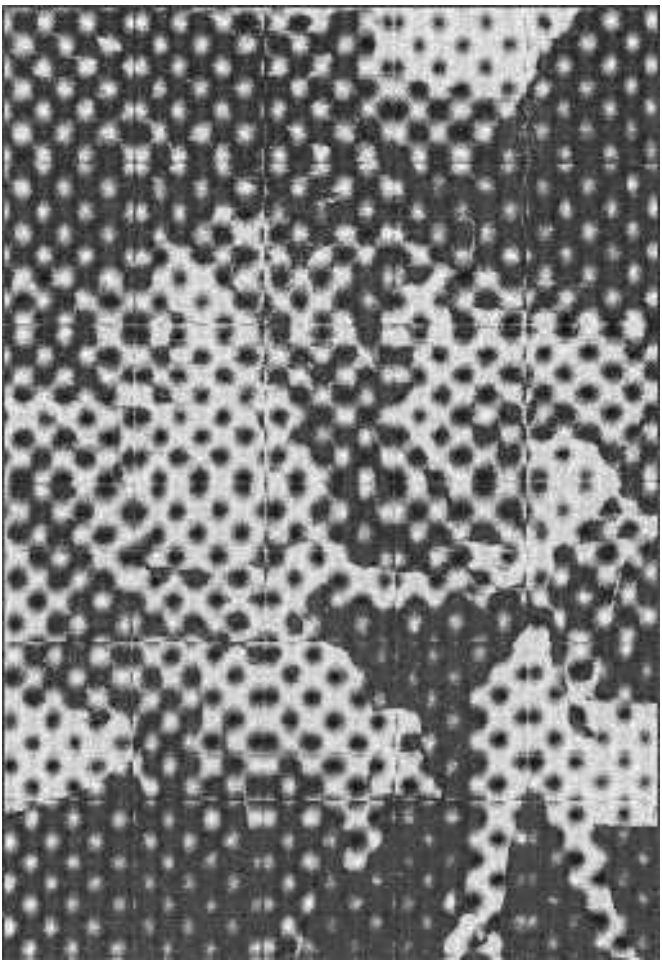
THE EYNSHAM RECORD



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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}
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5. Back numbers of the Eynsham Record are available in **print** for £1 plus p&p.
6. Contacts:

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Note on abbreviations

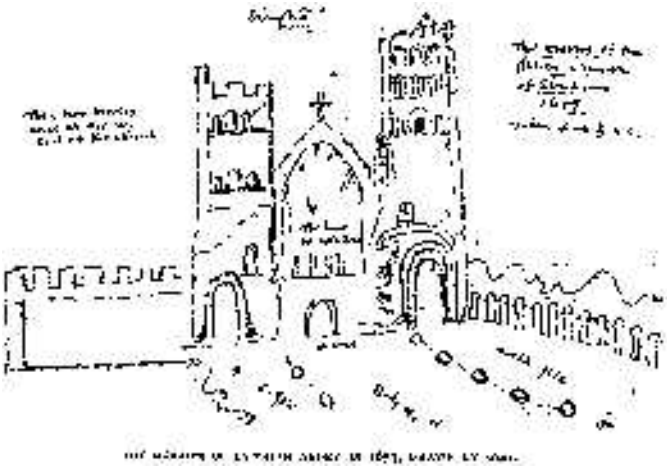
Bodl..	Bodleian Library, Oxford.
Chambers, 1936	Chambers, E.K. *Eynsham under the Monks.* Oxfordshire Record Society, vol.18, 1936.
E.H.G.	Eynsham History Group.
E.R.	*Eynsham Record.*
Eynsham Cart.	*Cartulary of the Abbey of Eynsham.* Salter, H.E. (Ed.), (1 and 2) in 2 volumes, Oxford Historical Society,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

FRONT COVER:
Gertrude Swann, schoolmistress (left), with Mrs Ivy King, mother of the **sisters** who recall their happy schooldays in these pages.

THE EYNSHAM RECORD

Number 16: 1999

Journal of the Eynsham History Group



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CONTENTS

EDITORIAL

The last year of the millennium also marks the 40th anniversary of the formal founding of the E.H.G. A birthday cake at the annual party in March (the publication day for this number) commemorates the occasion!

The past year has seen the publication of the second volume of Martin Harris's *The Changing Faces of Eynsham* (Robert Boyd, Witney, 1998).

In these pages articles by Anne Wrapson, Ann Seal and Pat and Pam King, all close contemporaries, relate their childhood memories of the village in the 1940s; and Polly Clifton recalls an earlier generation. I make no apology for the abundance of such material in this last number of the millennium. They include minutiae of history which, if not recorded, can be lost forever.

Thanks to all contributors, of course; but also to those who have loaned illustrations for this number - Lilian Buchanan, Pauline Church, Daisy Ainsley Grabsky, Martin Harris, Ann Seal and Anne Wrapson.

Permission by the Bodleian Library, Oxford to reproduce MS.Top.Oxon. a 42, fol 16, and by the Victoria County History, Oxfordshire to reproduce part of volume 12 is hereby acknowledged.

Mrs S. Howlett

We regret to record the death of Mrs S.Howlett who was the E.H.G.'s Secretary for 15 years, from 1960-1975.

Peggy Garland in her studio in New Zealand in 1952.

PEGGY GARLAND (1903-1998)

by Joan Weedon

Peggy Garland came to live in Eynsham in 1962; she was a cosmopolitan artist who, having studied at the Slade School of Art, began her working life in South Africa in 1926. Following exhibitions of her work in Paris she was elected an associate member of the Ecole des Beaux Arts. Her sculpture in South Africa included a notable portrait head of Laurens van der Post and the beautiful teak carving of an African man, head and shoulders, which gave a great deal of pleasure over the years at Peggy's home in Acre End Street. Her work is scattered about the world in private collections and in galleries and museums; she worked in New Zealand, France, China and England but unfortunately little has been recorded. While living in New Zealand she received an official invitation to spend eleven weeks touring China; her book, 'Journey to New China' was published in 1954.

In the early 1970s Peggy's sitting-room was the focus of a planning pressure group, EPIC (Eynsham Planning Improvement Campaign). Peggy, with Brian Jones, Max Wallis and others, fiercely opposed the growth of heavy traffic which, at its zenith, included one gravel lorry traversing the village centre every two minutes of the working day. One of EPIC's actions involved the stringing of sheet-sized banners across roads leading to the village centre. Reluctant residents were persuaded to lend their properties as banner supports, but unfortunately some banners in Mill Street became loose, chaos followed, and the police were called. However, the eastern bypass, following the line of the extinct Eynsham to Oxford railway, was eventually opened. Plans for 400-plus houses to be built on the meadows between Station Road and the Old Witney Road (the so-called 'western development') were also opposed, as were plans for gravel extraction close to the village. Peggy, together with her EPIC colleagues and others who founded the Eynsham Society (of which she was a keen member), had identified the problems which, to this day, are recurring planning harassments.

When, in 1974, Eynsham Library vacated the lower Bartholomew Room and its use as an arts centre was suggested, Peggy was the person who organised the formation of the Eynsham Arts Group. She was its first Chairman and its President at the time of her death.

It is of interest that the 'Listener', a magazine published in New Zealand, printed a critique by Michael King in May 1998 of a book edited by P. and D. Beatson, 'Dear Peggy: Letters to Margaret Garland from her New Zealand

friends'. Mr King includes the two editors' claims that 'Garland and her largely Wellington-based friends made up a "cultural elite" and even laid "the foundations of this country's future high culture ...". Wystan Auden, no less, was among her world-wide circle of friends.

Peggy's death deprived Eynsham of a powerful and experienced voice; with her help many battles were fought for the preservation of the village streetscape and the Local Plan. We have been singularly fortunate in having this self-educated, brilliant and remarkable woman as our neighbour.

She was accorded extensive obituary notices in the national press.

References:
'Journey to New China', pub. Caxton, New Zealand, 1954.
Dear Peggy: Letters to Margaret Garland from her New Zealand friends'. ed. by Peter and Dianne Beatson, pub. Sociology Dept., Massey University, New Zealand, 1998
Obituary notice. The *Times* 14 May 1998
Obituary notice. The *Independent* 29 April 1998.

Letter in the *Daily Telegraph:* 6th September 1979.

SIR - Years ago the then Bishop of Sodor and Man [Eric Gordon] told me that, on holiday in Brittany, he had found himself translated, in a local paper as M.l'Évêque de Siphon et Homme.

Patrick Lacey
Cavendish, Suffolk.

THE CATHOLIC APOSTOLIC CHURCH

by Daisy Ainsley Grabsky

The early years of the nineteenth century were times of ferment. Terrible events had taken place in Europe and Britain. The French Revolution and the wars that followed had shocked thinking people in this country. Britain was going through a period of crisis. There had been the General Enclosure Act of 1800 depriving country people of the use of common lands and open fields. The Industrial Revolution, the high price of corn, the potato famine in Ireland, and the widespread European harvest failure of 1811-12 caused concern.

During these times many serious minded people in England felt that the foundations of society were being shaken and groups of devout people became joined in prayer. From this arose two significant movements. One was the Oxford Movement and the other became known as the Catholic Apostolic Church. The leaders of the Oxford Movement were clergymen while the leaders of the the Catholic Apostolic Church were largely laymen.

One such man was Henry Drummond, a banker and country gentleman. He held a series of conferences at his country seat in Albury Park, Surrey between the years 1826 and 1830.

On the agenda were:

The duties of Christian Ministers and people
The present and future condition of Jews
The books of the Bible, especially those of Daniel and Revelations
The future coming of the Lord and the duties of the church regarding this.

Those present at Albury became convinced that the troubles in the world and in the Church were in part due to the fact that there was in existence no College of Apostles, and that for centuries the Bishops had been in charge of the Church and that they differed considerably on points of doctrine and Church Order. During 1832 words of prophecy had been heard in various congregations testifying to the need for an Apostolic ministry

The first Apostle to be "called through the power of the Holy Spirit" was John Bate Cardale. During the next three years eleven more were similarly called.

The twelve Apostles were

Cardale, John Bate	Solicitor
Drummond, Henry (son-in-law of the Duke of Cumberland)	MP, Banker, and country gentleman
Perceval, Spencer	Son of the Prime Minister
King-Church, Henry	Clerk in the Tower of London
Armstrong, Nicholas	Anglican Priest
Woodhouse, Valentine	Barrister
Tudor, John	Artist and editor of 'Morning Watch'
Dalton, Henry	Anglican Priest
Carlyle, Thomas	Advocate of the Scottish Bar
Sitwell, Frank	Member of a distinguished Northumberland land-holding family
Dow, William	Church of Scotland Minister
Mackenzie, Duncan	

The Apostles then proceeded to appoint Angels (Bishops), Prophets, Evangelists, and Priests. Early in the year 1836, eleven of the twelve Apostles gave up their regular work and started on their journeys around Europe visiting the chief civil and ecclesiastical authorities including the Emperor of Austria and Pope Gregory XVI. An interview with the Tsar of Russia was refused, and the Apostle concerned was served with a deportation order instead!

They denied that they had founded a new church or sect. The kernel of the Doctrine of the Albury Apostles was the imminence of the return of Jesus Christ, when Christ would reign on earth and all religious divisions would end. In the early 19th century this was radical stuff indeed! They repudiated any suggestion that they were schismatic. Where there was no Catholic Apostolic church nearby, their members were encouraged to attend their original church.

In the year 1843, the first edition of the Offices and Liturgy of the Church was issued. The eighth edition, dated 1880, is regarded as one of the world's great liturgies. In the liturgy, prayers from the Anglican, Roman and Greek Orthodox churches were incorporated wherever possible. Many new prayers were founded on scripture. It was also believed that all future events on this earth are foretold in the apocalyptic writings of scripture, in particular Daniel VII to XII and Revelations IV to XXII. In 1851 there were 32 Catholic Apostolic places of worship and 6000 members.

The first mention of the Eynsham Catholic Apostolic Church was made in 1833 when a Mr Hinton, a Baptist Minister, came from Oxford and found amongst the farmers and farm labourers of Eynsham "... people ... filled with the spirit". The present church (Fig. 1) was built circa 1876.

No one who came in contact with the Catholic Apostolic Church movement could fail to be impressed by the piety of its members and the dignity and beauty of their worship. By the year 1902, the liturgy had been translated into eleven different languages.

In London there were seven churches by the year 1834, each having an Angel in charge. As membership grew, the Central Church was opened in Gordon Square on Christmas Eve 1853. This was the largest church to be built in London since Wren's St Paul's Cathedral. John Betjeman, who was attracted to the Catholic Apostolic Church, wrote that the Gordon Square church " ...had that something extra which raises it from mere copying into great architecture". Recently, in 1996, 'Forward in Faith', the organisation for traditionalist Anglicans opposed to the ordination of women began to hold services in the Gordon Square Church, now called 'Christ the King'. Fortunately, removal of the original fittings has been prohibited and the beautiful interior remains intact.

By the middle years of the 19th century the Church was flourishing both at home and abroad. Outside Europe, congregations had become established in Canada and New York. In Australia, New Zealand, and South Africa, much interest was being shown. The Catholic Apostolic Church, however, had its own in-built self-destructive mechanism. Only Apostles could ordain Angels. And only Angels could ordain Priests. As the original Apostles died off, they could not be replaced. As the Angels (Bishops) died there were no replacements to appoint further Priests. Thus, when the last of the Priests died, aged 95, in 1971 the sacramental life of the Catholic Apostolic Church ended. Today there are only informal prayer meetings, and the remaining members of the Church have taken to receiving the sacraments in Anglican churches.

In the 1830s, when the twelve Apostles received their respective callings to the apostolate, they were all of one mind that the Second Coming of Christ was at hand. It was natural, therefore, that there should be no thought of (still less any provision for) a succession. And when the question of filling vacancies did come to be fully debated in 1855, the decision was based on the Holy Scriptures which did not provide authority nor had any precedent been established for the making of fresh Apostles.

Fig. 1. The former Catholic Apostolic Church in Mill Street, now converted into a private residence.

Today few Christians dwell on the imminent end of the world, and many of the concerns of the Catholic Apostolic Church seem quaint - even bizarre. But their idea of a universal religion rooted in a belief in noble liturgy and fine buildings commands respect in an age when both are seen as irrelevant to the Worship of God.

In Germany, however, new Apostles were created, leading to the 'Hamburg Schism'. This New Apostolic Church is a movement which continues to flourish in many parts of the world, whereas the Catholic Apostolic Church as a religious movement may now be said to have become part of history. Most of the Catholic Apostolic churches have been taken over by other denominations, some were bombed during the second world war, and others have been converted into homes as in Eynsham.

General sources
The Years of Ferment' R.Charles Walmsley & G.Lancelot Standing
'They Await Him Still' Kenneth Powell
V.C.H.Oxon. vol.12, p.154 (see overleaf)


LIBRARY
OF THE
Church in Eynsham.
No. 37.
RULES.

Book plate from a volume formerly
in the Catholic Apostolic Church, Mill St.

THE CATHOLIC APOSTOLIC CHURCH, EYNSHAM

[Extracted, with permission, from the Victoria County History of Oxfordshire, vol. 12 1990, p.154. Asterisks respresent citations in the footnotes, not reproduced here.]

The Catholic Apostolic (Irvingite) church in Eynsham was established after a schism in the Baptist congregation*. In 1829 James Hinton the younger, who was preaching in Eynsham, found opposition there to his new doctrines, notably his rejection of the Calvinist view of predestination. He therefore withdrew with some 70 followers and established a separate meeting, probably that licensed in 1830 at the house of Robert Ford; by 1837 Ford had moved to the site of the later Catholic Apostolic church in Mill Street*. H.B.Bulteel of Oxford was closely associated with Hinton at that time but withdrew in 1833 as the congregation moved further towards Irvingism. The first 'utterances' were heard in Eynsham in 1832 and in 1834 Hinton was ordained as an 'angel' of the church in Eynsham and Oxford. In 1835 the two congregations were officially separated, Hinton remaining at Eynsham; the congregation was visited by prominent 'apostles' of the new church in 1836. Jonathan Smith of Eynsham was in 1837 ordained one of the seven 'prophets' of the Universal Church*. Hinton was removed to Paddington in 1838 but soon returned to Eynsham, where he was living in 1841*. In 1843 services at Eynsham ceased, the congregation rejoined the parish church, and the Mill Street chapel was boarded up*. By 1860 it was again in use with a small congregation which had seceded from the parish church; by 1863 there was a resident minister and the congregation numbered about 20, of whom some occasionally attended the parish church*. Catholic Apostolic services in Eynsham became increasingly liturgical and the congregation flourished in the late 19th century. There were frequently two resident ministers and after 1876 a Gothic chapel of stone and brick was built on the original site, reputedly with funds provided by Sir Algernon-George Percy, Duke of Northumberland (d.1899), son-in-law of the Irvingite Henry Drummond. In 1901 services were held on six days a week and there were four services on Sundays. Weekday services attracted fewer than 20 worshippers but the Easter congregation in that year was 105: over 150 attended on Advent Sunday when two 'archangels' were present. Numbers declined thereafter, and in 1928 the Easter congregation was only 46. Worshippers came from a wide area, and the ministers anointed sick people from as far away as Buckingham and Fairford (Glos.)*. Baptisms ceased in the 1950s and thereafter the congregation was drawn mostly from outside the parish; close links were developed with the Anglicans. After the death in 1982 of the deacon, Mr Bevan Pimm, services ceased and the building was sold to the parish council*.

CRIME AND PUNISHMENT

An overview of Eynsham 1870-1900

by Pamela Richards

In his study of Victorian Britain *The Rise of Respectable Society,* F.M.L. Thompson[1] states that drink and sex were the most popular pastimes of the working class, if not all classes, and other studies have tended to confirm this. Certainly, much of the crime in Eynsham at that time related to drunkenness and disorderly behaviour.

Drink was one of the opiates of the people and it was readily available. Any ratepayer, on payment of an annual duty of two guineas could obtain, direct from the Excise, a licence to sell beer for consumption on or off the premises. This followed the abolition of duty on beer in 1830 and remained the case until 1880 when Gladstone put back the duty on malt in the vain hope of limiting the consumption of spirits and confining drinking to public houses. The peak of drunken convictions nationally was in 1876. It is claimed in that year 34.4 gallons of beer per head were drunk. In the previous year (1875) 1.3 gallons of spirits per head had been consumed. Alcohol consumption was also made easier in the 1890s by the introduction of bottled beer. Even so, our beer consumption was less than that of the Belgians or the Germans.

Eynsham in the 1870s had its share of drunkenness. In 1873 there were ten cases; in 1876, nine. Some of the cases were frequent offenders and some became very violent. Nationally and locally there was an increase in drunkenness again in the 1880s. In 1884 Thomas H. who "had never been seen sober in his life" was fined 15s. including costs for what seems to have been a second conviction. Under the Licencing Act of 1872 there was a sliding scale of fines for public drunkenness from 10s. to 40s. for the third offence. In March 1885 Thomas H. was sent to prison for 7 days and in September of the same year he was given 14 days hard labour which apparently surprised him!

Imprisonment at public expense was new in the 19th century, taking over from public and capital punishment. Transportation to the American Colonies had ended after the American War and transportation to Australasia only lasted until 1868. Hulks had been the first prisons, memorably mentioned in Dickens's *Great Expectations*. The use of these was discontinued in 1857 but the idea of incarceration remained. Hard labour from the hulks had been work on the Thames but it became any manual labour that was suitable to the health and capacity of the felon. Prison reform took place under the Gladstone Committee and the Prison

Act of 1865. By the 1870s local prisons were run by professional governors, warders, surgeons and chaplains. The Gaol Act of 1823 had done away with fees.

Whether Thomas H.'s experience of hard labour did sober him up is not known but he does not appear again in the newspaper reports of convicted drunks. On the other hand, Daniel D. was what we might call a social drunk. In May 1886 he explained he had had a few friends in for Easter and drink overcame him. He told the same tale in May 1887, and when he was charged in January 1888 with what we might call 'streaking' on the 26th December 1887, he again explained that he had had a few friends round to enjoy themselves "for Christmas". Easter must have come early in 1889, for at the end of March, Daniel was charged with being drunk and attacking a Salvation Army Officer who was selling The War Cry. Another interesting excuse was given by Charles H. in May 1888. He stated "he had been to India and a drop of beer overcame him."

Some men and women became very aggressive in their drink. In August 1888 Sophia K. was drunk and disorderly and offering to fight anyone. Her excuse was that her Irish husband was in prison for three months. Drunkenness led to violence in and outside the home.

In September 1884 Albert B. was summoned by his father for "using threatening language towards him whereby he went in fear of his doing him bodily injury". The father claimed that the behaviour of his 21 year old son was so bad that he had turned him out of doors. Albert was bound over in the sum of £2 to keep the peace for 6 months but within a couple of weeks he was again in court for having been drunk and disorderly and annoying the foot passengers. He had been told to go home but he claimed he drank because his father had turned him out. It was stated that he had got into bad company and was urged to give up drinking and fined 14s. He had no money but a young man, who may have been a member of a temperance organisation, came forward to pay his fine. Sadly, within a year Albert made another appearance in court for drunkenness and assault.

In response to the growth in drinking came the growth of the temperance movement - the British Temperance League (1835), the Band of Hope (1847) and, of course, the Salvation Army. A survey commissioned by Booth concluded that drink was not necessarily the cause of poverty but the need to drink arose from the unemployment, poor wages and wretched living conditions of many of the working classes.

If the drunks became the target of the crusading Salvation Army so the Salvation Army became the target of the drunks. Beside the case of Daniel D. already mentioned, William H. was fined 15s. 6d. for disturbing a Salvation Army

service in 1888, Thomas W. was fined £1 for indecent behaviour at the Salvation Army meeting in Newland Street in 1889, and in 1890 Charles M. attacked a Salvation Army Officer.

Drink/driving offences were not unknown. In September 1885 George B., a dealer, was charged with being drunk and with negligent driving in the Botley Road when he knocked a 6 year old boy down and broke his leg. He claimed he had not seen the boy because of a cart delivering milk but a gang of women ranged against him and 'explained' things to the police. He was fined 16s. 10d. for the first offence and £1 11s. 10d. for the second. He had been drinking with his passenger in *The Welsh Pony* in Oxford.

There were a number of cases of assault which were not specifically related to drunkenness; some were domestic, some the falling out of neighbours and quite a few were attacks on the fairly new police force. In 1856 the County & Borough Police Act provided central police grants to local authorities and set up an inspectorate. The 'coppers' or 'rozzers' were not popular with the working classes. The riot on Sports Day in July 1881 shows that the life of a policeman was not always a happy one. Constables Harrison, Nap and Sorrell were all attacked and obstructed in the execution of their duty when Mary Ann Fulbrook of Oxford shouted out "let the police have it". All the rioters were given sentences of hard labour.'

Sometimes claims against one man for assault would be challenged by the accused and it would emerge that what had happened was a fight and the case would be dismissed. Fighting and brawling did not seem to be punishable. In cases of a husband assaulting a wife he was usually bound over to keep the peace. One man was bound over for six months for having threatened to murder his wife.

In April 1874 Matthew Mordent Culley (supposed to be Italian) a theatrical performer, was brought into custody charged with unlawfully and maliciously wounding Richard Brogden of Barnard Gate by striking him with a bell. Brogden, aged 88, a pious old man who was well known for his habit of walking to Eynsham and back every Saturday, had fallen in with the defendant's children and begun talking to them about religion. After a little while the defendant came up and asked the children what the old man had talked of. They said, "Going to heaven". This seemed to exasperate the defendant. He took hold of the old man, shook him by the collar and ultimately beat him on the head with a bell. The old man shouted "Murder" and some friends came to rescue him. Matthew Culley was held in custody for twelve days and then committed to seven days hard labour.

In February 1885 Philip H. was charged with assaulting Aaron Keyse on his way from chapel. Philip had three previous convictions, the first being nine years earlier. The fine was 6d. with 9s. costs. The magistrate said the fault must be at home.

But what was home life like for many of the working class in Eynsham? If drunkenness was the first of their favourite pastimes, the second certainly produced large families, regardless of any financial ability to support them. Many mothers went out to work or took in washing. There was, as has been said, domestic violence often resulting from drunkenness.

In March 1877 James B. was charged with "neglecting to provide proper and sufficient food for his daughter Elizabeth whereby her health was likely to be endangered". The girl, about 12 years old and her brother, aged about 14, both stated that they had never been to school and had never heard of "the Bible or Testament". They did not know the nature of an oath and were consequently unable to take one. As there was no evidence to substantiate the charge it was dismissed. The defendant was further charged with an assault on the said daughter under the 'Aggravated Assault upon Women & Children Act'. In this case the defendant's neighbour heard the blows and screams of the child, but again as the child's evidence was not able to be taken, the defendant was bound over in his own recognizance in the sum of £20 to keep the peace for six months. In July the father was again charged with assaulting his daughter and was fined 17s. and bound over for a further six months for the sum of £15.

There were a large number of summonses on people for not sending their children to school, an offence for which parents were fined. The 1870 Education Act was meant to bring better education to the working classes but this was not exactly at their own request but because of the philosophy of the middle class improvers. In Eynsham the School Board under the Rev. W. S. Bricknell was very diligent pursuing those they believed to be offending even when it could be proved the children were receiving schooling elsewhere. In one case in 1884 the parents claimed their daughter was being taught at a dame school in the High Street. However, the HMI decided that although 'the dame', Mrs Smith, claimed she had gained a certificate in 1879 and had been engaged in Government Schools since she was 14, as she would not allow it to be visited, the school must be inefficient. Nevertheless, despite being repeatedly fined, the parents continued to send their daughter to Mrs Smith's school.

Often the reason for not sending children to school was that they were required at home to look after younger children or to work. In 1886 Henry H. took his son

to Warwickshire with him to work and the child was absent from school for five weeks. The mother thought every boy of his age ought to work, but parents were often advised that their son would be better at school finishing this training so he could get a better job.

There was also truancy. In July 1887 there was a case of the persistent truant Ernest M. which turned into a battle of words between the judge and the mother, the judge declaring "that if they could not manage their children it was a pity they had any!"

Children were also offenders and some were severely punished. In August 1878 Philip H., whose life of crime had begun when he was 10, was in company with John P. (aged 11) charged with having damaged fruit trees to the value of £4 10s. They were remanded for 14 days and then sentenced to 8 strokes of the birch. In November of the same year the same two were charged with stealing a knife and ½lb. of hogs' pudding and were each given 12 strokes of the birch. The next year John P. was caught with another group of boys stealing beans and he received a further 9 strokes. In 1888 he was given 6 weeks hard labour for stealing, with another, two bags of chaff worth 6d. So much for deterrents!

Two little girls were charged with wilfully damaging a fence; another 13 year old caught a thatch alight playing with matches; but Eliza B. had a bit of the Lizzie Borden about her. In October 1880 she was charged with three offences, two cases of assault and one of cruelty to a cat with a reaping hook. However, on appeal to the Home Secretary her case was dismissed as any conviction would have led to imprisonment for which she was too young.

To help provide food and money for the family there was a great deal of poaching or 'the trespass on land for the search of game'. There were strict Game Laws, and the Prevention of Poaching Act, 1856, empowered the police to stop persons or vehicles in the streets, highways and public places and to search them for game (anything from deer to rabbits) or the instruments of poaching. It is claimed that in the 1860s four-fifths of all prosecutions each year were for poaching.

In Eynsham in March 1870 Thomas H. and William B. were charged with killing a hare on the 6th of the month, William going to prison for a month for his part in the act. In January 1887 a group of men had gone out and been seen by a policeman as they came away with their catch. Unfortunately, one man had not recognised the policeman and told him how well he had done. He was fined, while the others were given the benefit of the doubt. On another occasion in the same year William A., the butcher, and Henry W., his assistant, were discovered

trespassing on land at Stanton Harcourt. They pleaded guilty, explaining that they had been driving along the road on their way to shoot a bullock when they had stopped and popped into a field and shot a rabbit. They were fined and advised "not to mistake a rabbit for a bull next time"!

Poaching has always had a slightly romantic air about it but theft of more personal property is less attractive as it usually involves the invasion of privacy. In March 1880 John P. was charged with having broken into the house of Charlotte King at Eynsham while she was away and having stolen a number of things including a silk dress, a silk shawl and a cashmere shawl, a silver mustard pot and a silver saltcellar. He was apprehended in London and brought back for trial having admitted to the offence.

In 1872 Elizabeth H. was given two months with hard labour for stealing 2 glasses, 4 vases, 7 ornaments, 3 pairs of earrings, 1 brooch and 10 packets of hairpins to the value of 12s. from Mr William Sawyer. In 1877 she was again charged with stealing and given three months with hard labour because of her previous conviction.

In July 1872 Donald Forbes of Inverness was given six weeks with hard labour for stealing four railway tickets from the Eynsham booking office. However, many of the cases of theft were of fruit, vegetables and other food stuffs, but the punishments were quite heavy. In 1871 Stephen B. received one month with hard labour for stealing kohl rabbi from Mr Druce. In 1882 William L. was found guilty of stealing milk (a quart of milk was worth 3d.) He had been detected in the act of sucking the cow he had been employed to milk, three times before 9.00 a.m. Butter production had been found to have fallen off from 4 lbs to 1½ lbs after the defendant started milking and it was discovered that he had made up the quantity of milk with foul water. He was fined 5s. with a fortnight to pay.

In 1884 a horse worth £50 was stolen from a field in Cassington Road, taken to a horse fair at Abingdon and sold on by a 'respectable looking fellow calling himself Barton' for £13 14s.0d. The police traced the horse and the unlucky purchaser was sadly out of pocket.

The RSPCA was formed in this period and their officers were kept busy trying to root out any cruelty. In January 1871 John B. was committed to prison for three months, with no option, for violently beating his horse and causing its death. He also had to pay the prosecution costs of £2. Concern for the transport of live animals is not new. In 1879 James B. of Eynsham, a dealer, was charged with having caused a cow to remain without a supply of water for 24 consecutive hours and more while on the railway - viz.: from its arrival at the railway station at

Banbury at 10.30 a.m. on the morning of January 16th until its removal from the railway station at Oxford at 2.00 p.m. on the 17th. James B., being the consigner of the cow and not having made a request in writing to the Railway Co. to supply it with water, was fined £3 2s. 6d. including costs.

Other offences included gambling (three men playing pitch and toss on the public highway were fined 5s. 6d. each); refusing to break stones in the workhouse, (which merited 14 days hard labour); making bonfires on the turnpike on November 5th; allowing animals to stray on the highway; having 'improper weights; drinking out of hours and non-payment of rates. One man gave the excuse that he didn't know whom he should pay. Other punishments were for failure to have a dog licence, allowing a dog to attack a child, firing guns on the highway, vagrancy and begging. Two brothers, tramps from London, who had stolen a bottle of whisky, actually thanked the magistrate for the sentence of ten days with hard labour! Others failed to make contributions to the Union for the care of distressed or mental relatives; others behaved indecently in church; some had paternity suits brought against them; and two men were caught trying to 'ring the changes' (passing off bad money for good - a common practice with the London paper boys of the time). Failing to keep proper accounts was the charge brought against the Rev. William Simcox Bricknell in connection with the Charity Accounts which were said to be worth between £300/400 a year. This was heard in Chancery (more shades of Dickens) and a writ of attachment was served against him.

In May 1880 James S., the late assistant overseer of Eynsham, was charged with forging a receipt for the sum of £177 0s. 9¼d. He was found guilty and in the process of the investigation it was discovered that he had embezzled about £400 while holding office. He was given 14 months with hard labour.

During the period considered there was no murder actually committed in Eynsham but a man, who had returned to Cassington from his time in the army shot the woman who refused his proposal of marriage in December 1877. Despite a plea for mercy on the grounds of insanity Harry Fowles was hanged in Oxford in April 1878.

Probably the people of Eynsham were no better or worse than those of any small town, so that from this review we may get an idea of one aspect of society in the last 30 years of the 19th century.

References

1. F.M.L.Thompson, *The Rise of Respectable Society: a social history of Victorian Britain, 1830-1900,* London, Fontana, 1988.

2. See *E.R.* no.12, p.18.

Sources

Donald Read, *The Age of Urban Democracy: England 1868-1914,* London, Longman, rev. ed. 1994, 1st ed. 1979.

J.A.Sharpe, *Judicial Punishment in England,* London, Faber 1990.

Witney Express/Gazette 1870-1900.

Note

To give an idea of the cost of living during this period, in ca.1880 a 4lb. loaf of bread cost 4d., a ¼ lb. of tea 6d., and a lb. of sugar 3d.-2d.

From the *Oxford Times* 19 May 1922, p.6.

EYNSHAM AND DISTRICT PIGEON CLUB - This club achieved wonderful success with the two races now completed. On May 6 Mr G.Harris's bird flew a distance of 52 miles from Salisbury in 58 minutes, Mr Cave's bird came in second in 1 hour 13 minutes, and Mr Aston's third in 1 hour 29 minutes. On May 13 the distance was extended to Bournemouth, 75 miles. Mr G.Harris's bird was first at a speed of 912 yards per minute and Mr Cave secured the second and third places at a velocity of 911 and 886 yards per minute.

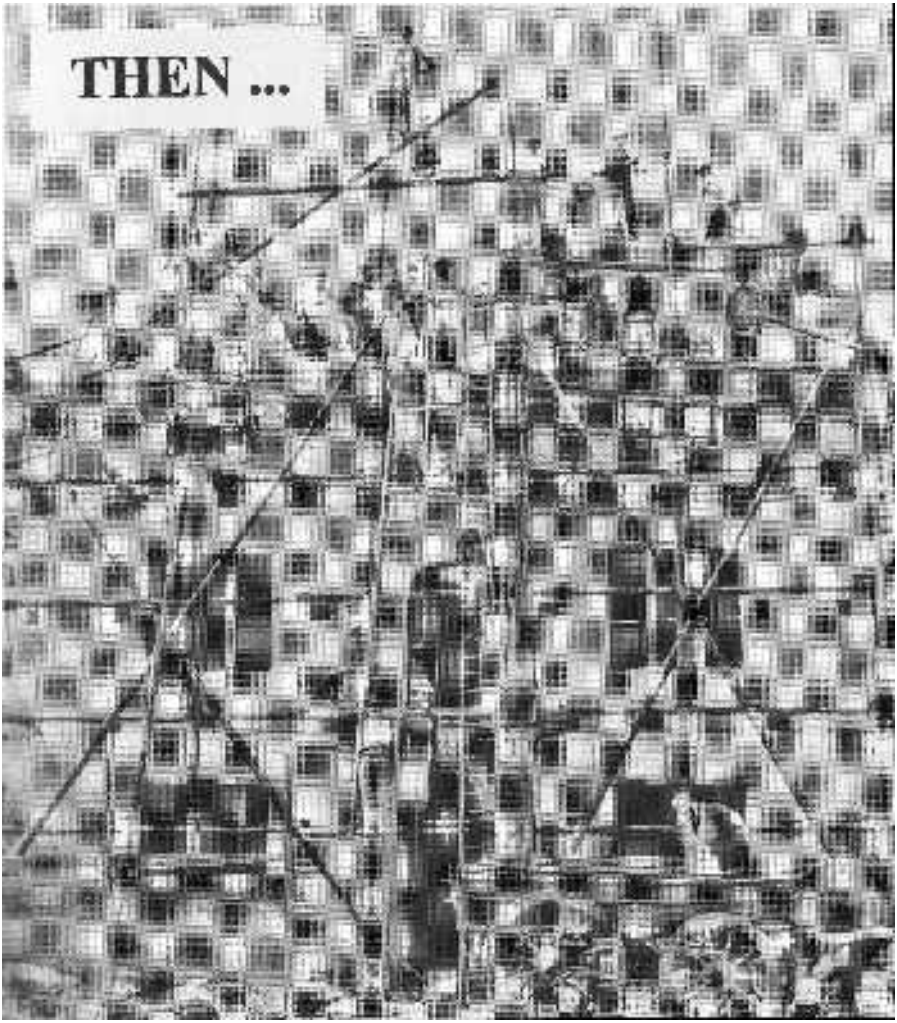
CHILDHOOD MEMORIES

by Polly Clifton (née Treadwell)

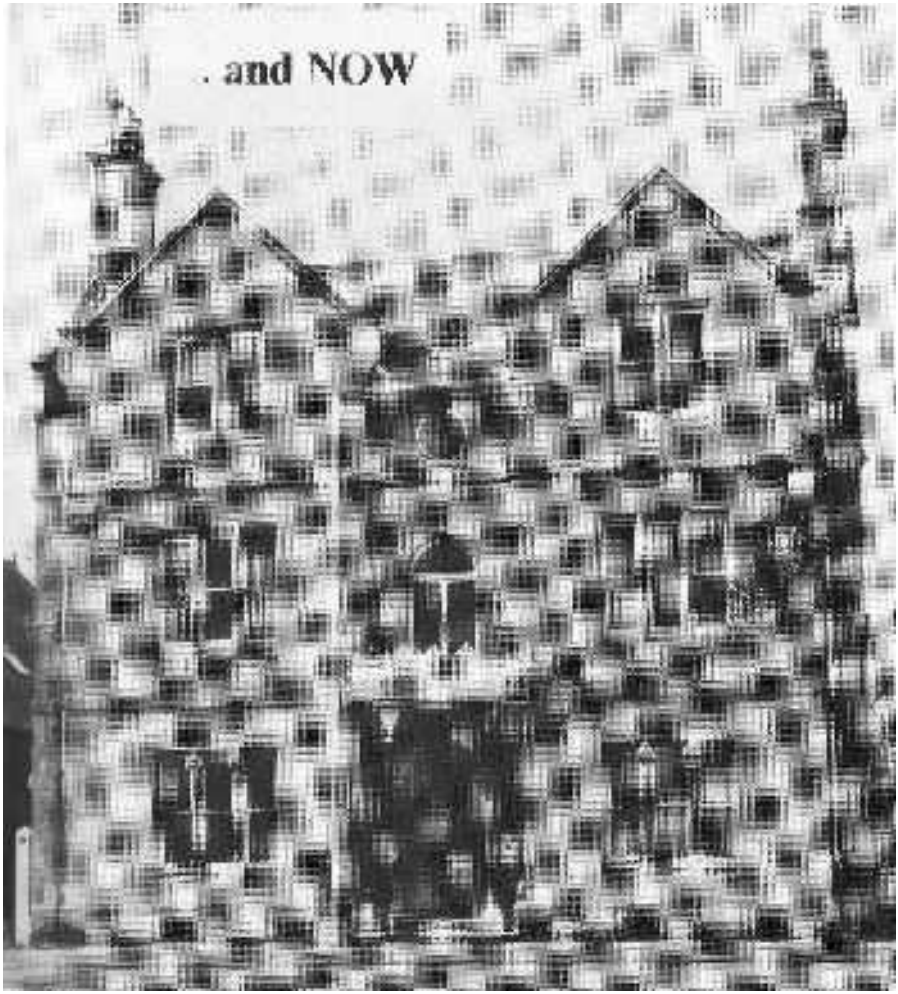
My father was a farm labourer at Swinford, and my mother was a servant who also worked at Swinford farm for the Franklin family. They started their married life in a farm cottage at Tumble Down Dick on the hill up to Cumnor. My mother's family lived in the village of Brize Norton where I was born on 14th October 1916. When I was five I started school. Sometimes I walked to Eynsham Infants School, and sometimes I went on the bus. By this time we had moved to Pinkhill where my brother Reg was born. Then we moved to a cottage in Mill Street, Eynsham, owned by Mr Biggars, the baker, the rent being 4s.6d. per week. No 'H & C.', just a cold water tap outside shared by several families! The copper was boiled up for us to have a bath in front of the fire in a tin bath. When we had been in Mill Street for two years my sister Hebe was born, so now there were three children to bring up on a farm labourer's wage of £1 l0s. a week. My father suffered a lot with rheumatic fever, which he had several times. Then my mother had only 10s. per week from a slate club to keep us all.

But we children were happy. In those days you could play with a wooden hoop up and down the street as there was very little traffic - mostly horses and carts taking bones down to the Mill to be made into glue - how the birds loved the maggots that dropped from the carts! We also played whips and tops, some mushroom shaped, some carrot shaped; the whips were made of a stick with a bit of string tied on. Hopscotch was another game, and we also played 'Mothers & Fathers'. We had to make our own amusement in those days.

What lovely Christmases we had. We had a lovely old-fashioned fireplace with an oven by the side. We used to write to Father Christmas to tell him what we wanted for Christmas. Up the chimney was a ledge on which the letters lodged, but we always thought Father Christmas had kept them. We had an artificial tree which was put up every year and taken down after Christmas and put away 'til the next year. On the top of the tree was a fairy doll with a silver wand in her hand. There were sugar pocket watches with paper faces, sugar pigs and sugar mice; and little presents wrapped in Christmassy paper for all of us, all tied on the tree, with shiny baubles. Our faces must have been a picture when we came downstairs in the morning and saw it standing on the sideboard. Our presents were put in pillowcases at the bottom of our iron beds, and our stockings hung there, full of nuts, apples, oranges and sweets.



The Holt, Mill Street, in the course of construction c.1870. The builder was Wilkinson of Oxford. The posed picture is full of interesting detail. Note, for example, the hod carrier facing outwards on his ladder; the little girl in the window opening nearby; the woman in the apron (top right); and the 'show-off above the pulley at the top (looking like a unicyclist!).



The gable ends, roofs, chimney stacks, porch and balcony; and the Shap granite mullions with their carved capitals are the most obvious features to have completed this elevation.

'A VIEW OF ENSHAM', ca.1780
A commentary
by Brian Atkins

This water-colour, by an unknown artist, is in the Bodleian Library (MS. Top. Oxon. a.42, fol.16). It measures about 9" x 5½". Its colours are predominantly greens and blues. The roof tops are almost all red, except for those on the church and the large house on the extreme right where they are slate-grey.

As an early depiction of the village it merits some analysis. The lines of High street (then Thames Street) and Queen Street (formerly Puck Lane) and the location of St Leonard's are all convincing. So too is the general configuration of the church buildings with the taller, more steeply pitched chancel. The proportions of the tower seem about right, but instead of forming the north-west corner of the church, it appears to be a separate edifice to the north!

Clearly the artist had a considerable measure of familiarity with the village, but there are a number of grossly inaccurate or fanciful elements. To the extent that he could not have observed the scene from this viewpoint (the first balloon flight was in France in 1783!), he had to be imaginative.

However:

a) The imposing building at the extreme right never existed. There is a good record, extending back long before this painting was made, and including a map of 1615, of the properties on this corner (Lord's Farm and Lord's Farm Cottages), and at no time has a building of this style, size or configuration ever been indicated.

b) St Leonard's graveyard is shown as a walled, hemispherical area adjacent to the church to the *south-east*. It was never thus! It has always had a rectilinear shape to the *south* of the church (including southerly extensions in 1929 and 1995).

c) And what to make of the curved track from the Oxford Rd. across the fields to the church? It makes no functional sense. Why would anyone, worshippers or whoever, choose this circuitous route, which involves negotiating three gates and a muddier(?) walk, rather than the direct route along High Street? It cannot be explained as a farm track.

d) There is no independent evidence for the curving wall intersecting the track.

e) Most or all of the buildings of the period would have been roofed in either thatch or grey slate (probably from Stonesfield).

I'm led to the opinion that the artist, familiar with the village and desirous to portray it from this viewpoint, has then invented the big house, the path, the field wall, and the churchyard in order to 'balance' his painting; and given the houses red roofs to add a spurious colour to the scene.

Thomas Pride's map of 1782 is nearly contemporaneous with the painting and is, I suggest, a more reliable source for topographic details. Edward Hibbert's history of Lord's Farm (E.R.no.9, pp.34-42) is also relevant.

Nevertheless the painting has a certain charm and interest, being the earliest coloured illustration of the village of which I am aware, and probably only the second known illustration of any kind (Anthony Wood's sketch of the Eynsham Abbey ruins being the first).

Acknowledgement:
Permission by the Bodleian Library, Oxford, to reproduce MS. Top. Oxon. a. 42, fol.16 is acknowledged with thanks

FATALITY ON THE RAILWAY

Oxford Times, April 1, 1921, p.5

An inquest was held by Mr A.H.Franklin (coroner) in the waiting room at Eynsham railway station, on Thursday morning, on Israel Woodley, aged 59 years, whose body was found on the railway between Southleigh and Eynsham early on Wednesday morning. Mr Robert Braithwaite was foreman of the jury. Inspector Hooper, of Oxford, watched the proceedings for the G.W.R. Company, and Inspector Hawtin, of the Oxfordshire Constabulary, was also present during the inquiry.

Eliza Woodley, widow of the deceased, living at Twelve Acre Farm, Eynsham, identified the body as that of her husband, who was a shepherd, aged 59 years last week, and worked for Mr Dean, having been in his employ for two and a half years. He came home about four o'clock for tea, and returned to work about six o'clock.. He was looking after some sheep and lambs about half a mile or three-quarters of a mile on the other side of the railway, in a yard at Lower Farm, locally known as the Nunnery. There was a road leading from their house direct to the farm and crossing the line some distance down. She did not know which way he went when he left the house. He had got his lantern at the farm. He told her to lock the door and put the key outside in case he came back. He used to come by the field side of the hedge, and not on the railway, instead of going round by the road. It was clear for him all the way. She did not see him again. She had never known him walk on the railway before. He was in his usual health when he left home. He was deaf - so deaf that she was sure he would not hear a train coming along. It was very windy on Tuesday night, and raining very hard.

By the jury: He never took his lantern to and fro, nor did he ever leave it at home, but kept it down at the farm.

Henry James Batts said he was a shepherd in the employ of Mr Dean at Twelve Acre Farm. He knew [the] deceased well. On Wednesday morning about ten minutes past six [he] was going to work, proceeding from the Lower Farm on the other side of the railway to Twelve Acre Farm. [He] crossed the line at the crossing near the Lower Farm, and noticed something on the line towards Eynsham, 200 or 300 yards away from him. He went down the railway, and the first thing he saw was the lantern, which he recognised as belonging to the deceased, lying in the four-feet way, about 70 yards from the body. He did not

notice any blood. He went further on, and saw the body of Woodley lying in the four-feet way. [He] at once came on to Eynsham and informed the signalman and then the police. The body was about a quarter of a mile from the crossing leading from one farm to the other.

Wilfred Batts, farm labourer in the employ of Mr Dean, said he knew Woodley. He last saw him about a quarter past seven on Tuesday night. [The] deceased was then going to his house, which was just outside at Lower Farm. [The] witness did not speak and did not see him after that, but he heard him in the house (which adjoined [the] witness's) between nine o'clock and half-past.

Thomas Alfred Jones, living at 50, Great Clarendon Street, Oxford, said on Tuesday evening last he was driving the 5.45 goods train from Fairford to Oxford. He left Witney at 9.45 (the train being late), and cleared Eynsham about 9.56 or 9.57. Between Southleigh and Eynsham he did not notice anything unusual, and had no knowledge of having run over a man or knocked one down. He examined the engine at Oxford in the usual course of his duty, after arriving at the shed the same night, and found nothing to suggest that he had run over anybody. They worked the engine on Wednesday, and everything was in proper order then. It was very rough on Tuesday night and was raining rather fast after they left Witney. He saw nothing of a lantern light on his way.

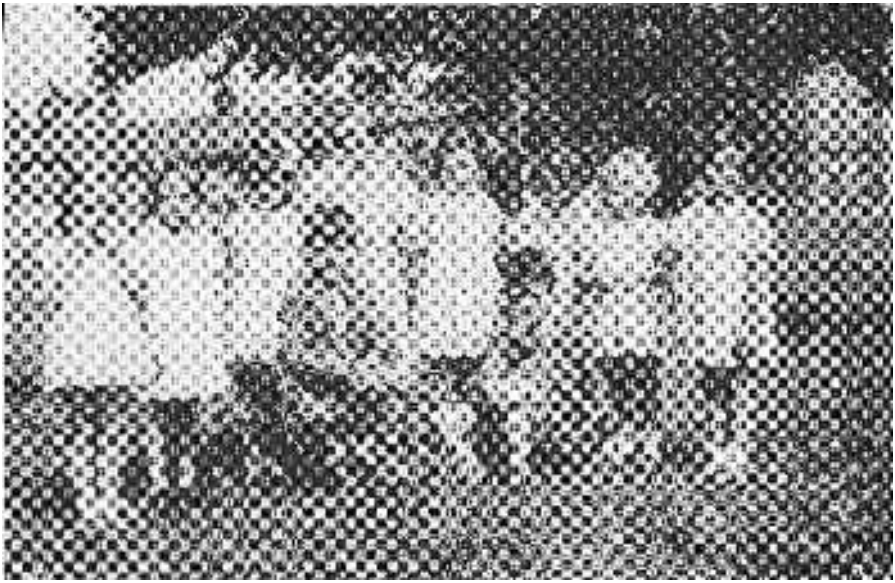
Henry James Hawkins, G.W.R. stationmaster at Eynsham, said on Wednesday morning, about seven o'clock, he went down the line towards Southleigh, and saw the body of [the] deceased lying on the side of the line. Two permanent way men had been sent on before him and had moved the body. The man was quite dead. Going from Eynsham there was an accommodation crossing, not far from his house, and then, proceeding down the line, the body was about a quarter of a mile from the crossing. The lantern was found about 70 yards on the other side of the body. Witness should say the distance between the first crossing and that near the Lower Farm would be about half a mile. There would be room to walk on the ballast on either side without walking on the four-feet way, but deceased had no right whatever to be walking on that section of the railway. The goods train which Jones was driving was about an hour later than usual. This was the last train to pass over that section that night. There was a nearer footpath along the line which could be used, but the man would still be trespassing. There would be no other train passing either up or down before the body was cleared. The public path was on the other side - a field away. If deceased came down under the hedge, as the widow said, he would still be trespassing.

The Coroner explained to the jury the various positions of the gates and that where the body and the lantern were found, having for their guidance a plan which Inspector Hooper had prepared.

P.C.Ernest Hall, stationed at Eynsham, said he proceeded down the railway towards Southleigh about seven o'clock on Wednesday morning, and saw the body of deceased by the side of the line. The left foot was cut off just above the ankle, and the top of the head was bruised. There was congealed blood on the metals where the body was picked up and in the four-feet way. Some yards from where the body was lying, on a sleeper, was a patch of hair, so it was probably there where the engine caught him. There were also lying there parts of the lantern and boot. Witness brought the body to Eynsham station. Deceased's watch had stopped at 12.30.

The Coroner, addressing the jury, said the case seemed pretty clear, and he presumed they would agree that the man unfortunately met his death on the railway, that it was a pure accident, and that they would also probably find that the man was a trespasser and had no right there. He pointed out from the plan that there were two crossings (an accommodation crossing at Lower Farm, and one near his house, and also the level crossing - if they might call it so - between the two fields , but that the body was found 50 or 60 yards away (on the Oxford side) from either of the crossings.

The jury then returned a verdict that the deceased, while trespassing on the Great Western Railway, was accidentally knocked down by a passing goods train and killed: and further that no blame whatever attached to the driver of the train. They also desired to express their sympathy with the widow and family.



Pupils at Miss Swann's school in 1940. The base of the water tower at the junction of Mill St and Spare Acre Lane is visible at top right.

The girls *(left to right):*
Jean Kay, Ann Sawyer, Joan England, Susan Partridge, Anne Wrapson*, Angela Bishop, Alice Weighton, Pat King*.
The boys in the swingboat *(left to right):*
Billy Swann (the teacher's nephew), Robert Hedges.

* see their written contributions in these pages.

MISS SWANN'S SCHOOL AT EYNSHAM

by Patricia C.King and Pamela A.King

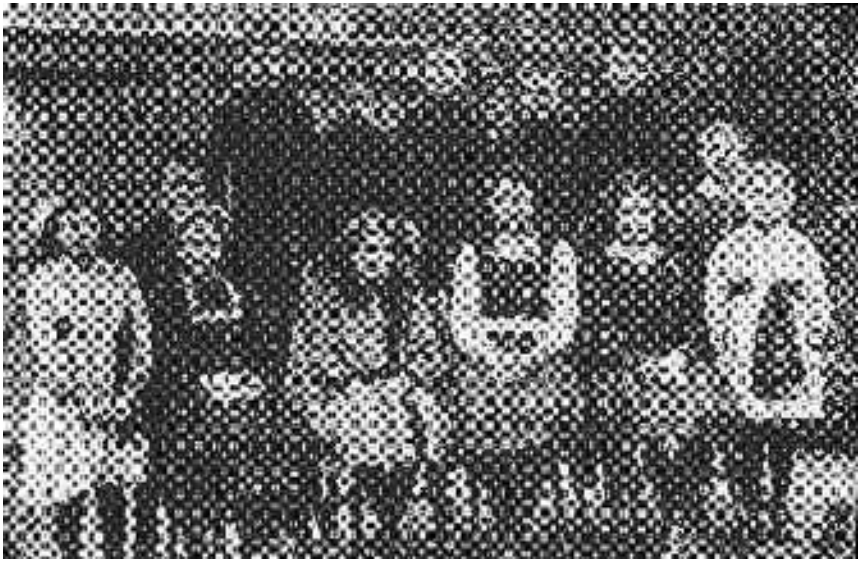
[In 1984 Jean Buttrick reminisced in these pages on her time at this little school on the corner of Mill Street and Newland Street. But Jean is not the only pupil to recall those days with such pleasure, and affection for Gertrude Swann. Here are the King sisters, who lived in 'Landaff', Eynsham from 1940 to 1947, with their recollections.]

I must have started in 1940, and my overwhelming memory is of a happy school at which Miss Swann, our one and only teacher, took a kindly and personal interest in each one of us. This was not too difficult as, in my time, class size did not exceed nine. Physical memories of the classroom include the well-used piano, on which Miss Swann's large ginger cat, Tinker, was frequently to be seen, following the lesson with some interest; three or four dark and foreboding Burmese (?) puppets which seemed to me to be almost life-size; and an exquisite wooden, owl-shaped clock which recorded the passage of time by the movement of the eyes. I remember, too, drinking my morning milk from a 1937 Coronation mug, which was not an antique or collectable in those days!

Lessons included sewing and knitting, and I still have the pot holder which I made from canvas and wool with her unfailing help. Everyone took a turn in choosing the story that she would read, so that no one was left out. The same applied to the choice of hymns and songs which she would accompany on the accordion or piano as appropriate. Poetry reading was organised in the same way, and I still have no difficulty in recalling poems which we learnt under Miss Swann's benevolent eye. My favourite, however, was nature study, whether on our frequent rambles or in the classroom; the love of wild flora which she instilled has stayed with me ever since.

Outside hours, I recall piano lessons and practising scales with Miss Swann on the school piano in what seemed a very dark room when the rest of the class had left. Another characteristic of Miss Swann which might seem strange to today's children, was that she always seemed to attend our birthday parties at our homes: I still treasure a primrose shaped dish which she gave me on one such occasion, although the spoon is, alas, long since broken and gone. When my mother, on occasion, joined my father who was on a 48-hour pass in London, I stayed with Miss Swann and slept in a small Victorian style iron bed. After leaving school and moving to Oxford, we still managed to keep in touch and were delighted that she was able to attend my wedding in 1960, some time after she had retired.

Patricia C. King, 1940-1942.



An earlier group of Gertrude Swann's pupils. Behind them is the wooden gate of the school's garden which opens onto Mill Street. Can any reader identify the date of the picture, or any of the children? They seem to be dressed as for some special occasion, surely not for a normal school day? Note the two girls at either end of the front row who are dressed extravagantly and identically!

Miss Swann's school was *fun;* friends, games and singing! We used to join in with the BBC's school broadcast 'Music and Movement', jumping, dancing, skipping, pretending to be all sorts of things, as instructed. Sometimes we sat round a 'wind-up' gramophone. I remember once Miss Swann telling us to listen carefully to the music which pictured a great storm, then the stillness afterwards, and if we were very quiet we could hear a bird calling.

If we had been very good, we were allowed to choose our favourite hymns for morning prayers. On Wednesday it was my turn at last. I wanted to sing "Fight the Good Fight", but it was not to be. I fell ill and spent the next five months in the Wingfield Morris hospital in Headington, Oxford. My Mum told me that Miss Swann and my friends prayed for me every morning. While I was away from home, postcards were very important to me, and I kept them all. From Miss Swann I had one of Mill Street, and the message side is reproduced here.


POST CARD

Miss P. A. King.
Robert Jones Ward,
Wingfield Hospital,
Headington.
Oxford.

Dear Pamela.
Thank you very much for your nice little letter. We are all so glad to know that you are getting better and will soon be home. Stephen says he is coming to fetch you. Love from

She was gentle and kind to everyone, and loved by all her pupils. Like all children, I enjoyed being with grown-ups who made me feel happy, and she was certainly one of those. She was a family friend too (especially as my Dad was away a great deal during and after the War), helping with birthday parties and other celebrations.

One day, my sister and I had to take a message to Miss Swann, so we rang the front door bell. It was Mr Swann who answered, and as Miss Swann was upstairs, he called out "Hyacinth!" What a wonderful name! 1 was so impressed, and couldn't wait to get home to our Mum. 'Hyacinth' means 'dedication', and this sums up her contribution to the Eynsham community.

Pamela A.King, 1942-1947

BARTHOLOMEW CHARITY APPRENTICESHIPS IN THE EIGHTEENTH AND EARLY NINETEENTH CENTURIES

by D. S.Richards

Over the years many Eynsham people, like those of other small communities, entered on the wider world and gained a livelihood through apprenticeships. A notable case was that of Eynsham-born John Danter who went to London as an apprentice in 1582 and became a printer of some of Shakespeare's plays. There was also Michael Sparkes, (indentured in London between 1603 and 1610), the notorious Puritan printer and publisher' . In the course of time, significant help to establish apprenticeships for Eynsham boys was provided by the will of John Bartholomew, who died on 12 March 1700/1. As is well known, he left, among other monies, £250 to purchase land that would produce rent of £15 per annum, partly to maintain a schoolmaster to teach ten poor boys, but it was also intended to set up apprenticeships.

> *And for the other five pounds Remainder of the said fifteen, or what shall Remain, my will is, that the said five pounds, or what shall Remain, shall bee employd by my said Trustees or by the Ch[urch]wardens and Overseers yearly for the setting out & apprentising out of one of the said tenn poor boys, as they shall see most fitt.*[2]

We possess certain details of the working of this scheme in the Account Book of the Charity which started from St Thomas' Day 1712 and continued until 1834. Before the purchase of the necessary land in 1714 and the regular implementation of the scheme, the names of the first eleven Eynsham apprentices "sett out by Mr. Bartholomews Charity of £5 p. Ann." in the years 1702 - 1711 were recorded only in the Churchwardens Account Book. The latter then confirms the Charity Account Book until the year 1759. The very first apprentice was a John Best who was put with a Mr Liver, pipemaker in Oxford. In all we have the names of exactly one hundred boys, although in the case of one of them, Stephen Watkins in 1778, the £5 had to be returned as he was unable to take up his apprenticeship. Since we are dealing with 131 years, this means that, rather than one boy a year, in round terms only three every four years were placed as apprentices.

In principle the information given names the apprentice, specifies the future trade and the intended master and names the location. The amount of the apprenticing fee is also recorded, of course. However, the statistics are defective because in many cases certain items are not given. Out of the 100 cases, in 44 the location is not specified and in 48 the trade is not specified. Both bits of information are

lacking in 34 instances. Only rather rarely is the name of the future master not recorded.

In more detail, as for the named places where apprenticeships were served, many Oxfordshire villages make single appearances, as one might expect, as do Abingdon and Shipston-on-Stour. Eynsham itself is listed five times, for a tailor (1704), a carpenter (1724), a papermaker (1725), a shoemaker (1750) and a cordwainer (1812). Oxford appears only four times, Witney nine times[3], but the various parishes of London are top with fifteen occurrences.

Without regard to location, shoemakers make the most appearances, eight in all, followed by cordwainers and carpenters[4], with seven each, and then tailors with six. Over the whole period there were three blanket makers, two plasterers and two brass founders. There then comes a longish list of trades with only one example for each. They are a brushmaker, breeches maker, bricklayer, coach harness maker, blacksmith, painter, carver and gilder, whitesmith[5], roper, papermaker, pipemaker, cane chair maker, weaver, free mason, gardener, and butcher.

It only remains to add that the fee of £5 paid from the Charity's funds was standard from the beginning in 1702 until 1785, although £3 were paid twice, in 1752 and 1759. After 1785 and until 1816 there was quite a lot of fluctuation. One finds the sums of £6 l0s. 0d, £7, £8, up to £10. In the last fifteen years of the Account Book the fee does not fall below £10, and reaches £15 and £20.

References (see inside front cover for abbreviations)

1. See the articles in E.R., no.7, pp.19-21, and no.12, pp.3-8.
2. From John Bartholomew's will, dated 7 March 1700/1 (Ms.Wills Oxon 116/1/19).
3. i.e. 3 tailors (1704, 1711, 1724), a weaver (1708), 2 blanket makers (1785, 1794), and 3 cordwainers (1805, 1816, 1818).
4. The carpenter who was apprenticed at Leafield in 1833 was described as "and machine maker."
5. Either a worker in 'white iron', a tinsmith, or a finisher of metal goods as opposed to one who forges them.

FREEHOLD PROPERTY

AT

EYNSHAM.

TO BE SOLD BY AUCTION,

BY MR. LONG,

AT THE SWAN INN, NEAR EYNSHAM,

On Wednesday, 27th March, 1872, at 5 o'clock, p.m.,

UNDER CONDITIONS TO BE THEN PRODUCED,

5 FREEHOLD STONE-BUILT & SLATED

COTTAGES,

In the occupation of MARTIN and others, situate at the corner of Ledmore Road, in the Town of Eynsham; also an allotment of BUILDING or BUILDING

LAND

adjoining, with a good frontage to the Oxford Road.

Mr. James Clarke at the Station will on application shew the Property, and further information may be had of the Auctioneer, Witney.

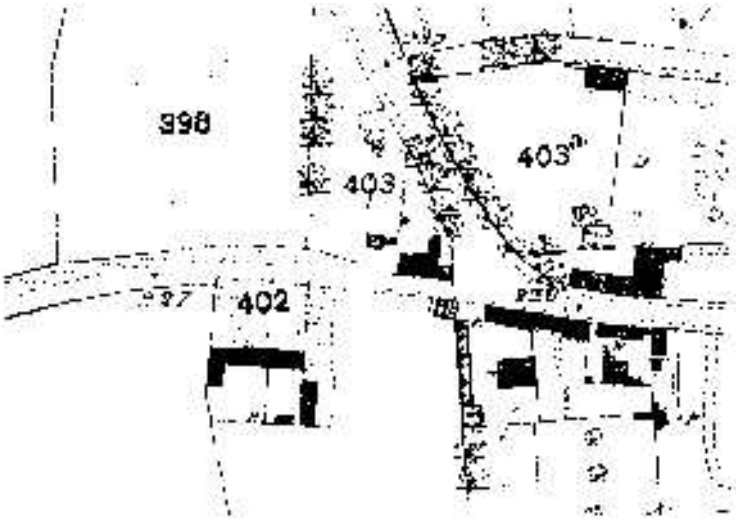
The 'Ledmore Road' of this 1872 poster invited some detective work.

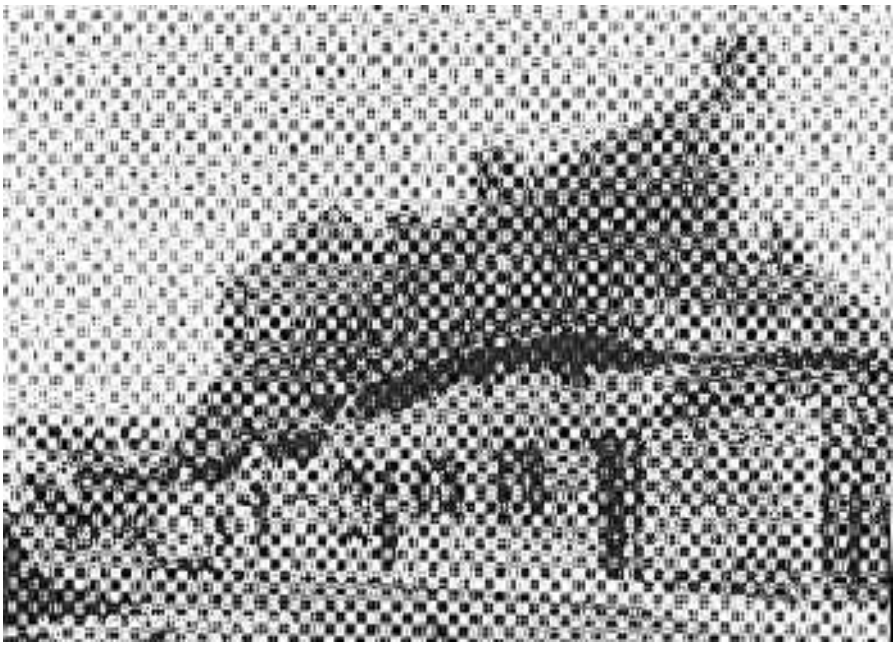
The names 'Ledmore', 'Ludmore', and other variants going back as far as 1197, refer to a substantial area of land to the *west* of the village. See, for example, the Corpus Christi College estate map of 1615, the Thomas Pride map of 1782, and the first large-scale OS map of 1876, published only four years after the poster.

The Ledmore Road of 1872 must have been the Chilbridge Road of today. The land *'adjoining'* is described as having 'a good frontage to the Oxford Road', but the Oxford Road as we now know it is to the *east* of the village!

I suggest that the properties for sale were at the junction of today's Chilbridge Road and Witney Road, as shown on the portion of the 1876 map reproduced below. The auctioneer, Mr Long, was a Witney man, apparently ignorant of, or at least careless of the details of Eynsham's topography (note that his poster, as printed, locates the auction at the Swan Inn, *near* Eynsham!). In the absence of formal names for what we now call the Chilbridge Road and the Witney Road (and the 1876 map is silent on the matter), Ledmore Road is surely the former; and from the perspective of a Witney man, our 'Witney Road' was his 'Oxford Road' until the A.40 bypassed the village in the 1930s.

That prospective bidders could view on application to James Clarke at the Star Inn, i.e. at the *west* end of the village, lends support to this interpretation. [Ed.]





Wrapson's shop and Hall's bakery beyond, sporting the Union Flag. When this photograph was taken (in the 1930s?) this section of road was known as High Street, not Acre End Street.

In the following pages Ann Seal (née Hall) and Anne Wrapson recall their childhood years living in adjacent premises, their friendship, and the ways in which their family businesses served the community in those days.

THE RETREAT BAKERY DURING WORLD WAR TWO

by Ann Seal

For many years the Hall family bakers had been responsible for providing bread for the people of Eynsham and surrounding villages. My grandfather, Thomas Hall, started the business, and my father Edmund took it over in 1935.

The bakery was situated across the yard behind our thatched cottage in Acre End Street (then known as High Street). The building was a long, low, rather stark place with stone floors (usually covered in flour). The thick walls were white-washed and the large deep wooden bins used for making the dough surrounded the room. The windows were small and during the war, as a precaution against air raids, the panes were taped over. I can well recall the smell of freshly baked bread wafting across to us. An early morning start was necessary to begin the long tedious process of manual baking of the bread, and voices coming from the bakery each morning, together with clanging of trays, indicated that things were well under way.

Staffing problems were a headache for father during the war, as his key staff were conscripted into the forces. I was troubled one day to see one of our neighbours bitterly crying to my mother because her husband had left home that morning to join the Army. At the outbreak of the war, father was over the age limit for service in the forces. His main help came from Mr Caves (always called 'Baker Caves'). He had, I believe, worked for the Hall family for many years, and was a valuable, experienced member of staff who worked very closely with my father. He appeared to me to be a large man (but I saw him through the eyes of a child!), whose ample front was usually covered by a big white apron. My sister Bridget and I had a favourite game of tweaking his apron strings from the back, as a consequence of which he then preferred to tie them around his front! He was a lovely, friendly man who always had a kind word for us whenever we put our heads around the bakery door.

The bread was baked in a large coke oven which required regular stoking by father two or three times daily. The oven was a hard taskmaster, especially when it suddenly and unexpectedly 'died' on him, preventing the fresh crusty bread from being baked. On odd occasions this happened at night, causing the temperature in the entire bakehouse to drop, so preventing the dough from rising in time to be baked in the morning. This would cause great consternation with lots of frantic activity by father (no time for breakfast today!) as he tried to speed things along. On Christmas days the great oven was much in demand by people in Eynsham

who brought their turkeys and capons to be cooked to perfection, and this became a regular annual event'.

The bakehouse was also an exciting playground for Bridget and me. In the days before central heating, it was a warm, cosy place where, at the weekend, we sat on the flour sacks to read a treasured library book, invented new games, and played with the large scales, the interestingly shaped bread tins, and other equipment in the bakery. The large wooden boxes of glace cherries and dried fruit and the sacks of granulated sugar were yet another temptation. Although we well knew the penalty to pay should we be caught dipping our fingers into these delicacies, we never could resist the mouth watering contents to chew on the spot.

In the war years ingredients for bread and cakes were scarce and also rationed, but father often had special orders to be baked for the RAF station on the Stanton Harcourt Road'. Life was hard work for him, and he had little time to spare throughout the week. Heavy sacks of flour had to be carried daily, and dough was started each evening six days a week and mixed, moulded and weighed by hand the next morning. His old Ford van was rather unreliable and frequently refused to start, especially on cold days. Before any deliveries could be made, the vehicle had to be cranked into activity or towed around the block until it finally spluttered into life. Food was scarce and people depended on their bread, so no matter how severe the weather it had to be delivered to Stanton Harcourt, South Leigh, Farmoor and various parts of Eynsham. At times when some people had difficulties in obtaining their grocery orders from Eynsham, Auntie Rose Wrapson, our friendly neighbour whose shop adjoined our home, would ask father to take boxes of food to them with his bread deliveries. Sometimes I was permitted to accompany him on these journeys to the villages. The van was unheated and bitterly cold in the winter, but this didn't seem to spoil my enthusiasm while father regaled me with his amusing stories of people he had known in the area. We also had regular stops where kind people offered us a welcome cup of hot tea.

In the present era of large supermarkets with many varieties of bread ready packaged, it is difficult to believe that in the war years our bread was delivered to customers' homes by hand, without the benefit of even a paper bag! Although we may not have made the most hygienic product (by today's standards), freshly baked bread never tasted better than that from my father's little bakers in Eynsham.

References:

1. See also 'Whitlock's Bakery' by Jean Buttrick, *E.R.4* pp.32-3, 1987.
2. See also R.A.F. Eynsham' by Peter Davis, *E.R.8* pp.42-3, 1991.

AN EYNSHAM CHILDHOOD IN THE 1940s

by Anne Wrapson

Ours was a very old house with a cool, cool cellar beneath, a well outside where we hand-pumped a glorious gush of water into an ancient stone sink, and a loft where we stored blocks of salt for our customers in the grocery shop, and especially for Edmund Hall's bakery next door where it was an essential savour for the bread. We were very happy neighbours - ourselves the grocers in the middle, Hall's bakery next to the east, and Ron Harris, coalman next to the west, all loosely related. Nearby were Mrs Launchbury, the draper, and from 1941 Mrs Rudge with the cycle shop opposite.

We were a mischievous lot. While our parents worked hard grappling with all the wartime restrictions, we played with a freedom not possible for today's children. We climbed on the walls dividing properties and slid down the corrugated iron roofs of the pig sties on our side, or played hide-and-seek amongst the sacks of flour in the topping shed until our (or the pigs'?) squeals brought Auntie Mary, as we called Ann's and Biddy's mother, roaring up the yard "be quiet!".

But if we weren't too naughty, to calm us down she would take us into the bakehouse to watch Old Baker Caves at work. He might be mixing or kneading dough, or best of all taking a batch of bread out of the oven on a long wooden paddle. The sight and smell was mouth-watering, though rarely did we get a taste!

Another smell that stays with me from childhood is of a certain strong wholemeal bread. Each Thursday Mr Morgan, the seed and feed merchant, came to the village and set up his wares in a topping shed in Swan lane for the day. Ann Hall and I used to like talking with him and often shared his lunch - cheese lumps in this particularly strong rough bread. He probably made it himself from the grain he sold - I hope it wasn't the chicken feed mixture! Accompanying the 'sandwich' was a drink of milk in the can, freshly filled from Mr Bryant's brown cows.

A treat I especially enjoyed was doing the milk round among the urns on the cart drawn by a sandy brown horse. 'Uncle Jim' Willis from Pinkhill farm would come to us with a grocery order which was 'put up' (assembled) whilst he delivered milk around the village. He would ask Evelyn Ayres, my nanny, if he could take me, then pick me up and plonk me on the front of the cart. This was magical to a 4-year old - me watching everyone coming out with their milk cans

of various sizes, and 'Uncle Jim' putting the dipper into the urn and transferring the creamy milk which he had drawn from the cows an hour or so earlier - all in the open and raw. We were healthy too!

We spent many happy hours around Monkswood, either playing in the fairy rings we found under the shade of the massive elm trees, or fishing for tiddlers with jam jars, baited with bread, and trawled by a string - rarely did we have the luxury of nets. When we tired of that, or a train steamed past to remind us, we would rush to the railway lines, put our ears on them and 'hear' a train coming from the vibrations long before it was in sight. Then we shouted and waved at the driver and guard who always rewarded us with a shrill blast on the whistle (or was it to warn Mr Betteridge at the station to shut the gates on the level crossing?).

There has always been heavy traffic through the village, but at the end of the 1930s, in addition to the gravel lorries from Stanton Harcourt and the buses between Oxford and Witney and beyond, there were the cows and their twice daily amble to and from the meadows. Stan Launchbury and I recently totted up that there were six dairy farms in the village when we were children; all doing the milking at home. No wonder that the streets got very mucky and 'Jacky Buck', the road sweeper was kept busy with his heavy outsize brush. He was a little man but a great character. I was half afraid of him with his sharp eye, quick tongue and buck teeth, around which he smiled and smoked at the same time. He was a true Jack of all trades and would put his hand to anything. He was my tutor, at the tender age of nine, in the art of skinning rabbits and preparing them for the pot. We always cooked the whole animal, including the head - this was wartime and everyone made the most of whatever came their way.

Which leads my thoughts to Christmas fare and a vivid mind picture of 'Uncle Edmund' next door wielding his long paddle into the oven , not to a batch of bread, but turning an assortment of birds - goose, cockerel, turkey, duck - the Christmas dinner for numerous families and friends around, and a splendid example of war-time fuel saving.

I remember Christmas 1940 very particularly. My father had died 10 days before and we all went over the road to join the Launchbury family, and slept in the top room in little camp beds. Christmas Eve was a cold, clear night with a big moon I noticed as I hung out of the window searching the sky and the roof tops for a first sighting of Father Christmas with his bulging sack. It was then I heard the magical sound of Eynsham's church bells ringing out a welcome to the Baby Jesus, and to this day I tingle with excitement when I hear these bells.

As grocers during the war, we had to grapple with the extra intricacies of quotas, food rationing and totting up the monthly returns (do you remember that there were A, B and C points, A carrying the highest value?). Grimbly Hughes, the famous Oxford firm, supplied us with groceries which included blocks of butter, huge muslin clad cheeses and sacks of granulated sugar, all of which had to be cut, skinned or bagged into the smaller amounts specified by the wartime rationing regulations. Goods bought from warehouses were in bulk; dried fruit, loose biscuits in 10 lb. tins, drawers of spices and herbs with a scoop with which my mother would weigh a quarter oz of cinnamon or an oz of dried parsley. As a 'new' teenager I earned pocket money weighing up goods (only 3d. for an evening's work though!). Tea was stacked behind the counter in open recesses. Brooke Bond's 'Divi' was much in demand at 9d. a quarter lb. and there was a stamp on each packet, value a farthing, to be collected on a card, and eventually traded in for a free packet. Oliver and Gurdin supplied cakes and pastries which were very popular with our customers, but I much preferred Uncle Edmund's jam and cream doughnuts which he made for the weekly Saturday night 'hop' at the Institute - from time to time he would pop one into my eager hand through the bakehouse window! Brazils delivered sides of bacon which my mother set about boning with gusto. Later Bob, who became by husband, used to relate to his friends how he had to ask my mother's blessing on his marriage proposal while she was busy on the bacon slicing machine, and feared that he might have a rasher slapped round his face!

Ken Prickett, who still lives in the village, was our delivery boy. He pedalled a bike with a wicker basket, taking orders in cardboard boxes which had been 'put up' and placed in street order late into the Friday night. When he left school he worked full-time and tells me that it became routine on Thursdays and Fridays to work from 8 a.m. to 11 p.m., but that if the weather was bad my father would help him out on Saturdays with the deliveries using our old Morris Major.

We also contributed to the war effort by keeping our own pigs, fattening them for slaughter and bacon. My mother talked to them every morning before she went into the shop, and knew them by name. I recall Sam, Sally and Winston, but we never had any piglets. I wonder why?

The pigs seemed to know when the slaughterman came and squealed pitifully. We were near to tears too, for they were part of our family and special. On one memorable occasion when my mother had taken me to Oxford to buy a school dress, two of our pigs escaped into High Street. When we returned towards the Square the bus came to a halt and, to my astonishment, there was my little round

great aunt, terribly pink-faced, puffing hard, and waving a stick in pursuit of a pig.

She looked so funny I just giggled, earning a sharp slap from my angry mother, who hurried us off to catch the pigs and let the traffic through!

Although not many villagers had cars, there were three garages, Blake's, Wastie's, and Goodwin's. We used to hang about the first two but Mr Goodwin's (in High Street opposite Dr Tighe's home and surgery) was our favourite. He had an apple tree in his garden producing beautiful, rosy, juicy fruit which he used to give us when ripe. Beryl Goodwin tells me that it is still bearing fruit abundantly.

I have an early memory of going to the Eynsham Carnival dressed as 'Miss Cherry Blossom' in a crepe paper powder-blue crinoline dress and bonnet, pushing my doll's pram decorated with 'Cherry Blossom' boot polish tins. This may have been in 1939 or 1940. I know we were led by the Scout pipe and drum band which is another uniquely Eynsham sound for me. Later, when I was in the Brownies, I loved the thrill of parading behind this same band at the end of the 'Wings for Victory' and 'Dig for Victory' weeks we had.

We used to get gypsy ladies calling at the door with their wicker baskets on their arms, urging us to buy the brightly coloured artificial flowers 'good luck' flowers. They would tell your fortune for a few pennies too I believe. Their encampments were in Back Lane and up Ake Hill during these visits, and we were forbidden to wander that way when they were about. Not that we wanted to go; they kept some fierce dogs to frighten us off.

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.

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