

THE EYNSHAM RECORD



Number 14 – 1997

NOTES

1. Images have been optimised throughout for online viewing.
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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:

Thomas Smallhorn, Eynsham's doctor from 1865 to 1902.

See pp. 31-33. Photograph courtesy of Christopher Smallhorn.



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Number 14: 1997

Journal of the Eynsham History Group

ISSN 0265-6779

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EDITORIAL

First, editorial apologies to regular readers for the later than usual appearance of this number of the Record. This has been my fault and those whose names follow are entirely blameless!

Thanks as always to contributors of articles, Polly Clifton, Eynsham Junior History Group, John Golby, Martin Harris (twice), Joan Weedon and Lilian Wright; and, to others who have provided 'snippets', photographs, and have helped in other ways, Martin Harris (yet again!), Don Chapman, Mrs Grabsky, Mrs M.Harwood, Leslie Goulding, Terry Woodman, and Christopher Smallhorn. Apologies if I have overlooked anyone.

The Eynsham History Group had another successful year with its meetings and outings. Christopher Elrington passed through the village on his epic 'Hike for History' (see pp. 40-42).

Mr John Andrew of Cumnor (who is giving the first talk of our new season on Thames bridges) is well advanced in a survey of the tombstones in St Leonard's graveyard. Such a survey will be of great value to local historians and family historians alike.

Richard Mabey's book *Flora Britannica* (1996, Sinclair-Stevenson), which looks set to become a classic in the genre, has two references to Eynsham.

In the section dealing with brambles (blackberries), he records that ..

'Earlier this century, wild blackberries were sometimes picked commercially...

"In Eynsham, Oxfordshire, fruit was picked and sold to Coopers Marmalade of Oxford, who had the contract to make jam for the troops in the First War. Lots of local people did this to earn a few pennies. The fruit was taken to Oxford in an old pram."

In the section dealing with fritillaries, he quotes a verse from Matthew Arnold's poem *Thyrsis*:

I know what white, what purple fritillaries
The grassy harvest of the river-fields,
Above by Ensham, down by Sandford, yields; And
what sedged brooks are Thames's tributaries.

"FULL OF SKELETONS!"

Deliberations of St Leonard's Parochial Church Council in the early 20th century.

by Lilian Wright

You never know what you may 'unearth' even in the seemingly mundane Minutes of the PCC.

Parochial Church Councils were set up by an Act of 1920, and in that year on Friday 16th April, qualified electors in Eynsham met in the National School under the chairmanship of the Revd William Nash Bricknell. This meeting 'unanimously agreed that the Parochial Church Council should consist of 10 members, 5 men and 5 women, the Vicar and Churchwardens being Ex Officio members'. Those elected were Mrs Cruickshank, Mrs Bricknell, Mrs Traill, Miss Irvine, Mrs Saunders, Mr Saunders, Mr Tindall, Sir W.A.G.Bedford, Mr P. Harper, Mr F.Green and Mr W.J.Stevens. Major E.F.Oakeley and Mr E.Sawyer were the churchwardens.

The next meetings noted in the Parochial Minute Book were held on April 18th 1922, and three days later to correct a mistake. The Vicar and churchwardens "were not as supposed ex officio members" and they had to be co-opted. It was also agreed that Quarterly meetings should be held on the first Wednesday following the Quarter Day. Despite this resolution the next meeting was not held until October when it was decided not to open a bank account for the parochial funds.

At the annual meeting in January 1923, two members resigned and Miss Gertrude Swann and Mr Bernard Green were elected in their places. We learn from the accounts that the church was still lit by gas. There are payments to the Gas Company, and for Mantles, Globes, etc., and for Gas Fittings and repairs. In April, the Vicar received £9 13s. 5d. for repairs to the Chancel roof from the Duke of Marlborough. [At that time the lay proprietor of the tithe rent charge was responsible for repairs to the chancel].

The minutes for the remainder of 1923 and the beginning of 1924 are all to do with finance, but in July 1924 we have an item of historical significance, appearing so far as I know only in this Minute Book. Mr Frank Pimm wished to resign from the Sextonship which involved bell-tolling, grave-digging and stoking the furnace. He had been the Parish Clerk since 1880. He was also enquiring about the tenure of Bell Close Field.

Another item from the same July minutes concerned the churchyard and explains the title of this article!

'The Vicar said that space was becoming very short in the churchyard. The large, apparently vacant space was occupied by the cholera victims, and ought not to be touched. [There was an outbreak of cholera in Eynsham in 1832]. The council must bestir itself to obtain new ground. On the one side was abbey ground belonging to Mrs Gibbard and probably full of foundations; on the other, land belonging to Mrs Smallhorn, occupied by G.Bryant and full of skeletons.'

THE DEFICIT ON THE CHURCH ACCOUNTS

The above has been further reduced by £1 from Mr H.E.Edwards, and 10s. from Mr H.M.Hinds, but £9 15s 6d is still required to wipe the balance due to the Churchwardens. Through the death of the late Mr James Mason [of Eynsham Hall] £5 yearly has been lost to the Offertory account. Contributions from those members of the Congregation who usually help are kindly solicited.

Extract from *Homewords for Heart and Hearth* - Eynsham Parish Magazine, July 1904.

PUBLIC HOUSES IN EYNSHAM IN THE NINETEENTH CENTURY

by John Golby

Considering the size of its population, Eynsham today is well provided with public houses. Eight drinking establishments (the *Talbot*, *Queens Head*, *Newlands*, *White Hart*, *Red Lion*, *Jolly Sportsman*, *Swan*, and *Star*) cater for a population of nearly 5,000. However, compared with the middle of the nineteenth century, when the population of Eynsham parish (which included Freeland and Barnard Gate) was only 1,941, the present day provision of drinking establishments is extremely sparse. In 1851 there were seven taverns and public houses and seven beer retailers situated in the parish of Eynsham. In other words, there was one drinking establishment for every 139 inhabitants in the parish, or one for approximately 70 adults. (This compares with something like one public house for every 600, say 300 adults, of the population of Eynsham today).

By gathering information from the census enumerators' books for 1851 and contemporary trade directories, it is possible to list most of the names and addresses of the drinking places in Eynsham in the middle of the century, together with the names of their proprietors.¹

Taverns and Public Houses

Acre End Street	<i>Swan</i>	William Lord
High Street	<i>Red Lion</i>	George Blake
High Street	<i>Malt & Shovel</i>	Richard Buckingham
Eynsham Wharf	<i>Talbot</i>	Philip Scholey
Newland Street	<i>White Hart</i>	William Davis
Barnard Gate	<i>Britannia</i>	Ann Faichen
Freeland	<i>New Inn</i>	John Wright

Beer Retailers

Acre End Street	<i>Britannia</i>	John Harwood
Acre End Street	?	Charles Buckingham
Acre End Street	?	Thomas Swadling
Abbey Street	<i>Crown</i>	John Cox
High Street	<i>Royal William</i>	Charles Cantell
Queen Street	<i>Queens Head</i>	Richard Bridges
Mill Street	<i>Mill Street House</i>	Robert Ford

Depending on one's view on drink, this provision of alcoholic beverages in Eynsham was considerably better or worse than the average for that time of one drinking place to every 186 inhabitants in England and Wales. (In Scotland the average was one to 225)².

Why was the ratio of drinking places to the population so high in the nineteenth century? First and foremost, it is important to remember just how deeply entrenched was the custom of beer and spirit drinking. The reasons for this are easy to appreciate. First, there were few acceptable or cheap alternatives to beer. Water supplies were often polluted and a half pint of ale was cheaper than tea or coffee. Beer was also regarded as a healthy drink and certainly the agricultural labourers of Eynsham would have drunk quantities of beer as a thirst-quencher, particularly at busy times such as harvesting.

Compared with spirits, beer was regarded as a much healthier and safer drink. In 1830 the government, concerned at the high level of spirit drinking in the country, attempted to reduce the demand by increasing the duty on spirits. At the same time the duty on beer was abolished altogether. In addition, whereas before 1830 anyone who wished to sell drink had to obtain the support of a number of respectable citizens, including a minister of the church, before they could apply to the local magistrates for a licence, the Beer Act of 1830 permitted any householder who paid the poor rates, to obtain a licence for selling beer from the local excise department for the payment of two guineas. These new beerhouses, as their name implies, could not, unlike the taverns and inns, sell spirits. Also their hours of opening were restricted. Whereas there were no restrictions on opening hours for inns, other than they should close during church services on Sundays, Good Friday and Christmas Day, the beer houses, in addition, were restricted to the opening hours of 4pm to 10pm.

Not surprisingly, it was from this date on that the number of drinking establishments in Eynsham, as well as the rest of the country, increased rapidly. It was extremely likely that the seven retailers of beer listed above obtained their licences in this manner. The licences enabled them to enter a profitable trade and to meet the needs of a rapidly growing community, for the population of Eynsham doubled in the period from 1801 to 1851. Nevertheless, many of these beer retailers obtained beer licences in order to supplement their incomes rather than seeing them as a sole source of livelihood. Most of the retailers had other occupations. In the census of 1851 John Harwood of the *Britannia* is listed as a baker; Robert Ford of *Mill Street House* as a grocer; John Cox of the *Crown* as a cordwainer; Charles Buckingham as a currier; and Thomas Swadling as a retired farmer.

The size of the accommodation set aside by the beer retailers for their customers was sometimes extremely limited. Very often the accommodation consisted of just one room. So the provision for drinkers in Eynsham ranged from virtually the front rooms of small houses or cottages to the larger taverns which also sold spirits, right through to the better equipped, more spacious and well-established coaching inns such as the *Swan* and the *Red Lion*. Each establishment attracted different social groupings within the village. The wealthier farmers and leading tradespeople would frequent the *Swan*, *Red Lion* and *White Hart*, all of which were deemed respectable. The agricultural labourers were much more likely to frequent the beerhouses.

Despite the differences in size and respectability of these establishments, the prime functions of inns, taverns and beer houses was, just as it is today, to provide accommodation where people could drink and meet together. But there was one very major difference. In the nineteenth century these establishments played a much more central role in the community. Whereas in the 1990s the pub is just one of many leisure outlets, in the nineteenth century it was the major centre for a whole host of activities. Accommodation for holding meetings and gatherings in the village was extremely limited and the larger inns especially were regarded as the major centres for cultural and social gatherings. The *Swan*, *Red Lion* and *White Hart* were all used at one time or another as venues for auctions, inquests, meetings of magistrates to hear local cases, and where local societies held their business meetings. Also, in an age where the homes of most working people were cold, damp and cramped, even the smallest beer house provided, in addition to drink, warmth, companionship and facilities for playing a variety of games.

Certainly the pubs were the major entertainment centres in the village. Games were played inside the pubs and pub yards were used for the traditional games of skittles, quoits, pitch and toss and probably, occasionally, for cock fights which had only recently been made illegal. In this respect the pubs remained throughout the century centres for gambling. They also played an important role in developing new sporting activities. In the late 1840s when strenuous efforts were being made to form a local cricket club, meetings were held at the *Swan*. In 1849, after the final game of the season, when the marrieds of Eynsham played the single men of the village, the local newspaper reported that,

'...the competitors, with many of their respected friends, dined together at the *Swan Inn*. The dinner and wines were of a first-rate character, and the way in which they were served was highly creditable to the respected master of the establishment: the evening passed off most harmoniously, and it was hoped that

this manly game would be well supported another year, as many of the respectable inhabitants of the parish have signified their intention to do so.³

At this time it is clear that the cricket club consisted of the more wealthy and respectable inhabitants of Eynsham but all the pubs would have provided some sort of recreational facilities for all social and occupational groupings within the village. Indeed, it is difficult to exaggerate the vital role that the public houses played in the social life of the village, especially at holiday time. In 1845, *Jackson's Oxford Journal* reported that "various amusements are in contemplation for this merry little village on Whit-Tuesday and that ample arrangements are being made at the different inns for the comfort and accommodation of the holiday folks."⁴

Whitsun was a particular time for celebrations. Social clubs which met at the *Malt and Shovel* and the *White Hart* held their anniversary dinners every Whitsun. The club at the *White Hart* was founded early in the century and its celebrations invariably attracted large crowds.⁵ The *Red Lion* provided a traditional ox-roast each Easter Monday together with a number of entertainments including bowling for cheeses and skittles.⁶ The *Swan* was the meeting place of the local lodge of Oddfellows that had been formed in the village in 1845.⁷ The Eynsham Local Fund Society met and dined at the *White Hart* annually. This society, whose chairman was Mr Samuel Druce, the major farmer in the locality, played an important role in the village by providing relief to the poor of the parish. Founded in 1834 the club, which consisted of most of the principal inhabitants, had by 1851 lent some £3,700 to over 2,200 recipients. The money was lent to these people without interest, although the rules of the club stipulated that the money should be repaid in weekly instalments of one twentieth part borrowed.⁸

However, it is important not to romanticise the role of the pub during this period and some establishments would not have particularly respectable reputations. The 'drink problem' was the major social problem of Victorian times and drunkenness, or being drunk and disorderly, was the most common offence listed in British police records. Not surprisingly, there was a reaction in some quarters to the amount of alcohol that was consumed and, just as in many other parts of the country, by the end of the century Eynsham had its own branch of the Band of Hope Union. Government legislation was also introduced in an attempt to restrict the sale of alcohol. In 1869 a new licencing system was introduced which in effect enabled the magistracy to limit the number of beer licences. Later, in 1886 the Intoxicating Liquor (Sale to Children) Act was passed which prohibited children under the age of thirteen from buying alcohol of any

description and drinking it on the premises. By this time attitudes towards the drinking of beer were changing for a variety of reasons. Water supplies had improved and drinking water was now regarded as a much safer drink; tea and coffee had become cheaper, and there was an increasing number of non-intoxicating cordials, such as ginger beer, now on the market. The primacy of the pub as a centre of social activities was also reduced as other alternative leisure activities developed and as additional meeting places became available. In 1901 a reading room was opened at the Baptist Mission Hall in Eynsham and the newly formed Workmen's Club held their meetings in these premises.⁹

Nevertheless, by the end of the century, the public houses still had a prime role in the social life of the village. The population of Eynsham parish numbered virtually the same in 1891 as it did in 1851, 1,998 as opposed to 1,941, and there were still fourteen drinking establishments.¹⁰ Some beer shops had disappeared and new inns had emerged but the only minor change was that now instead of one pub for every 139 of the population there was only one for every 142!

Public Houses

Mill Street	<i>New Inn</i>	Charles Savage
Abbey Street	<i>Jolly Sportsman</i>	Gabriel Allen
Acre End Street	<i>Fountain Inn</i>	George Watts
Acre End Street	<i>Railway Inn</i>	Thomas Aldridge
Acre End Street	<i>Swan Inn</i>	William Brice Howe
Acre End Street		William Boddington
Church Square	<i>Malt and Shovel</i>	Hannah Slade
Church Square	<i>Red Lion</i>	William Preston
Newland Street	<i>White Hart</i>	Charlotte Green
Newland Street	<i>Newland Arms</i>	Thomas Hanks
Queen Street	<i>Queens Head</i>	Mary Viners
Oxford Row	<i>Talbot</i>	John Juggins
Freeland	<i>New Inn</i>	Henry Hopkins
Barnard Gate	<i>Britannia</i>	Edwin Breakspeare

Sources and references

1. Transcripts of the 1851 Census Enumerators' Books are held in the Centre for Oxfordshire Studies, Central Library, Westgate, Oxford; and also in the branch library, Eynsham. See also *Slater's directory for the county of Oxford* (1850), *Lascelles & Co.'s directory and gazetteer of the county of Oxford* (1853).

2. G.Best (1982) *Mid-Victorian Britain 1851-70*, London, Fontana/Collins.
 3. *Jackson's Oxford Journal*, 20 October 1849.
 4. *Jackson's Oxford Journal*, 3 May 1845.
 5. *Oxford Chronicle and Berks and Bucks Gazette*, 29 May 1852.
 6. *Jackson's Oxford Journal*, 23 March 1850.
 7. *Jackson's Oxford Journal*, 22 February and 10 May 1845.
 8. *Jackson's Oxford Journal*, 9 March 1850.
 9. *Jackson's Oxford Journal*, 7 September 1901.
 10. Census Enumerators' Books for 1891.
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ENTERTAINMENT

'A very amusing play, entitled "Cinderella", was performed on Easter Tuesday at the National School, which was absolutely packed. The various characters were very well sustained, and all those who took part thoroughly entered into the spirit of the whole play, and afforded great pleasure to the very appreciative audience. Songs were also contributed by Mr W.E.Phillips, A.Anderson and C. Wheal, who gave great satisfaction. To Mr and Mrs Edwards, who got up the play, and all those who so ably assisted them, we offer our best thanks. The proceeds amounting to £7, were very kindly handed to the Vicar, who has apportioned it as follows: New Bell Ropes, £3 18s.; Deficit on Churchwardens' Accounts for 1902, £2 9s. 6d.; Balance, 12s. 6d. to Banner Pole.'

Extract from *Homewords - for Heart and Hearth* (Eynsham Parish Magazine), May 1903.

MEDICAL CARE IN EYNSHAM

by Martin J Harris

Introduction

Through the years, whether rich or poor, all Eynsham people would have known the village doctor. Along with the vicar, the doctor has always been an important part of village life and society. This history of medical care in Eynsham is a summary of some of the information on this subject that I have so far discovered including recollections from Eynsham residents, in particular Jack Green (born 1902), my great-uncle Tommy Harris (born 1905) and Temperance Hawtin (née Hanks, born 1904).

Medieval Eynsham¹

Some of the earliest references to doctors with Eynsham connections are found in documents associated with Eynsham Abbey, notably those found in the Cartulary . Milo, a physician, was a witness to a mill at Dallington, Northants, being granted to Eynsham Abbey by Walter of Chesney, ca. 1141 to 1148. In the 1180s John the physician was a witness to various documents. It has been suggested that he might have been from the Eynsham area .In 1406 John Merston, physician, received 13 shillings and 4 pence for attending to a sick Abbot of Eynsham along with 29 shillings and 3 pence being shared with John Wyttenham for preparing medicines. Wyttenham, as well as having studied medicine, was an ordained priest and had been a scholar and held various academic positions at New College, Oxford. It is possible that Merston was the same J Merston who had been mayor of Oxford early in the 15th century. In 1217 the Abbey's hospital stood near the west end of the drive through Abbey farm ².

Eynsham Abbey's Customary ³, essentially its 13th century house rules in matters of discipline, procedure and good manners, included a section on dealing with colds, coughs, and the expulsion of phlegm in the presence of others!

18th Century

The main sources of information on medical care in the 18th century that I have discovered are the parish registers and an unpublished typescript entitled "Notes on the History of Eynsham"⁴.

The latter mentions a certain Cleaver Morris, a physician from Wells, Somerset, who died in Eynsham in 1726. But he was not of Eynsham; he was travelling home having delivered his student son, William, to Balliol College⁵.

It also lists entries from the Eynsham Vestry Book about help being given to the sick and poor

July 1783. 'We agreed that Mr Wastie should buy John Buckner things to go in to the Infirmary.'

1785. 'To send the daughter of Edward Evans to Radcliffe Infirmary with proper necessaries.'

June 1787 `...to take the wife of John Harris to the Infirmary and supply her with necessaries fit - she being very sick and weak.'

1789. 'Overseer should supply Thomas Pricket and Family now afflicted with the Small Pox all such reasonable relief as the case requires ... also the overseer shall supply Thomas Gawn with two shirts now in the Infirmary.' (His wife was also allowed 1/- a week whilst Gawn was in hospital).

1789 July. 'That proper care should be taken of John Wells being in a state of insanity by the overseers until such time as he can otherwise be disposed of.' (It is believed that Wells had been in trouble 2 years earlier for making bad bread).

In 1790-1 a pauper was 'equipped with a wooden leg and a doctor was paid £20 to inoculate 159 parishioners.'

During the years 1660 to 1809 christenings were far greater than burials in Eynsham except for the outbreaks of smallpox during the 2nd and 3rd decade of the 18th century. There were more than 40 deaths from smallpox during the winter of 1714-15, and the winters of 1728-9 and 1729-30 were also bad years.

19th Century

According to the parish records high mortality rates in the first half of the 19th century were due to an epidemic fever (1800/1) (although this was not as severe as the 18th century smallpox epidemics), smallpox (1819/20 and 1833), cholera (1832). There were also a large number of deaths in 1839/40 and 1849/50. In 1875, Crown Crescent in Acre End Street suffered from a serious outbreak of typhoid.

Payments made by the Overseers of the Poor in 1814 include `....agreed to allow Mr Collier, surgeon etc, the sum of £20 in consequence of an epidemic fever which raged in Ensham last year, he at the same time agreeing to pay thereabout all arrears of Poor's Rates.'⁴

Local doctors were contracted to look after the poor including further remuneration for births, accidents and epidemics such as the outbreak of typhus in 1825.

There was an Eynsham Workhouse which was started in 1772 although by 1836 it was for sale with the proceeds to be given to the new Witney Union Workhouse⁶.

The Radcliffe Infirmary in Oxford had opened in 1770. Eynsham paid annual subscriptions to this hospital so that parishioners could be sent there. Eynsham was also involved in extra fundraising. Donations listed in the Board Room of this hospital include £23 5s. being the proceeds of a concert given in Eynsham in 1875. J Mason from Eynsham Hall made several donations including £2500 in 1885 'for increase and improvement of the wards.'

Most doctors didn't seem to practise in Eynsham for long until Dr Smallhorn appeared in 1865. In fact very little information is known about the doctors' prior to this date. Therefore I have not determined how qualified or how good they were. Regardless of their qualifications or skills family doctors in the 19th century were usually described as 'apothecary' or 'surgeon' although the term 'general practitioner' did start to be used early in the 19th century⁷. The 1858 Medical Act set up the General Medical Council to regulate entry to the medical profession although it did not make quacks illegal.

20th Century

The 20th century saw great medical advances.. In 1903 Eynsham's William Sawyer died aged 64 after getting blood poisoning from treading on a rusty nail in his garden ⁸. Modern medical care, including the use of antibiotics, would have saved his life. The introduction of the National Health Service in 1948, providing free access to the services of a GP, brought about an administrative revolution; but in the early part of the century these advances were yet to come.

Details of illnesses in Eynsham would often be mentioned in the Eynsham Infants school log book:

1904 31 May. 'James Wood returned today - Dr Cruickshank said he was in a fit state to do so, after suffering from ringworms.'

1905 Feb 24 `... several cases of scarlet fever ...'

1908 May 4 `... Grace Harper died of pneumonia last week.'

1908 May 26 'Lawrence Douglas in 2" class died last night.'

1909 May 4-11 'scarlet fever and whooping cough.'

1915 June 14 to July 5 School closed for 3 weeks by medical orders. Measles.

1915 Nov 26 '40 children absent this morning. 28 present, Colds, measles, scarlet fever, whooping cough are the excuses. School closed by medical inspector for 2 weeks. Closure extended until after Christmas Holidays - Dec 24th to Jan 7th.'

Various medical inspections were also recorded.

Doctor's Visits (D. Caudwell) 1915-1916 15 July 1915, 10 February 1916, 4 June 1916.

Many visits in 1915 and 1916 by the Health Visitor Mrs Pearce who examined children's heads and bodies

1936 May 22 'Dr Campbell ... examined the throats of all the children.'

The Shrubbery as a surgery

The Shrubbery in High Street is said to be a property that was re-built in the late 16th century by the Martins - a major Eynsham family at the time ².

In the days of Dr Smallhorn and Cruickshank, patients had to wait outside the back door even in the rain to be seen as there was then no waiting room. Dr Bolsover had a waiting room built to ease the overcrowding problem. It had benches all round with a large table in the middle colloquially known as 'the coffin'. Notes were stored in the passageway. The nurse would work in 'cubby' holes. There was no appointments system - people just wrote their names on a sheet of paper when they arrived.

Evening surgery ran from 6pm until 7.30pm when the door was locked. In the mid-1960s when Marjorie Crossley came to work as a secretary the practice had just 2 nurse receptionists. During the day, phones were manned until 12.30pm after which all calls switched to a GP's house. In 1966 12 patients/hour were being seen. This would later be reduced to 10. The health visitor worked in the top of the old school in Witney Road.

The doctor would have been one of the first in Eynsham to have gone on the phone. At the time of Dr Cruickshank his phone number was number 6. In the 1950s the Shrubbery's phone number was 206.

The Eynsham Medical Centre

As the population of Eynsham expanded, so the need increased for the surgery to be moved out of the Shrubbery into a building of its own. Following the success of the Long Hanborough surgery the doctors planned for a medical centre in

Eynsham. Dr Hyde greatly relished this new challenge and enjoyed being involved with planning the new building. Dr Peterson had just joined at the time of planning the new site. Various sites were considered before the doctors decided on buying the back garden of the Mill Street vicarage (the vicarage is now used as business offices) next to the public car park. The Revd JWG Westwood was the vicar then at the time of all these negotiations although he had retired (in 1976) before the medical centre was opened in 1978. Dr Bolsover's son-in-law, the late Robert Brooks (Anne Bolsover's husband), was the estate agent who greatly helped the GPs. Other medical centres such as those in Wantage and Faringdon had been looked at for ideas although many of the GPs' own ideas and requirements were used by the architects and more than one plan was drawn up. The GPs wanted a building with the flexibility of having rooms capable of being altered should the need arise (which it subsequently did). Eynsham Medical Centre was built by Fisher & Townsend and officially opened by the chairwoman of the Area Health Authority

Long Hanborough Surgery & Millwood End

Millwood End was built as a house and surgery for Dr Bolsover in about 1950. It has been said that the Duke of Marlborough, whose land it then was, granted special permission for Dr Bolsover to purchase the property in view of its intended use. From 1952 various doctors lived in the house until Dr MacLarnon moved there in about 1954. Although Dr MacLarnon left the practice in 1966, part of the property was still used as a surgery until the Long Hanborough surgery in Churchill Way was completed in 1969 by the builders Pye. This new site in Hanborough was deliberately chosen so as to be fairly near to the old surgery. Also it was designed so that it could easily be re-converted to domestic use. The building was extended upwards in 1996.

The Doctors

I have assembled biographical details for Eynsham's doctors, past and present, but these are too voluminous to fit into a single number of this journal. This number deals, in a separate article, with Dr Thomas Smallhorn who served the village from 1865 until 1902. Biographies of his predecessors (none of whom seems to have served the community for very long), and of his successors (many of whom, like Smallhorn, had long and acclaimed careers) will appear in these pages in later numbers).

The Nurses

Various nurses are mentioned in the censuses 1841-1891 although most were live-in staff employed to look after the head of the household's children. In 1861 Esther Fell was a nurse for railway contractor Joseph Pickering in Newland Street; and Maria Grove was a nursemaid for baker Thomas Routledge in Eynsham Lodge, Newland Street.

In 1871 Sophia Castle lived in chemist/druggist William Can's house and worked for him as a monthly nurse (i.e. one who attended a mother during the first month after giving birth); and Jane Merry was a nurse for a saddler in High Street who had three young children. In 1881 widow Elizabeth Moby was a nurse in Mill Street and Rachel Ayers was also a nurse girl in the same house; Matilda, wife of John Ayers in Mill Street was listed as a nurse; Mary Grant lived in chemist and stationer Henry Howe's house and worked for him as a monthly nurse; Elizabeth Keys was a nurse domestic living with Fanny Bowerman in Acre End Street; Italian Elvira Spade was nursemaid domestic in Jonathan Sheldon's house in Acre End Street; and Jane Batts was a monthly nurse living on her own in Newland Street.

In more recent times Mrs Hathaway, midwife, lived at the end of Abbey Street. According to Temperance Hawtin she wore a little bonnet with the big bow under the chin, typical for nurses of the period. Mrs Burden used *Llandaff* (the house next to Martin's the newsagents) as a nursing home, as well as acting as a midwife where babies were also born during Dr Tighe's time (1933-52).

Other nurses this century that people recall include Nurse Hope, Nurse Porritt, Nurse Coles, Nurse Murray-Smith, Nurse Foster-Smith and Nurse McLoughlin.

In recent years practice nurses at Eynsham have included Anne Adnams, Gill Williams, Enid Hugill, Nicole Coulon (now Walker), Sue Smith, Melinda and Loo as well as the district nurses and health visitor. Both Anne and Gill left in 1996 following many years service. Anne first came in 1966 for a few years and returned after the Medical Centre opened. Gill joined the practice on 27 September 1975 initially working for 80p an hour. At that time the treatment room was a cupboard at the back with a chair and a trolley. All the reception work, nursing, repeat prescriptions and dispensing was carried out by just herself and Anne Porter.

Nursing Association

There used to be a charitable nursing association involving the Eynsham Vicar and a committee of villagers. In the year ended 30 May 1903 £40 was paid for the

nurse's salary and washing. Presumably this was for Nurse Hope who also received 1s. that year for purchasing a water jug. R Harris also received 15s. for repairing the nurse's bicycle. Annual donations for that year exceeded £42 of which the most generous donors were the Cassington Parish (£10), The Lady Evelyn Mason (£5), Mrs Cuncliffe (£1 1s.), H W Edwards Esq. (£3 3s.), Mrs Deane (£1), Mrs Smallhorn (£1 1s.), Rev. W N Bricknell (£1), The Baptist Chapel (£1 1s.) and Eynsham Charity Trustees (£2). In 1904 Rev E C Dermer (£1), Mrs W.H.Edwards (£10) were new large contributors and the Misses Druce had upped their contribution from 10s. 6d. to £1 1s.

Mrs Smallhorn had been appointed Treasurer and Secretary in 1897 and still held that post in 1904. Mrs Cruickshank came onto the committee that year.

In 1904 entertainment was planned in the April in aid of the Nursing Association Funds which was to include music, comedy and plays. This was sadly postponed due to a case of smallpox coming from Birmingham and the Medical Authority thought it unwise to hold the event.

Hospital Sunday

Each year in late July/early August Hospital Sunday took place which involved a special fundraising church service and a brass band that would go round Eynsham with children collecting donations in boxes and buckets. Temperance Hawtin's father and eldest brother used to take part in the band along with many others including the well known Eynsham character Billy Betterton. In 1903 well over £8 was given to the Radcliffe Infirmary and £3 to the Oxford Eye Hospital. The Eynsham Parish Magazine, presumably representing Revd Bricknell's opinion, criticised the band saying 'it would be very much better if the bands would play some hymn tunes or sacred melodies, instead of a series of popular music-hall songs which tend to desecrate the Sabbath.' In 1904 there were 2 bands parading the village although the magazine lamented the cost of providing teas to the musicians.

At the turn of the last century there was also an 'Oxford Infirmary Elementary Schools' Cot Fund to which the school children, their teachers and friends subscribed.

Eynsham's Chemist at the start of the century

Henry Albert Howe had his shop in Acre Street a few places to the east of the present pharmacy, Lloyds. It was multifunctional, serving as the Post Office and stationers and as a dentistry, as well as dispensing medicine .It used to have a big Stevens ink thermometer outside, about a yard high, and children would go and

read the temperature every morning on their way to school. According to his adverts, Howe was a chemist qualified by examination. He also produced many postcards using his photographs of the village.

The laying out of the corpse

There was also the issue of dealing with the people once they had died and before they were seen to by the undertaker. According to Jack Green:

'Yeah, When a person died, relatives went to some special woman -there was 2 in the village at the time. ...Mrs Ayres lived in Queen Street & after the war down the new houses down Hanborough Road. Before that was Mrs Douglas, she was -you know the back way of the Jolly Sportsman, Gibbon's pub - well there's an opening there in the back way, in the yard. Well, there's a row of cottages opposite there & ol' Mrs Douglas lived in the 2nd one.'

The Present Day

There are now many staff working at both Eynsham Medical Centre and Long Hanborough Surgery covering the surrounding areas. From a single nurse and secretary of the mid-1960s the practice now requires more nurses and secretaries together with receptionists, dispensers, computer operator, practice manager, cleaners, gardeners and fundholding staff. But much more (and more sophisticated) work is carried out today - blood tests and physiotherapy, for example, would not have been carried out in a village surgery 30 years ago. The computerisation of the 1990s has also kept the practice efficient and up-to-date despite the few hiccups that computers can cause.

I left the practice in September 1997 having joined in March 1992 to assist with fundholding which means that the practice is allocated a certain amount of money to spend on certain aspects of health care. And believe it or not - I even mentioned the name of Dr Smallhorn at my interview!

Acknowledgements: My thanks go to the following who have assisted me -

Anne Adnams, Marjorie Crossley, Gladys Garner, Jack Green, Francis & Margaret Harris, Tommy Harris, Temperance Hawtin, Dr & Mrs Bryan Hyde, Isobel MacLarnon, Mary Oakeley, Drs Max & Joanna Peterson, Moyra Philcox, Dr & Mrs John Simpson, Gill Williams, Leigh Winder, Fred & Lilian Wright, and the many others that I have failed to mention.

References and sources (see inside front cover for abbreviations)

1. Mainly based on information found in *Medical Practitioners In Medieval England - A Biographical Register* by C H Talbot and E A Hammond (Land, Wellcome Historical Medical Library, 1965).
 2. V.C.H.Oxon. Vol.12, 1990.
 3. *The Customary of the Benedictine Abbey of Eynsham in Oxon* ed. A.Gransden (Corpus Consuetudinum Monasticarum, vol. 2) Siegburg, 1963 .
see also Gordon, 1990, p.105 for a translation of the relevant passage.
 4. Although this document is unattributed, it is now certain that the author was Mrs Ida Cruickshank, the wife of Watson Cruickshank, the village doctor from 1902 to 1933.
 5. Alumni Oxonienses 1715-1886.
 6. For further information, see Edna Mason, *The Victorian Workhouse, E.R.*, no.12, 1995, pp.25-31.
 7. Irvine Loudon, *Medical Care And The General Practitioner 1750-1850* Clarendon Press, Oxford 1986.
 8. Eynsham Parish Magazine 1903-1904.
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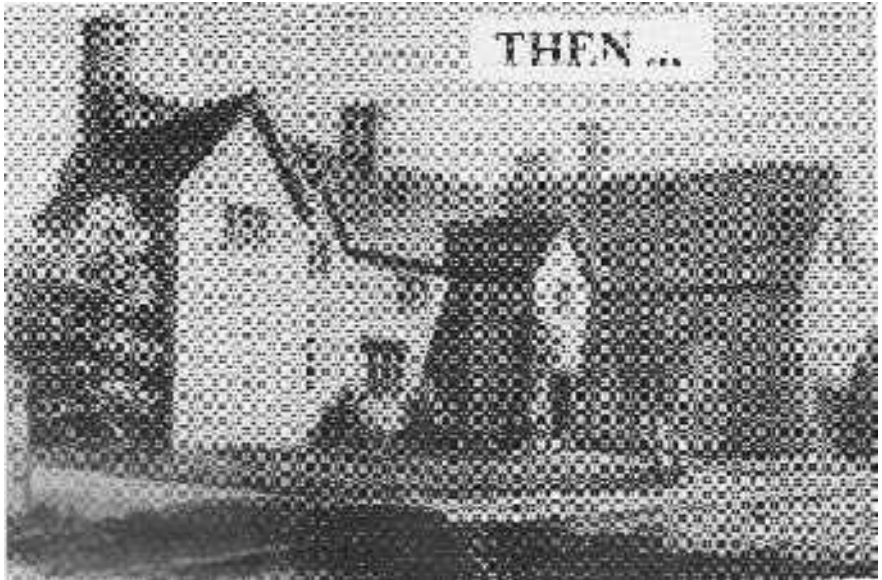
ENSHAM, September 16th, -1774.

THOMS TURNER, Apothecary, begs

Leave to acquaint his Friends, That he has been regularly instructed in the Practice and Theory of MID-WIFERY, by Dr. Mackenzie, of London, who has given him a Certificate of his Qualifications in that Branch; fo that he may with Confidence assure thofe Friends who are pleafed to employ him, that they may depend on his Judgment, Affiduity, and Care, and that their Favours will be moft gratefully acknowledged, by

Their moft obedient humble Servant,

T H O M A S T U R N E R .



The Shrubbery, High Street, was Eynsham's surgery from at least 1865 until 1978, This pen & wash drawing is by J.Buckler ca.1826. Copy courtesy of Terry Woodman.



... and continues as the home of a succession of Eynsham doctors to the present day.

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.
Contact the Editor Brian Atkins, 8 Thornbury Road tel 01865 881677 email
brian@fbatkins.free-online.co.uk

or Fred Bennett, 68 Witney Road tel 01865 880659

THE DAY THE PIG WAS KILLED

by Polly Clifton

Many people in Eynsham used to keep a pig in a sty at the bottom of the garden, and feed it on scraps mixed with meal, which were poured into a galvanised trough. When the pig was fattened and ready to eat, it was fetched and laid on a bench in the back garden in the evening. It squealed all the way, as it seemed to know what was to come.

The official pig killer was Harry Woods. He cut its throat and, when it was dead, he turned it on its back on a bed of straw and set fire to it to burn off the bristles. Afterwards it was hung on a large hook on a beam in the back kitchen. The next day Harry returned and first removed the liver, kidneys, heart and intestines which were put into a tin bath and washed several times. These were called chitterlings. He then cut the pig into joints and removed the outer skin, called the leaf, which was cut into small pieces, put in a pot, boiled, and rendered down to make delicious lard. This meant we could have bread and lard with sugar on. The bits of leaf left over were called cruttons, and they were lovely too. Brawn was made from the pig's head, and faggots from odd bits of meat.

We delivered many of the joints to customers for a little money. Mrs Frank Pimm always had first choice as her husband was the Church Verger. So as well as enjoying our pig ourselves, lots of other people did too, and Mum had much more money for her housekeeping.

PRIMITIVE METHODISM IN EYNHAM

by Eynsham Junior History Group

Primitive Methodism grew out of a dissatisfaction with the established church, and was greatly influenced by Quakerism and Wesleyan Methodism. Its most influential 'founding father' was perhaps Hugh Bourne¹. His family lived near Stoke on Trent in Staffordshire in a bleak farmhouse. His upbringing, mainly shaped by his mother, was strict. His character helped him to conform to this and he also saw, as he grew, the struggle of the labourers, both in the countryside and in town, to live decent lives. He came under the influence of early Methodist preachers including Wesley and read deeply the writings of the Quakers and the Methodists. He could not make up his mind which teachings to follow, so with other like-minded Christians he developed a new 'primitive' methodism. He wanted to make the teachings of his faith simple for the uneducated to understand but also to make it, by its uncompromising rules, easier to follow.

Like Wesley, Bourne and his fellow preachers held many meetings out of doors - so called 'camp meetings'. They also met in private houses. The first Primitive Methodist Chapel was built in 1841 at Mow Cop, a place well known to Bourne; the highest point of the south-westernmost ridge of the Pennine range and site of many previous camp meetings. The main spread of 'primitivism' was in the north, but in 1825 a certain W.G. Belham arrived "to storm Oxford". He got a very rough reception and was pelted with eggs etc. when he preached. However, he fared better in Witney and the surrounding villages, and by 1826 Witney was head of a 'circuit' under the preacher John Hallam who later became very influential in the movement. In 1835 Oxford was re-missioned by Joseph Preston of Witney who called it "a sink of iniquity", but the society he founded there was short-lived, becoming extinct by 1838. During the next years there was further successful missioning in Oxfordshire and as the movement spread Witney had to relinquish its place in the circuits as other towns took its place. It regained its 'headship' in later years. Hugh Bourne himself came to Oxfordshire in 1843 and spent a week in Witney in September.

A group of Primitive Methodists was meeting in Eynsham by 1843 and may well have heard Hugh Bourne preach. In 1847 it is recorded that Thomas Jackson of Witney had rented a meeting room in Eynsham. In the 1851 census of Chapels & Churches², the Eynsham Primitive Methodist Chapel is listed as being in Mill

St. in a building erected before 1800 although not "separate and entire". It is also stated that it was not used exclusively for worship. The census goes on to record:

Free sittings 66. On March 30 in afternoon General Congregation 82, in evening General Congregation 118. Signed Henry Bowerman, Steward, Mill St. Eynsham.

In the general census of 1851, Henry Bowerman of Mill St. is described as a corn warehouseman. It has been suggested that at this time they were meeting in a barn behind the present White House in Mill St. which had previously been used by the Baptists and Wesleyan Methodists³

A new chapel was built in 1860 with a membership of 30, in what is now known as Chapel Yard off Newland Street. It is marked on the 1876 Eynsham map beyond the northern end of the present cul-de-sac. In 1863 the Primitive Methodists were probably the strongest group among Eynsham's dissenters with an average congregation of 140. By 1872 there were only 12 members and by 1900 only 3, while the average congregation was about a dozen³.

The rather sad history of the chapel can be drawn from the chapel account book'. Exactly why there was a falling off of numbers is unclear but certainly maintaining the chapel was a constant financial problem. Obviously, to build the chapel the society had secured a mortgage and repayments caused difficulty. For the first year April 1860-April 1861, the chapel had an income of £175 1s. 5½d. but the balance carried forward was only 2½d. The income had come from donations, collections and borrowing. In January they had borrowed £120 from a Mr H. Pinnell and 'on note of hand' a further £18 in April. Seat rents had produced £2 0s 3d. The practice of 'seat rent' was useful in two ways. Firstly the payment for a seat in the chapel gave a guaranteed income whether the seat was filled every service or not. It was also an easy way of checking who was missing from the meeting.

Outgoings in this first year included 4s.6d for candle sticks, 10s.2d for insurance, 2s.6d for the Registration of the chapel, 1s.6d for the Chapel Account Book, £140 5s 0d. for Mr Capel's contract & extras, £6 13s. 0d. for the solicitor's bill for Trust Deed & Mortgage, and £18 for the ground.

Later in 1861 Mr Capel (described as a carpenter in the 1851 Census) put in three new pews, and for a while things went better financially. Seat rents had gone up to £6 2s. 1d in 1863 and by the end of the financial year 1864 there was a balance-in-hand of £3 13s. 1½d. However, by 1873 the chapel was in debt to its Treasurer, Mr John Hill, for the sum of £5 11s 6d. It had become difficult to let seats for the chapel. There had been a number of repairs to the building and there

are several mentions of windows being mended. Whether these damaged windows were a result of vandalism is not known but such attacks on non-conformists did take place. Further money was raised with help from donations and the Circuit Chapel Fund. and in 1876 improvements were made to the chapel building. At a Trustees Meeting of January 20th 1876 it was resolved that

Mr Wright be authorized to employ persons to put match board round the chapel from the floor to the coat pegs - to have a lobby with two doors, one on each side, to have the ceiling white washed and the walls coloured. The front wall cemented with rustic quoins and a porch [sic] if sufficient funds be raised, also one side of the chapel stuccoed.

In the Expenses for the following year there appears "white washing £1 13s. 0d.; Painters' Bill £4. Carpenter £2. Cleaning and curtains 6/-d".

They were heavily dependent on donations and and seemed to be able to call on a wide variety of people. James Mason, Esq. of Eynsham Hall is noted for having given £5 in 1886 and £3 in 1892. There was a "Golden System" and there is a list of those who donated. Many on the list seem to be members of the Witney Circuit rather than residents of Eynsham. The collecting of donations had its difficulties. At the Trustees Meeting of February 3rd 1880 it was noted

That as Mr A..Moss refuses to hand over the accounts and money he has collected to the Treasurer in the opinion of this meeting we should seek advise [sic] as to the best means of obtaining the money and accounts from him.

Unfortunately there is nothing to tell of the outcome of this problem. In 1893 and 1894 they were letting the chapel to the Salvation Army for meetings. In 1897 there was a "Special Effort For Reduction of Debts" and this time donors from as far away as Nottingham are noted. All the surrounding chapels contributed by holding special meetings at which collections were made. The main debts were paid off. During the following years there was a struggle to maintain the building and keep it ready for use. To add to the difficulties there was a fire in June of 1900 and a gale damaged the roof and windows in 1901. The accounts of 1905 record "March 13th Sale of Chapel & Seats £16." and in June of 1909 the final balance of £1 15s. 0d. was paid into the Northleigh Account. No doubt the financing of the Society was an important factor in the failure of the Chapel in Eynsham and it does not seem surprising to come across a chapter heading "Improved Methods of Finance" in the *History of the Primitive Methodist Church*⁵. Sadly they seem to have come too late for Eynsham. Between 1905 and 1913 the chapel was demolished.

On the whole the members of the Primitive Methodist Society were what we would now term 'blue collar' workers. In the Eynsham census for 1851 Thomas Phillips, Richard Buckingham and James Harwood, who all at sometime served as officers of the society, were described as "agricultural labourers". James Harwood who was 'tresurer' in 1862 had trouble with his spelling, 'acknowledging' and 'poast offis' being examples. However, they were exactly the people to whom Hugh Bourne had believed he should bring his teaching. He and the movement were keen on education and he established the Book-Room, an institution rather like the S.P.C.K. providing great quantities of reading material to support and supplement the missionary work. They produced their own hymn books and a children's magazine. This would have supported the teaching done in the Sunday schools. In 1886 and 1887 collections from Eynsham Sunday school are noted in the accounts.

To accompany the hymn singing there seems to have been, at times, a small band as well as a harmonium. However, the musical instruments were sold in 1888 raising £3 1s. 0d. and a further £6 5s. 0d. in 1889. The harmonium was sold in 1894 for £2 2s. 0d. Although it is obvious that the money was useful, the decision to get rid of the band may also have been influenced by a legal decision of 1888⁶. Proceedings had been brought to the County Court with Thomas Phillips, steward of the Primitive Methodist Society at Eynsham as Plaintiff and George Harris as Defendant. The Plaintiff was claiming £2 16s. 0d, the value of a clarinet which had been 'detained' by the Defendant. It was stated that all the instruments used by the band belonged to the Primitive Methodist Society and should only be used on their behalf. It was alleged that Mr Harris, who had been employed by the Society to teach their band and for which he had been paid £7. 14s. 7d., had played the clarinet at a public house which was contrary to the rules of the society. In his defence Mr Harris agreed that he had played with another band at the public house, but on one occasion only, for a club feast on Whit Tuesday. Mr Phillips claimed that Mr Harris had no right to use the instrument and that where he played and with whom must be the decision of the Society. The judge described the views of the Society as tyrannical and the case was dismissed.

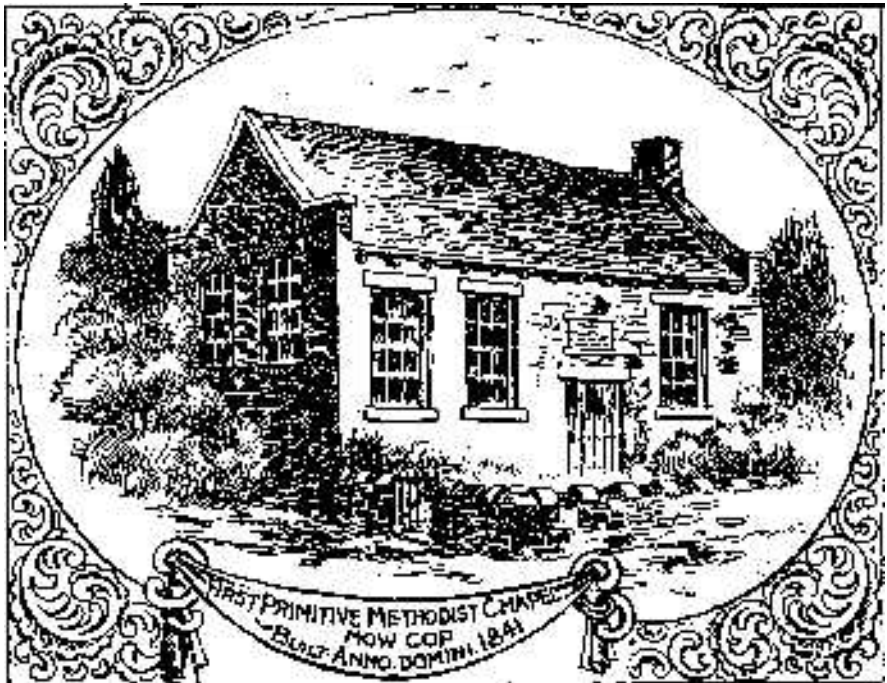
The rise and fall of the Primitive Methodists throughout the country depended very much on the relative strengths of the other religious organisations in an area. In Eynsham in the second half of the nineteenth century the Society had to compete with the established church, the Baptists, the Wesleyan Methodists, the Irvingite or Catholic Apostolic Church and the Salvation Army, as well as those who gave allegiance to any local Roman Catholic Church. For those who continued to hold to the strict views of the Society Witney would probably have

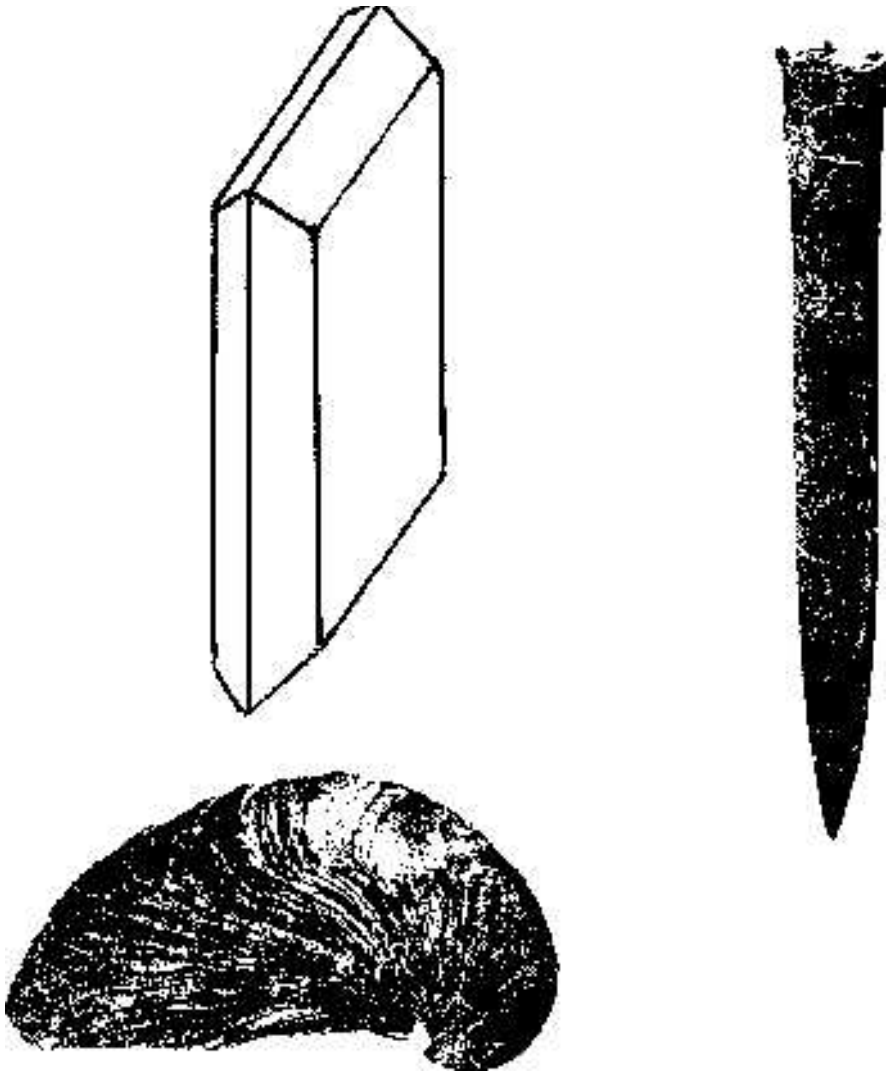
become their regular meeting place, whereas others were likely to have joined the Wesleyans.

References (see inside front cover for abbreviations)

1. John T. Wilkinson, *Hugh Bourne 1772-1852* (London, 1952)
2. Kate Tiller (Ed.) *Church & Chapel in Oxfordshire 1851, The Return of the Census of Religious Worship*, Oxford Record Society, Vol.55.
3. *V.C.H.Oxon.* Vol.12, p.154.
4. Oxon. Archives NM2/12/F/1
5. Revd.H.B.Kendall, *The Origin & History of the Primitive Methodist Church* (London, n.d).
6. *Witney Gazette*, August 18th 1888.

[Research by Alison Retz (aged 10) and Pamela Richards, Senior Member]





Characteristic shapes of locally-found gypsum crystals, belemnites and oysters

GYPSUM

by **Brian Atkins**

Last year contractors laid a drain running approximately north-south across the field from the new estate built by Westbury Homes off the Witney Road to the Chilbrook. Ground disturbance penetrated the Oxford Clay and brought to the surface shiny crystals, mostly one to two inches in length, and with characteristic shapes. These were enthusiastically collected by walkers in the field, notably at Grid Reference SP 425095. The crystals are of the mineral gypsum and they are not uncommon in the Oxford Clay, the Jurassic formation about 150 million years old which underlies Eynsham and a large area around including Oxford itself, Cassington, Yarnton, Farmoor and South Leigh.

The Oxford Clay was deposited in warm shallow seas when dinosaurs roamed the land. Creatures in the sea included pliosaurs (monsters several meters in length), ammonites, belemnites and oysters. The ammonite fossils are found locally only as white, compressed and fragile remains in the blue clay encountered at depth. The belemnite and oyster remains are, by contrast, very robust, and survive as fossils into the topsoils. They are represented respectively by the bullet-shaped objects and the 'devil's toe-nails' often encountered on ploughed fields.

The gypsum crystals grew from solutions rich in calcium and sulphate ions within the clays which had built up on the sea floor, as these were thickened and compressed. Chemically they are fairly simple, being hydrated calcium sulphate, $\text{CaSO}_4 \cdot 2\text{H}_2\text{O}$.

The individual crystals collected hereabouts have no commercial value, but in large quantities gypsum is an important commodity. When powdered and carefully heated it loses some of its water. When it needs to be used, it is mixed with water and reforms as plaster in whatever shapes are required. Most of the interior surfaces of our homes consist of gypsum processed in this way, and plaster board is the same material formed between two layers of paper. It is also used as moulds for ceramics, and in the medical profession to hold broken limbs in place while the bones reset.

If you collected gypsum crystals and wish to retain them as a local curiosity, beware that they are quite soft and are easily scratched by, for example, a fingernail.

Letter to the *Oxford Times*, published 28 July 1906.

EYNESHAM STREET WATERING

It certainly would be most interesting to the vast number of persons who signed the petition to the Rural District Council, asking for a water-cart to be provided, to glean some idea what is being done in this matter. Are we to wait until the summer is over before anything is done to mitigate this abominable dust caused by motors? Armed with such an influential petition we would have thought our representatives understood the necessity of providing the water-cart and would have acted accordingly, but as far as can be ascertained, the matter appears to be shelved. And we may add that, the rates having risen 2s in £ during the last two years, it is only reasonable that this small benefit should be granted.

Faithfully yours,

ONLOOKER

EYNHAM'S DOCTOR, 1865-1902

Thomas Smallhorn, MRCS Eng., LRCP, LM Edin.

by Martin J Harris

Dr Smallhorn's popularity must have been exceptional, on account of the altar stained glass window in Eynsham's St Leonard's church that was installed as a memorial to him in 1903.

Thomas was born in Dublin, Ireland on 24 August 1838 son of gentleman James Smallhorn. He qualified and was admitted as a member of the Royal College of Surgeons on 20 August 1863 having previously studied at Edinburgh and Dublin. Being a surgeon, he should really have been addressed as Mr Smallhorn but Eynsham villagers always used the doctor title. By 1865 he was practising in Eynsham, living and working at the Shrubbery in High Street

which remained the doctor's surgery until 1978, and has even to this day continued to be lived in by an Eynsham doctor or his family. At that time, adjoining the Shrubbery was a pub called the Royal William (soon renamed the King's Arms). In 1865 at Eynsham, he married Sarah, daughter of James Gibbons', the Eynsham brewer. They had 4 children all born in Eynsham: Amy (born 1868), Ida (born 1872), Nora (born 1874) and Cyril (born 1878). As with doctors of that era, he was of quite high standing in society. To match his status, he wore a top hat that was even used by whoever played the doctor in Eynsham's Mummings Plays.

Dr Smallhorn³ was the Eynsham doctor for 37 years until his death on the Sunday evening of 9 February 1902. He had never fully recovered from a bout of flu two years previously. However he had carried on with his professional duties up until a few weeks before his death with assistance from a Dr Cruickshank (who was to succeed him). His obituaries all seem to stress how good he was to his poorer patients. I get the impression he was a good Christian man who gave a lot to Eynsham life during his time there.

His funeral was held at Eynsham on the Thursday after his death at 3pm. Eynsham business practically ground to a halt that afternoon as the church was packed with mourners from all walks of life. He was buried in Eynsham churchyard. His wife was also buried with him when she died in 1928. The gravestone - 2 plaques topped by a cross - is still there.

His daughter Ida married her father's successor, Dr Cruickshank, later in 1902. His daughter Nora had, in 1897 prior to her father's death, married Dr Robert

Debenham. Eldest daughter Amy married the widowed vicar, the Rev William Nash Bricknell in 1920 at Eynsham. She died in 1951 and is buried with the vicar. Cyril, was educated at Malvern College before coming to Oxford in 1897 to read Physiology at Wadham College. After obtaining a 3rd class degree in 1901 and a BM in 1905 he was a physician at Shrewsbury moving to St Bartholomew's in 1906 where he was made surgeon. He married Isabella Forster in 1908 and was in the Royal Army Medical Corps, serving in France during World World War I -he was mentioned in Despatches in 1915. He was later a Medical Practitioner in Billingham, Lincolnshire. He died in 1949. Many more of Thomas' descendants entered the medical profession.

After Dr Smallhorn's death, his widow Sarah moved further down the road to Willow Bank, next to the modern playing fields. These were actually donated to Eynsham by the Smallhorn after Sarah's death. Jack Green remembered sometimes doing work for Mrs Smallhorn when she lived at Willow Bank. She had a live-in cook, Emily Russell, and Laurie Clinch of Mill Street tended her garden, looked after her horses and drove her brougham. Also there was Mr Lee, a well-to-do cripple living there as a sort of paying guest who used to sit there and smoke a cigar.

Servants and staff in Dr Smallhorn's time included Miss Elizabeth Holloway (general domestic servant, 1871 census), Miss Julie Hammond (teacher & governess), Miss Emma Beesley (cook), Miss Jane Pratt (servant and nurse) (1881 census), all of whom lived in. John, son of James Whitlock of Mill Street, is listed in 1881 as being a 13 year old errand boy to a surgeon, and Ernest Harris was a servant/errand boy in the 1890s⁴.

The Smallhorn Memorial Window

This window at the time of its completion in 1903 was described by Eynsham resident Mr. Schmidt, of Chesneys, Newland Street as being, "very rich in colour, broad and impressive, whilst every detail will bear the closest inspection." The window was designed by John Wilkins and glazed by Lavers and Westlake.. To complement the window the Misses Druce gave three marble steps, in place of the wooden platform at the east end, in memory of their parents, grandparents and other relations, and gave some ecclesiastical tiles for the interior of the sanctuary.

The window was dedicated at a special service held on Friday, July 3 1903 attended by the Bishop of Oxford. At the end of the 2nd hymn, the Vicar pulled a cord, drawing aside the curtain and saying, 'To the Glory of God and in loving memory of Thomas Smallhorn, I unveil this window.'

The following is an extract from the July 1903 edition of the Eynsham Parish Magazine:

DESCRIPTION OF THE EAST WINDOW

The Subject of the Window is the Crucifixion, which fills the three main lights. The central light contains a life-size figure of our Lord upon the Cross, bearing at the top the inscription, I.N.R.I., behind the Cross stand two Roman soldiers holding spears, on one of which is the sponge. At the foot of the Cross a small scroll contains the sixth word- "It is finished" In the right hand light is a figure of St. John, the beloved Disciple, whose features are beautifully portrayed, behind him are four soldiers, who are casting lots for the seamless vesture-and the dice can be plainly seen-and close to the soldiers is the Roman Centurion on horseback The left hand light contains a beautiful figure of the Virgin Mary, and behind her are a group of holy women, who are pouring out their troubles to one another. The figures are all exquisitely drawn and the colouring of the robes are excellent. The four top lights contain the demi-figures of St. Leonard, St. Stephen, St. Alban, St. Augustine. At the bottom of the window two angels hold a scroll, with the inscription: "To the Glory of God and ever loving memory of Thomas Smallhorn, 37 years Medical Practitioner of this district, who died Feb. 9th, 1902, this Window is affectionately dedicated by his grateful Patients and Friends."

The cost of the Window was £200, and the expense of the new iron bars £1.

Acknowledgements: My thanks go to the following who have assisted me -

Cliff S L Davies, Temperance Hawtin, Peter Kline, Moyra Philcox and Christopher Smallhorn.

Notes and sources

1. PO Directory of Oxfordshire 1869; and census returns for 1871,1881, & 1891.
2. Sarah Jane Gibbons, daughter of James and Jane (née Healey) was born in Eynsham on 9 April 1842. Before her marriage she was living in High Street in 1851 and in Abbey Street in 1861.
3. His photographic image is reproduced on the front cover.
4. See my account of 'The Eynsham Carrier' , *E.R.* no. 12, 1995, pp.9-16.

Colonial Training College
and
School of Horsemanship,
Ltd.
EYNSHAM, OXFORD.

Principal :
Capt. L, MORGAN SMITH.

A SMALL CAMP

HAS been arranged in conjunction with the Colonial Training College and School of Horsemanship, Ltd., for University men during the Long Vacation; its object being to combine the usual pleasures of camp life with instruction in any of the following subjects:

Horsemanship, lasso, bolas, stockwhip, elementary veterinary work, forge and smithy work, carpentering, fence and bridge construction, axe-work, ropemaking, butchering, shot-gun (clay pigeons), revolver, rifle, etc.

The Camp is pleasantly situated on the banks of the Evenlode, in which may be had good bathing, boating, and fishing (private waters).

Other pastimes include tennis, Badminton, etc. Ample arrangements have been made for those wishing to read quietly.

The terms are moderate and may be had on application to Capt. MORGAN SMITH. Periods from one week upwards.

GWYNNETH HOLT R.B.S. AN APPRECIATION

by Joan Weedon

Gwynneth Holt, who died in February 1995, was better known during her twenty-one years in Eynsham, as Gwynneth Gordon, the wife and latterly the widow of Eric Gordon, sometime Bishop of Sodor and Man (and the Eynsham History Group's last President). She was born Rose Gwynneth Holt in 1909, the eldest of three daughters of a well-established Wednesbury manufacturer, and educated at St Anne's Convent, Birmingham. She later studied sculpture at Wolverhampton College of Art where she met T.B.Huxley-Jones whom she married in 1934. Both these talented students were awarded places at the Royal College of Art, Gwynneth refusing her place since she thought her acceptance could impoverish her sisters. Despite the lack of further tuition, but encouraged by the Wolverhampton College Principal, R.J.Emerson, she proceeded to exhibit her work at the Royal Birmingham Academy from 1930 onwards. In 1938 Huxley-Jones became Head of the Sculpture Department at the Aberdeen College of Art, and from that time they both exhibited at the London, Scottish and West of England academies, the Society of Portrait Sculptors and the Paris Salon. Among the awards Gwynneth won were the Feodora Gleichen award (for 'outstanding work by a woman sculptor') for her 'Mother and Child' exhibited at the Royal Academy, and two at the Paris Salon for 'Arts Decoratif and for sculpture. A set of her wartime figurines of a semi-humorous character, which were cast by the Bovey Tracey pottery, is now in the Imperial War Museum. While living in Aberdeen she also exhibited work in ivories, woods, copper, terracotta and bronze in London and Edinburgh.

Gwynneth and her husband moved to Broomfield, Chelmsford in 1949 where they shared a large studio in their garden and both achieved high personal success. Huxley-Jones's brilliant, imaginative figures gained him wide recognition, and he undoubtedly influenced Gwynneth's own style, although her life studies at that time may be perceived as more naturalistic than the style of her husband's large symbolic works.

One of Huxley-Jones's commissions was the Fountain of Joy, to be seen near Speakers' Corner in Hyde Park. Shortly after his death in 1968, the large figure of the west wind was stolen from the fountain. Gwynneth, a very petite person, undertook the strenuous job of copying and replacing the figure to her husband's

original design (see illustration opposite) so that, today, the fountain is complete and appears unaltered.

The demonstrable piety of many of Gwynneth's exhibits created a demand for interpretations of Christian figures and symbols. Eight churches in and around Essex contain her important representations of such figures, and there are other such works traceable to her 'Chelmsford phase'. The Parish Magazine of Stock Harvard (May 1955) contains the following comment about the figure of Christ on the rood beam at All Saints Church:

"The figure speaks to us of eternal wisdom combined with eternal youth, and there is about the whole figure and its expression a strength and calmness which communicates itself to people who look at it long enough with a really open mind ...The figure has that strange factor of timelessness which some of the medieval artists secured."

Both Huxley-Jones and Gwynneth were visiting sculptors to the Hopkins Centre, Dartmouth College, New Hampshire, USA in 1963, and again in 1968; two known examples of her terracotta figures remain there. An unknown number of her carvings and sculptures are much cherished private possessions. In Malta, the doctor who helped Bishop Gordon when he was taken ill there, will on the slightest provocation show visitors his most loved treasure, Gwynneth's slender ivory carving of 'Girl with Cat'. Two publications refer to her ivory-carving; the dust-cover of Barnes's "Modern Ivory Carving" shows her 'Family Group', and the introduction, 'A visit to an ivory carver's studio' concerns Gwynneth and her work with numerous illustrations. Four publications refer to her 'Aberdeen phase', and during that time, in 1943, the late Charles Wheeler proposed her membership of the R.B.S. In 1952 she was elected a Fellow.

Following her marriage to Bishop Gordon in 1971, Gwynneth continued to produce figures and portrait heads in the Isle of Man and later in Eynsham from 1974. The limewood figure of St Leonard in the chancel of Eynsham's Parish Church is a beautiful reflection of her study of medieval carving. Her later figures which were very popular were mainly stylised bronzes; these express the qualities of serenity and love which were obvious in Gwynneth's own character and personality.

Examples of her work may be seen in the following churches:

Church of the Immaculate Conception, Chelmsford: Stock Harvard Parish Church, Essex: Balsham Parish Church, Cambs.: St Andrew's, Hornchurch, Essex: Downham Church, Essex: Methodist East End Mission, London: Navestock Church, Essex: Buxhall Church, Suffolk: St Leonard's Parish Church, Eynsham.

Publications which refer to her work.

Aberdeen Phase 1938-49.

Sculpture Today in Great Britain, 1940-43. Arthur T. Broadbent, Tiranti, London 1944.

Scotland. Ian Finlay, OUP 1945.

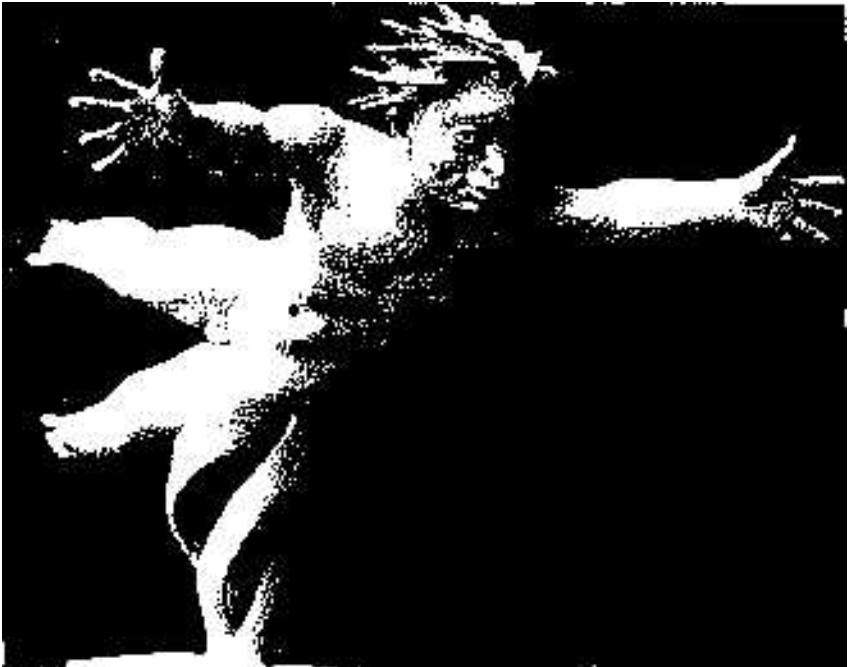
Scottish Sculpture, a Record of 20 Years. T.S. Halliday & G. Bruce, Findlay, Dundee 1946

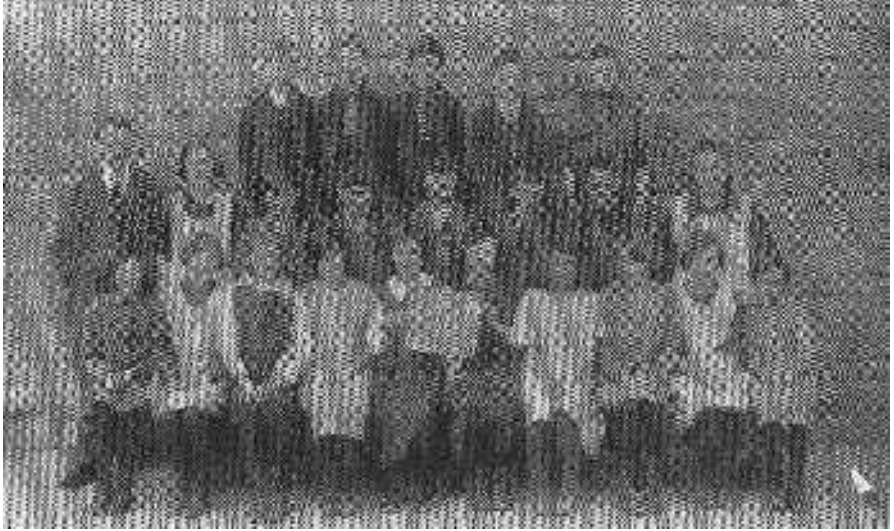
British Sculpture 1944-46. Eric Newton, Tiranti, London 1947.

Carving in Ivory

Ivory Carving. Carson, I.A.R., Barker, London 1969.

Modern Ivory Carving. Carson I.A.R. Barnes, New Jersey, USA and Yoseloff, London 1972.





Pupils and staff of Eynsham's Board School in the 1920's.

Mrs Daisy Ainsley Grabsky, who loaned the photograph, and whose brother Bert Ainsley is standing second left on the top row, suggests 1927 for its date. Mr Farnish is the headmaster.

If you can identify others on the photograph, please let me know. Editor.

REPORT OF HIS MAJESTY'S INSPECTOR ON THE COUNCIL SCHOOL

Boys' School - "An excellent spirit of emulation pervades this school, and the boys work well on their own initiative, so that the general condition of the school is highly praiseworthy."

Girls' School - "The school is excellently controlled, and the girls are carefully trained in order and neatness. The work is sound and successful; needlework in the upper classes deserving a special word of praise."

Infants' School - "During the last four months of the year the staff has not satisfied the requirements of Article 73 of the Code of 1903, and unless a proper number of adult teachers is provided the higher grant will not again be recommended. Four young monitoresses have been employed; not one of them is presented as a candidate for pupil-teachership. Under the circumstances the mistress deserves the greatest credit for the intelligent work which has been accomplished, the nature study drawing and Kindergarten lessons being of special merit. The babies interfere with the class which is taught in the same room; they should be separated by a partition, and have an adult teacher of their own."

Extract from *Homewords for Heart and Hearth* (Eynsham Parish Magazine)
December 1904.



A HIKE FOR HISTORY

During August and September 1996, Professor Christopher Elrington, former general editor of the Victoria County History, undertook a sponsored walk through all the historic shires of England in support of the project. He walked more than 1100 miles, averaging some 22 miles each day.

On Monday, 19th August, having walked from Sandford via central Oxford in the morning, he lunched in Eynsham (*chez nous*) before setting off for his next overnight stop at Charlbury. The photograph (courtesy of the *Oxford Mail*) shows him in the Square, flanked by the High Sheriff of Oxfordshire, Malcolm Cochrane (left), and the Lord Lieutenant of the County, Hugo Brunner (right). A group of villagers, local historians and others, also greeted him in the square, and some walked with him for a time in the afternoon. He set off on schedule at 1.30 p.m. one minute after this photograph was taken - note the church clock!

The Victoria County History (called after Queen Victoria and widely known as the VCH) is the essential reference work for English local history. It provides authoritative information for counties, towns and parishes throughout the country; it always cites its sources and so serves as a starting point for further inquiry and research.

Eynsham is dealt with in Volume 12 of the VCH Oxon., published in 1990 when Christopher Elrington was still the national editor. Alan Crossley, the Oxfordshire editor, who researched this parish, gave us some 60 pages, 5 Plates, 2 maps, and 1521 footnotes of which 23 cite the Eynsham Record. You can buy the volume, or consult it at, for example, Eynsham's branch library or at the Centre for Oxfordshire Studies in the Central Library at Westgate.

"The VCH is one of the great Victorian institutions, like the OED, the DNB and *The Times*. More than 200 of its large red volumes have been published, but as many more still wait in the pipeline. The research and writing are financed largely by grants from public funds in the counties, and recently some of those grants have been reduced or withdrawn. So Professor Elrington has decided to put left leg in front of right, then right leg in front of left, and repeat the procedure until he can bring the majestic project to completion. That would be a far more useful object for the Millennium Fund than any of the daft proposals so far. For the VCH is the seedbed of English history." Philip Howard, *The Times*, p.18, 13 September 1996.

Editor

HIKE FOR HISTORY 1996



EYNHAM 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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