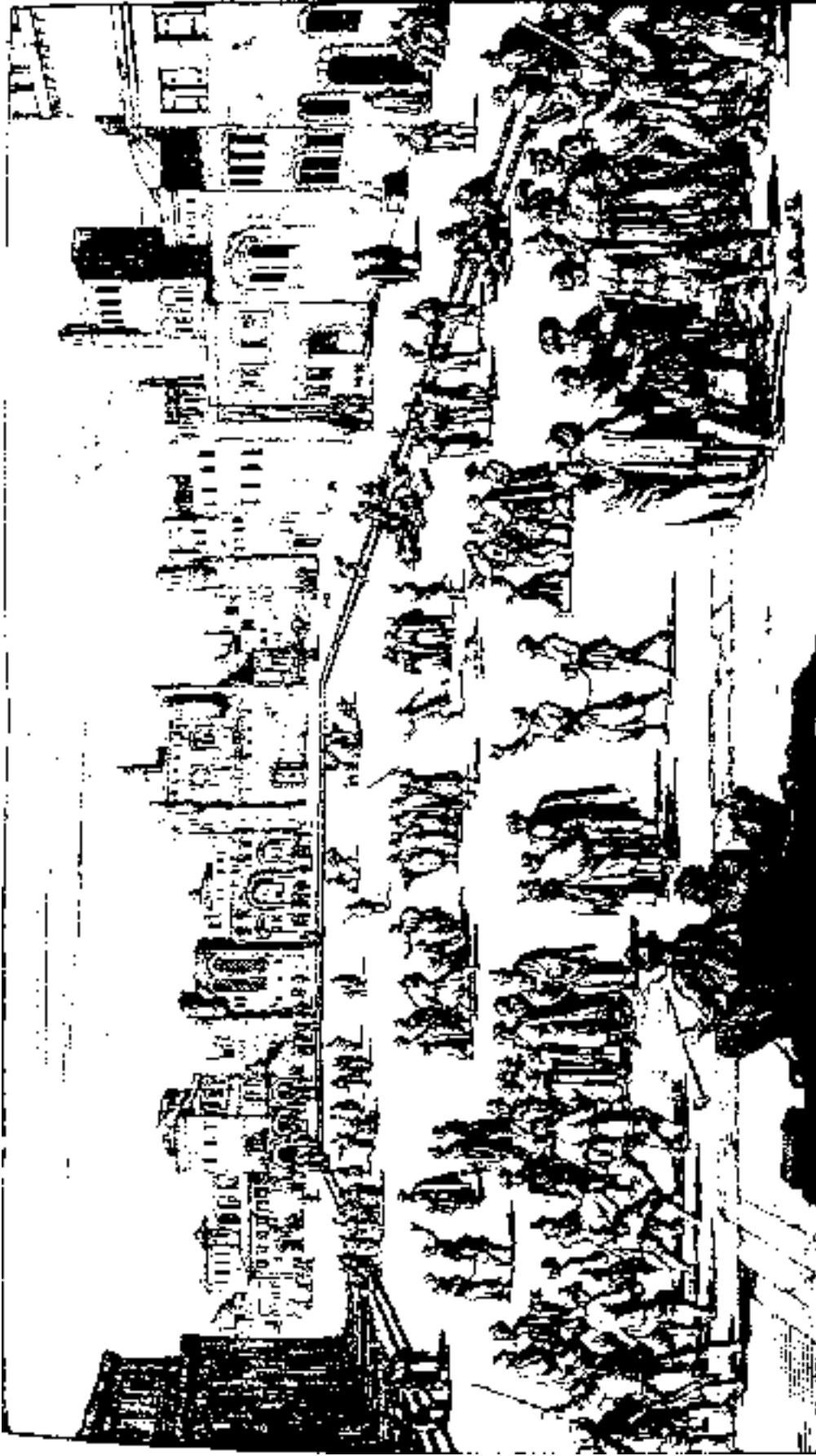


Fig 1 Christian slaves being examined and shown off in the slave market of Algiers.
Reproduced from Corsairs of Malta and Barbary by Peter Earle, 1974

THE AFRICAN BRIEF: EYNHAM AND THE BARBARY PIRATES

by Lilian Wright

This article provides an illustration of how an item of local history can broaden horizons, creating an interest in a facet of history one had never previously considered.

The Churchwardens' Accounts for Eynsham begin in 1640¹, and bound into the book is *"An Account of persons and monies collected and contributed towards the African Brief August 30th 1680 within the Parish of Eynsham, Co. Oxon."* My first thought on seeing this list was "Whatever happened in Africa in 1680 which had anything to do with Eynsham?" It was some time before I found out, and that through reading the 'Diary of Ralph Josselin, Vicar of Earls Colne, Essex' where the entry for February 6th 1681 is *"We were gathering for the captives of Algiers"*. Ah! light was dawning. Captives, Algiers,...Barbary Pirates. I made another discovery in a Brief Book for Burford in Oxfordshire Archives. *"1680 March 19th. Town and Parish of Burford the sum of £8-2-2 being money gathered for the redemption of poor Christian slaves out of captivity from Algiers and Tunis and other places in Barbary by virtue of a Brief. 31st March 1680. John Thorpe, Vicar"*

This led to the following further discoveries in Oxfordshire found mainly at the Centre for Oxfordshire Studies.

Begbroke². 1680 For the release of Mary Ackland, Margaret Courtney, Andrew Malpas and Thomas Owsley. 7s-8d

Yarnton³. 1620. Paid into a Brief for Henry Hughes, gent. taken prisoner the last year of our Gracious Queen Elizabeth by the Spaniards, towards his ransom. 0s-6d Paid to a Brief for Mr Whitney taken by the Turks at Algiers. 1s-0d

1631. Given to a Gentlewoman that had £1500 loss by the Turks. 1s-0d

1632. Gave to a Licence towards the redeeming poor English captives under the King of Morocco.

Deddington 1668. December. Collected for the Redeeming of the slaves in Turkie. 5s-2d

1670. November 21st. Collected towards the Redeeming of our English from Slavery. £4-1-7

Thame⁴. 1670. For Christian captives out of Turkish Slavery. £4-12-0

1689. For Christian captives out of Slavery. £17-5-0

Perhaps the most famous captive from the Cotswolds was William Harrison of Chipping Campden mentioned by Anthony Wood ⁵; "*Supposed murder of William Harrison who had been sold to the Turks*". In brief, Harrison disappeared in 1660 and three people were hanged for his murder. He returned home several years later saying that he had been kidnapped and sold to a ship's captain. They were captured by Turkish pirates and he was sold as a slave in Smyrna but eventually managed to escape. He became known as the 'Campden Wonder', and his story is given in greater detail by Alison Murray ⁶.

We have all at some time in our lives read about pirates, probably the earliest encounter being with Captain Hook in Peter Pan. It has been suggested⁷ that there are four sources in particular which gave rise to the many novels, plays, films and TV dramas based on piracy; namely Robert Louis Stevenson's *Treasure Island*; Byron's poem *The Corsairs*; *A general History of the Most Notorious Pirates, Captain Charles Johnson, Avery, Blackbeard, etc.* and *The Buccaneers of America* written by a Dutch surgeon and buccaneer, Alexander Esquemelin, in 1678. We also tend to describe all adventurers at sea as pirates with ships bearing the Skull and Cross Bones symbol. This symbol was not seen until the end of the 17th century although piracy was probably as old as seafaring itself. A judge in 1696 defined a pirate as a sea robber, one who violently takes away goods and ships without 'lawful authority'. If you were a commander of an armed merchant vessel authorised by a written commission (a Letter of Marque) from the owner's government to capture shipping of a hostile nation, then you did have 'lawful authority' and were known as a Privateer. Among these were Sir Francis Drake, who died just 400 years ago in 1596, and Sir Kenelm Digby (with Eynsham connections⁸) who captured Turkish ships at Scanderoon in 1628 "*using £1325 of the proceeds to redeem captives in Algiers*" ⁹. Buccaneer was the term usually applied to those who operated in the West Indies from the late 17th century; and corsairs were Muslim and Christian pirates and privateers active in the Mediterranean from the 16th to the 19th centuries. All the references I have found in local records refer to the last category and belong to the 17th century.

We know that there were many voyages and much trade between England and Mediterranean countries from pre-Roman times. By the end of the 15th century there was a tremendous expansion in trade. Following the discoveries of Columbus, Spain began her conquests in the Americas; and expelled the Moors from Andalusia. There were many small Spanish settlements along the coast of Barbary which sent out galleys to capture the ships of other nations; but eventually Spain felt the effects of Turkish invasions. Miguel Cervantes, the author of *Don Quixote*, was wounded at the Battle of Lepanto in 1571, captured

with his brother by Moorish corsairs, and taken as a slave to Algiers. Here the Greek brothers, Aruj and Kheyr-ed-din, both known as Barbarossa, had helped the people there to revolt against the Spanish. They joined the Turks and set up Algiers as their own corsair stronghold in 1529. By the end of the 16th century the main victims of the Barbary corsairs were the English and the Dutch, although we harried Spanish ships off the coast of America. Richard Hakluyt¹⁰ has some very graphic accounts of voyages by the great seamen of that time, and these are well worth reading, for some of them were captured by pirates and relate their experiences.

In 1600 the East India Company was founded and many more large trading ships heavy with cargo and armament were sailing through the Mediterranean and round the coast of Africa, all fairly easy prey for the corsairs who used small galleys along the Barbary coast. The corsairs did not always win. The sea shanty, *The Coasts of High Barbary*, is about an encounter where, for the pirates, 'The ship it was their coffin, and their grave it was the sea'.

What was it like to be captured? Most accounts describe it as a terrifying experience, especially the tremendous noise made by the janissaries (Turkish soldiers) as they boarded, clapping their hands and banging the sides of the ship. Often the attack took only a few minutes, the object being not to kill but to take live prisoners as slaves. Any booty, it was said, was shared under very strict rules and offenders were punished severely. One fact mentioned in almost all accounts was the close attention paid to the hands and teeth of prisoners. If these were in good condition it was a sign of wealth and a good ransom might be expected. Wealthy captives tried to hide money and jewels, sometimes by swallowing them! Prisoners with work-worn hands who were unlikely to raise much ransom money were used to work on the harbour at Algiers and to man galleys. Corsair galleys usually had 25 oars on each side with 3 men to each oar, and there would be 100 janissaries, besides the Captain and sailors. Conditions were certainly hard, but on actual voyages slaves were given enough food to maintain strength for rowing. Cruises were short, with swift and sudden attacks from hidden lairs in creeks and islands. They knew well the routes of trading ships. Don't imagine either that the Barbary corsairs were the only ones using galley slaves; so were European countries. In his diary for October 1644 John Evelyn describes the conditions of Turkish slaves at Marseilles. Some Christian slaves 'turned Turk' and became captains of corsair ships.

From contemporary accounts it seems that the prisoners' first sight of Algiers caused surprise; a white-walled city on a steep hill with a harbour protected by a huge breakwater. There were flowered courtyards, clean streets and clean water.

Later they were to experience life in the six enormous Bagnios, each holding 2000 slaves, and the humiliation of the Slave Market (Fig.1). Emanuel D'Aranda, a Flemish merchant who was captured in 1640, tells of having teeth and hands examined in the Market, being stripped of his clothes, of his body being tested by prodding, and being made to run and jump to see if he was fit for physical work, then being given a coat, trousers and a close fitting red hat¹¹. The Dey (ruler) had the first choice in the Slave Market. Those he chose for work on the mole and in galleys had an iron ring weighing nearly 2 lbs riveted round an ankle and attached to a long chain. D'Aranda was picked by the Dey as a galley slave, but many were selected for domestic work or as clerks, shop assistants and craftsmen. Those expected to fetch high prices, such as nobles or beautiful women, were sold separately. D'Aranda says that he learnt much from other slaves in the Bagnio; about life at sea, whale fishing off Greenland, experiences in the East Indies and China, travels in Canada from the French, and in Mexico from Spaniards. He describes it as a very good education. In his diary for February 1661, Pepys records meeting sea captains at a tavern where they tell him of conditions in Algiers and the punishment of bastinado where a slave is hung upside down and beaten on the soles of the feet. In 1678 a Devon boy, Joseph Pitts, was captured at sea, taken to Algiers and sold at first to a cruel master. After much suffering he had a kinder master and accompanied him to Mecca¹². When he returned to England he wrote about his experiences, "*the first authentic record by an Englishman of the pilgrimage to Mecca*"¹⁹.

It must not be thought that England did nothing in the face of these corsair attacks. In 1620 James I headed a fleet of 18 ships to Algiers, and in 1624 there was a Collection throughout England for redeeming captives. Whenever a show of force was made, things quietened down, but never for long. The whole economy of Barbary depended too much on slavery. From 1630 there were several raids along the coasts of England and Ireland, many men and some women being taken back to Algiers. There are records showing that ships trading out of Weymouth¹³ and other Channel ports were under continuous threat of attack by galleys from Barbary. Fishermen were unable to fish and the plight of the people was such that in 1631 there was a petition to Charles I from many poor women. Donald Richards¹⁴ has described a letter of 1631 (now in the Bodleian Library) from Sultan Al-Walid of Morocco to Charles I stating that there are still English captives there because English merchants are trading with rebels in Rabat and Sale and 'neglect the ports of our exalted kingdom, thereby strengthening the enemy'. In 1641 there was an Act of Parliament for the relief of captives and a tax was put on goods for export and import. There were said to be 3000 English captives in Algiers at that time. In 1645 a mission under Edmund Casson was

sent to make peace with the Pasha, and some points were conceded. No more English were to be taken as slaves and some were ransomed. In 1655 Cromwell sent a squadron under Blake who set fire to many ships at Tunis and so could negotiate from strength when he arrived in Algiers. Under Charles II money raised for ransoms was used at first for other purposes, but in 1662 Lord Sandwich was sent to Algiers when he went to bring Catherine of Braganza from Portugal. Tangier was part of her dowry. When Allen and Spragge attacked Algiers in 1664, burning ships and houses, the Algerians treated for peace again, and after Sir John Narborough commanded a squadron off Algiers in 1675 more captives were ransomed. By 1680 there were still 900 English slaves in Algiers and 200 in Morocco. A great petition was sent to Parliament 'The Case of Many Hundreds of Poor English Captives in Algiers together with some Remedies to Prevent their Increase. Humbly Presented to both Houses of Parliament. London 1680'. A nation-wide Brief was instituted and Eynsham played its part. With the money raised the state agreed to pay £40 for each slave, but relatives would have to raise the rest. I do not know how many were then ransomed but from the end of the 17th century the Barbary corsairs were less powerful. Rooke and Cloudesley Shovell had taken Gibraltar in 1705 so the English navy could command the Straits.

The list we have of 108 Eynsham people who contributed a total of £1-12-0 is the kind rarely found in Parish records. Such a list was made to be sent to the Lord Chancellor with the money, but for some reason our list remained in Eynsham or a copy was made. John Rogers the vicar, heads the list with 1s-6d, and Christopher Almond, John Bartholomew, James Quaterman, Michael Martin and George Knapp each gave 1s. Most contributed between 1d and 6d. In Eynsham, in addition to the surviving Baptismal, Marriage and Burial Records which began in the middle of the century, we thus have two other (albeit incomplete) lists of 17th century inhabitants, this Brief list of 1680 and John Whiting's survey list of 1650¹⁵

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A VICTORIAN SCANDAL

The Wealthy Widow, The Incautious Colonel And The Careless Editor

by Brian Atkins

The year was 1897. As the subtitle suggests, there were only three principal characters.

Firstly there was Mrs Mortimer Rowlands, a widow of private means who had moved to the Grange in Acre End Street with her grown-up daughters about three years earlier, and had recently left the village. In those three years she had immersed herself in the communal life of the village. Her many activities included hosting the Flower Show and the Baby Show (at which the Duchess of Marlborough presented the prizes); providing numerous 'Entertainments' (concerts, plays, glees and recitations in which her talented children were among the soloists and actors), all raising money for local causes; organizing Sunday School 'treats; and becoming the Ruling Councillor of the Eynsham Habitation (=branch) of the Primrose League, a national organization whose principal function was to enlist the women of England in the 'good Conservative cause'!

Her activities were widely reported in the Parish Magazine, the *Oxford Times*, the *Witney Gazette*, and on at least one occasion in the magazine *Queen*.

Secondly there was Colonel Thomas H. Stoton who had retired to live at Willow Bank, Oxford Road, Eynsham some ten years previously.

Thirdly there was the then Editor of the *Oxford Times*.

To get the full flavour of the scandal, it is necessary to read certain correspondence in the *Oxford Times* of 24th April and the following week or two, some of which is reproduced below.

Briefly the Colonel believed that there was a perception, particularly beyond the village, that Mrs Rowlands was being credited with not only all the worthy achievements during her three years, but also many which had preceded her arrival in the village.

He accordingly wrote to the Editor of the *Oxford Times* on April 19th 1897. He wrote two pieces: one (which he sent over the nom de plume 'Justice') was his attempt to set the record straight. On its own it almost certainly would not have

precipitated a scandal, and it makes no personal references. The other, sent with it, and intended to establish his bona fides, was definitely not intended for publication. Although this does not name the lady, phrases such as "this mere bird of passage" and other references make it quite clear that he had Mrs Rowlands in mind; and he signed this with his name and address, "Thos.H.Stoton (Colonel); ten years resident in Eynsham, Willow Bank, Eynsham, Oxon."

Sadly, and here is the nub, the Editor published both communications together, and later claimed that the Colonel had not made his intentions sufficiently clear. He has a point, but he was surely careless in publishing the offending section given that it represents what amounts to a personal denigration of a 'lady' by 'an officer and gentleman; a heinous offence indeed in 1897!

What ensued can be predicted. A deluge of letters followed, all condemning the Colonel and defending the honour of Mrs Rowlands.

Most of these were very lengthy, and sent anonymously (as was fashionable in those times). They include offerings from 'Non-Trumpeter', 'Fifty years in Eynsham', 'Mangel Wurzel', and 'Public Opinion', plus two who subscribed their own names, G.W. Shillingford of Eynsham for more than 60 years, and H.Mortimer of Worcester (a relative of Mrs Rowlands). Space here does not allow reproduction of all this voluminous correspondence, but it is worth reading in the *Oxford Times* of the day.

I apologise to those readers who may have hoped for a sexual scandal in this article, but as a social scandal for the time it clearly assumed serious proportions! I haven't traced the subsequent history of the protagonists. Mrs Rowlands had left the village before the storm broke, her reputation and dignity intact, and so far as I know did not react publicly herself. Colonel Stoton made a public apology, concluding that "the incident is, so far as I am concerned, closed".

Acknowledgement: My thanks to Dr J.M.Walker of 8 Walton St, Oxford who drew my attention to this story and kindly lent relevant newspaper and magazine clippings.

The letter intended for publication

(Oxford Times 24th April 1897)

SIR,- For the correction of prevalent misapprehension, will you kindly allow me to state the share taken by the old and permanent residents in their parish affairs?

(1) Institutions, for the advantage of the poor and general community, have been established in Eynsham for a great number of years, in some cases fifteen or twenty. Notably a "Benevolent Maternity Society", of perhaps twenty years' standing, admirably managed by certain resident ladies, and generously supported by the neighbours; several benefit societies, cricket and quoit clubs, and an annual cottage garden show.

(2) As far back as 1889, the date of the late "ad interim" vicar's arrival, and during his whole incumbency, terminating in 1893, the following institutions were established and successfully worked: district visitors, a women's clothing club, a children's Sunday school clothing club, a mothers' meeting, and a branch of the Mothers' Union, established 1891; social teas for adults, and teas and entertainments for children. Concerts and bazaars for public objects were frequently organised throughout this period with success which has not been exceeded.

(3) The church restoration was inaugurated under the same vicar's auspices, by his curate and old residents. The faculty and commencement of the work date back to May 1891. During this incumbency £480 was actually received for the work and the promise of an additional £100 was secured, viz. £50 by the Bishop of Oxford, and a second donation of £50 by Eynsham hall contingent on satisfactory progress, The greater part of the work being completed at the date of the late vicar's departure in 1893, this £100 was shortly afterwards paid to his successor, but in justice must be included in the amount raised in the former incumbency, making altogether £580 of the total, which is something over £800.

(4) The Eynsham Nursing Association was started in 1894, by the equal' co-operation and zeal of several persons, the very great majority of whom were old and permanent residents, who had long been working up interest in the subject, and whose steady liberal support is its one sure source of income.

(5) Frequent entertainments, extending over many years, for local objects, and more especially for the benefit of the very poor, have been initiated and carried out

at the sole charges of a very old professional resident and his family, born and bred in the place.

(6) About the first sixty members of the Primrose League were enrolled by, and the signatures to the warrant by an Eynsham resident of ten years' standing.

(7) The inconspicuous but zealous services of numerous and permanent residents, as canvassers, many of whom had worked hard on former occasions, contributed in no small degree to the last election of the Member for Mid-Oxford.
Yours faithfully,

JUSTICE.

The covering letter, not intended for publication

(Oxford Times 24 April 1897)

DEAR SIR,- You will, I think, easily understand that the really extraordinary number of laudatory notices, having reference to one single member of the Eynsham community - a that one a mere bird of passage - which have during the past three years appeared, not only in your valuable paper, but in the "Queen" and elsewhere, cannot have failed to invite comment by the old and permanent members of the same community. One effect, deeply distasteful to old residents is that, go where you will in the neighbourhood, you hear everything which has been done during many years brought by a strange confusion, within the compass of the late three and the whole credit assigned to this one person. Another effect, equally distasteful, is that works done within these three years, in which old residents have taken an equal share, and which many have supported with great individual liberality, are also carried to this person's account. Thus, we are forced to hear the church restoration, parish institutions, charitable efforts of many kinds, the Nursing Institution, the Primrose League, the electoral success of Mr Morrell, and indeed all things credited en bloc to this one individual. And to add point to our annoyance, we are on all sides beset with the question "How will poor Eynsham manage to go on now this person has left?" It would be a task too invidious for anyone to stand up on such occasions and appear enviously to throw cold water upon a general chorus of praise by analysing the exact amount which is

due. But the chorus being unchecked, swells from want of knowledge of the facts on the part of outsiders. No one here would desire for a moment to depreciate this person's eminent talents, and many estimable qualities, or would refuse credit for much good work actually done. At the same time it is unjust to many who, without seeking notoriety, have worked long and well for Eynsham interests, and who have continued and will continue to do so, in spite of the credit having gone to another, to leave altogether unchallenged the misapprehension which is so widely current. What perhaps most annoys the old and permanent inhabitants is the widespread idea that the departure of one who was only three years in the place should leave the community in a helpless and derelict condition: an implication which the quiet permanent workers strongly resent, many angry comments and depreciatory comparisons being made in consequence.

The person in question being a lady, I for one will take no part in direct criticism of the value of her work compared with that of some others, or of the credit unjustly usurped, or at least not effectively disclaimed; nor will I publish a word which shall even indirectly to any work actually done by her. My purpose is merely to exhibit the work actually done by the old and permanent residents, that their share may not be absolutely ignored for want of facts; to this end I will ask of your well-known fairness, as a matter of justice to Eynsham as a community, and especially to its old and permanent residents, to give prominence to the accompanying statement of facts, leaving all to form from these their own opinions, not of the true proportion of work done by this lady, but what is of far more importance to the old residents, of their capacity and zeal to promote the interests of the place they live in. In the statement of facts I have scrupulously abstained from every superfluous word of comment or comparison, giving a bald record, which can be verified by myself and others from documents, entries in parish magazine, etc., and from common knowledge.

In testimony of bona-fides, I have the honour to subscribe myself, yours
faithfully,

THOS.H.STOTON (Colonel).

Ten years resident of Eynsham.

Willow bank, Eynsham, Oxon, 19th April, 1897.

R e p e r c u s s i o n s

(Oxford Times 1 May 1897)

AN EXPLANATION AND AN APOLOGY FROM EYNSHAM

Sir, - On Friday evening last, the instant I saw my private letter in your columns, I wrote to you protesting against the publication. The more I consider the subject, the more I am pained and shocked, and the less I can conceive how you could have allowed the letter to be published. I cannot but think that someone in your office has committed a lamentable error of judgement. My letter was written altogether in the form of a private note, on both sides of a sheet of ordinary notepaper, was without heading of any kind, was not even inscribed to the editor, and contained not a single word pointing to intended publication. It was a purely covering private letter to a document for publication. Yet it is not only published in your columns, but is headed "Public spirit in Eynsham", and "To the Editor of the Oxford Times". The only heading sent by me was on the separate statement of facts, written on ordinary exercise paper, with a wide margin, and only on one side, showing its destination to the printer so clearly, that a mistake seems inconceivable. This heading was removed from its place, changed, and put at the head of my covering letter. The statement of facts, again, was signed with the nom de plume "Justice", and how could it be supposed that in one communication I should sign my own name to personal remarks upon a lady, and then conceal my name under a nom de plume when giving a mere extract from Eynsham parish history, if both communications were intended for joint publication. If I had one thing at heart more than another, it was that a justification of Eynsham public spirit should be published in such a manner that as to be absolutely free from any criticism of the good work done by this lady. I say plainly in my letter, that the person being a lady, I will take no part in criticism of her work, or credit obtained for work, and that I will not publish a word about her own work. I go on to say, "My purpose is simply to show the work actually done by old and permanent residents", and I ask you "to this end to give prominence to the accompanying statement of facts", and I ask neither directly, for any other publication whatever. I concluded by directing your attention to the point, " in the statement of facts, I have scrupulously abstained from any superfluous word of comment or comparison." How can these remarks be reconciled with any intended publication of my private letter, which is comment and comparison from beginning to end?

That part of my communication which you have subjoined to my private letter, and headed "Enclosure", is a perfectly harmless piece of parish history, deliberately made impersonal and legitimately published; but I consider that if I had intended the publication of my private letter, or even sanctioned it, I should have been guilty of little short of an outrage upon a lady most widely respected and liked. Nothing was further from my intention, and I am sure will share my deep vexation at the grave mistake which has been made.

The only thing left for me to do is to tender to this lady publicly, as I have long since done privately, my extreme regret and apology for what has occurred, and my sincere appreciation of the share of work done by her in Eynsham.

I am, Sir, yours faithfully,

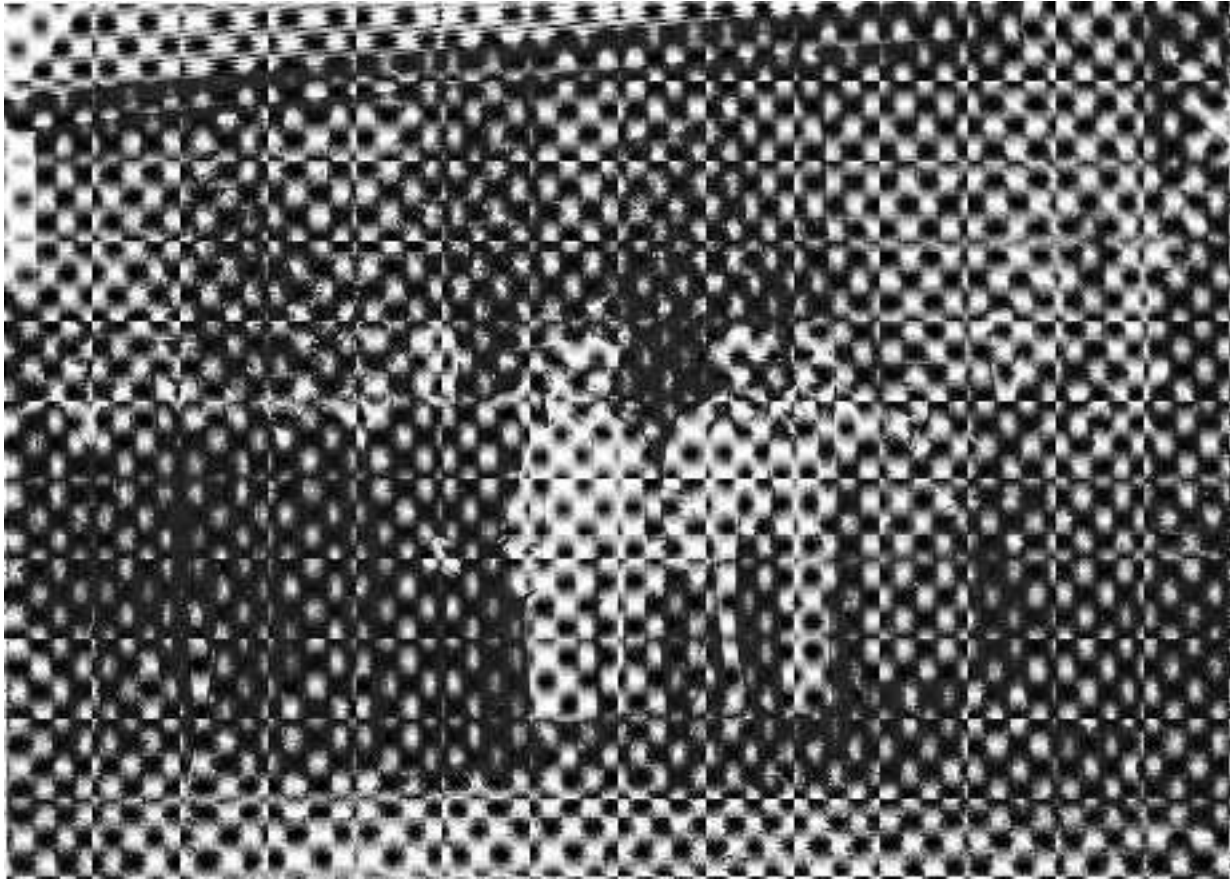
THOMAS H.STOTON. Eynsham, April 25th.

The Editor appended to this letter the following comment in square brackets.

[We, of course, regret having inserted a communication from Colonel Stoton which was not intended for publication. But there was no indication of any kind that it was intended for our private use only, and we interpreted it as an introduction to the statement of facts that accompanied it. Had Col. Stoton taken the common and usual precaution to mark his covering letter "private", or in any way intimated that it was not intended for publication, the annoyance occasioned to Mr Stoton would not have arisen. - ED]

The extent of outrage and anger, in support of the lady and in condemnation of the colonel, can be judged from the 'Letters' pages of the same edition of the paper (1 May). Unfortunately the correspondence is too voluminous to reproduce in these pages!

Members of Eynsham Parish Council in the 1920s



From left to right:

Mr George Pimm (builder); Mr Burden (blacksmith); Mr Frank Pimm (verger); Mr Charles (horticulturalist); Father John Lopes (Roman Catholic Priest); unidentified; Mr John Trethewey (headmaster of the Board school); Mr Walter Belcher (retired soldier); Mr Herbert Ainsley (commercial traveller); Mr Fred Green; unidentified; Mr Pike.

They are standing at the side of Eynsham's water pumping station, built in 1903 and demolished in 1982, in the field north of Cassington Road (at Grid Reference SP 442101). (For further details of the building, see *E.R.* no.11, 1994, pp.27-34.)

The precise year of the picture is unknown, as are the identities of two of the characters.

Mrs Daisy Ainsley Grabsky kindly loaned the photograph and provided most of the identifications.

"WHAT WAS THE BISHOP'S ENQUIRY?"

The last number of the Record' includes a note concerning a letter of June 14th 1855 from John Henry Parker of Oxford to the Vicar, W.S.Bricknell, in answer to an enquiry about the architectural style of St Leonard's, in order that he (Bricknell) could respond to a request from Bishop Wilberforce, Bishop of Oxford. The original letter was found among the late Eric Gordon's papers, and is accompanied by a Gordon note - "What was the Bishop's enquiry?".

Lilian Wright has shed light on the matter. In Bishop Wilberforce's Scrap Boole is a printed form of return to him from Bricknell, which is summarized below. The printed headings are here indicated in bold; the responses were in Bricknell's hand.

PARISHEYNSHAM

Incumbents present & previous with dates. [Here Bricknell lists himself and his nine immediate predecessors (with some errors)].

Population. 1941

CHURCH

Style in which built. Chancel early decorated. Nave and Tower Perpendicular [information obtained from Parker and written sideways].

When built. Chancel 1275 to 1325. Nave 1425 to 1525.

When rebuilt.

-When enlarged.

-Cost. -

Accommodation. Between 700 and 800 including schoolchildren

Any Additional Churchyard. A small addition made about 25 years since.

SCHOOL

When built. 1847

When enlarged. -

Whether residence included. Yes

Cost. £658 15s 10d

PARSONAGE

When built. Old portion standing in 1804 when the advowson was purchased by Dr Thom^s Nash.

When enlarged. 1809-1826

Cost. £600 +£500

Remarks. -

Signed W.Simcox Bricknell, Vicar

The questionnaire was clearly sent to all parishes in the diocese. Most of the returns in the Scrap Book include a small photograph of the Vicar, but not Eynsham's.

Lilian writes, "The school was of course the one on Station Road. The cost at over £600 seems a lot for 1847 - it wasn't very large and I believe the Druce's gave the land. My impression is that W.S.B. wasn't giving any more information than he had to, only to boast about the church seating 700-800, a large number even with the galleries; and the Vicarage repairs and additional building costing over £1000, presumably provided by his wife's family, the Nashes.³"

References (see inside front cover for abbreviations)

1. *E.R.* no.12, 1994, pp.45-46.
2. The Scrap Book of Bishop Wilberforce. Records of the Diocese of Oxford. Vol.I. Oxon.Archives, MS Oxf.Dioc.Papers b.70, document 324.
3. see *E.R.* no.6, 1989, pp.26-36.

Extract from the *Oxford Chronicle* for 2nd March 1923.

Everyone who has lived in Eynsham in the last half century will feel something of a personal interest in hearing of the death of Mrs Elizabeth Shillingford, widow of the late Mr William Shillingford, at the age of 100 years.

Mrs Shillingford spent all her long married life in Eynsham, and her great age, combined with the charm of her appearance, gave her a unique position of distinction in the village. She always wore her hair dressed in curls, and still retained something of the beauty of which those who knew her in earlier days tell us. Her death seems like the loss of a treasured fragile ornament. Until about the last year she had been able to attend church and made a point of being present at Communion services on the church festivals.

In his sermon on Sunday morning the Vicar told how troubled she had felt at being unable to kneel in church in later years, for she felt she was setting such a bad example to the young people! One feels that with her has passed a typical 'old lady' of yesterday.

A HANDLIST OF EYNESHAM'S ABBOTS AND VICARS

The list of Abbots (1005 - 1539) is taken from H.E Salter *Cartulary of the Abbey of Eynsham* Vol 1 , 1907 , Oxford Historical Society. The list of Vicars is taken from Lilian Wright's booklet *St Leonard's, Eynsham*, 1981.

ABBOTS OF EYNESHAM ABBEY

1005-	Aelfric
	Columbanus
	Walter
	Walter
?1150-2	William
1152-96	Godfrey
1197-1208	Robert
1213-28	Adam
1228-39	Nicholas
1239-41	John de Douer'
1241-64	Gilbert of Gloucester
1264-68	Alexander of Brackley
1268-81	John of Oxford
1281-1307	Thomas of Wells
1307-16	Adam of Lambourne
1317-30	John of Cheltenham
1330-38	John of Broughton
1338-44, 44-51	Nicholas de Upton
1344	William de Staunford
1351-88	Galfridus de Lambourn
1388-1413	Thomas Bradingstock
1414-31	James of Ramsden
1432 & 1434	Thomas Oxinford
1441-57	John Quenington
1457-69	Robert Faryndone
1469-?	William Walwayn
- 1516	Miles Salley
1517-?	Thomas Chaundler
1519?-30	Henry Reding
1530-39	Anthony Dunstone (alias Kitchen)

VICARS OF EYNESHAM

1197	Robert
1210?	Walter
1220	Radulfus
1241	Augustinus
1268	R. (Vicarius)
1294	Simon
1315	Robert Welles
1337	Bartholomew de Fraxino
-1339	Thomas de Ipwell
1339-	Walter de Borighton
-1349	Nicholas
1349-	John de Pateshull
-1384	John Molynton
1384-	Roger Cressegh
-1406	Sir Roger Parys
-1415	John Betesley
1415 -	Sir William Roberd
1432	Henry Norwych
-1446	Sir Henry Bedyll
1446-	Master William Reyzond
1482-	Brother William Walwen
-1505	Sir Thomas Holford
-1510	Master Henry Wylcockes
[1539 Dissolution of Eynsham Abbey]	
-1552	Master John Gurle
-1557	John Raynforth
-1568	John Nutlynge
-1584	William Emmot
1585-	Thomas Secheverell
1591-	Hugh Lloyd
1598-	Robert Lloyd
-1617	Sampson West
-1644	Thomas Longe
1644	John Tayleur
1644	Thomas Cordell
1663	John Piers
-1665	Edmund Meyricke

-1715	John Rogers
-1748	John Goole
-1751	Philip Barton
-1761	Russell Treadway Nash
-1765	Henry Barton
-1767	John Sandys
-1826	Thomas Nash
-1845	Thomas Symonds
-1888	William Simcox Bricknell
-1893	Rupert James Rowton
-1928	William Nash Bricknell
1931	Thomas Phillips Owen
-1951	Arthur Francis Smith
-1956	Stuart Yarworth Blanch
-1976	J.W.G. Westwood
1977-84	Peter John Ridley
1985-91	Robert Frederick Key
1991-	Ian Bentley

HENKERS



100

PARCHMENT
ENVELOPES

6d
1/2

HENRY A. HOWE, M.P.S.

Chemist & Stationer,

POST OFFICE, EYNHAM.

EYNSHAM HISTORY GROUP

Founded 1959

The E.H.G. exists primarily to encourage studies in, and to promote knowledge of the history of the village and parish of Eynsham, Oxfordshire, by means of regular meetings (normally at least ten), with invited speakers, during the winter and spring; and occasional outings in the summer.

New members are welcome.

Please apply to the Secretary for details of meetings and subscriptions.

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